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THE
BAPTIST MEMORIAL

AND

MONTHLY RECORD.

DEVOTED TO THE

HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE
DENOMINATION.

R. BABCOCK, J. O. CHOULES, AND J. M. PECK, EDITORS.

VOLUME III.

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PUBLISHED BY JOHN R. BIGELOW,

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THE
BAPTIST MEMORIAL

AND
MONTHLY CHRONICLE.

VOL. III.]

NEW YORK, JANUARY, 1844.

[No. 1.]

HISTORICAL.

THE EARLY CHURCHES, No. 1.

BY REV. WM. CROWELL, BOSTON.

MUCH labor and learning have been expended in researches, among the literary remains of the early ages of Christianity, to ascertain what were the principles and practices in respect to church polity, discipline, ordinances, and worship, which prevailed in the churches at that period. The subject has, in our view, more of historical and literary interest than practical importance. For it is a principle fundamental with Baptists, that the Bible alone is sufficient, and the only authority; both for Christians and Christian churches—sufficient not only as a rule of faith and life, but sufficient if understood and practised, as a general directory of discipline for the churches. Any custom, therefore, proved beyond a doubt to have existed in the churches of the second or third century, but which is not supported by inspired testimony, has no authority with us. A custom proved to have existed in those early times may show how the scriptural directions were then understood; but yet, we have the same unerring word which they had, and we may say, without fear of contradiction, that we have, in many respects, better facilities for ascertaining its true import.

It is, however, an interesting subject of inquiry, how far the practices of the early churches were like our own. For although it is certain that corruptions very soon crept in, yet we may suppose, that for a

time, the churches would retain the impress of the apostolic mould. Such evidently was the fact. The scanty accounts of the churches of that period, which have reached us, show that like the kingdom represented in vision, they were “partly strong and partly broken.”

Among the works which have been written on this subject, that of Sir Peter King is particularly valuable, for the scholarship, research, and impartiality with which the author conducted his inquiries. This eminent man was the son of a wealthy grocer, born at Exeter, in Devonshire, England, in 1669. He was intended by his father for his own occupation; but showing a strong predilection for study, he was befriended by the celebrated Locke, his maternal uncle, whose executor he afterwards became; and, by his genius and application, he made great progress in the study of the ancient languages, and ecclesiastical history. His attention was at first turned to the ministry, but by the advice of Locke, he devoted himself to the study of jurisprudence, for which purpose he visited Holland, and attended the lectures of the great masters in the science. On his return, he became a member of Parliament, was afterwards Judge of the Court of Common Pleas; in 1714 he entered the privy council, was made a Peer in 1725; and finally became Lord Chancellor of England, which office he sustained till a few months before his death, which occurred in 1734.

His principal literary works are an Inquiry into the Constitution of the Primitive Church, and a History of the Apostles' Creed. There are some circumstances connected with the origin of the first named production, which lend to it additional interest. Although King was a member of the Episcopal Church, yet the positions maintained in the book are nearly all of them adverse to the claims of Episcopacy. He was evidently a man of great integrity of mind, as well as a profound scholar. It is stated in the English Congregational Magazine that his doubts respecting the correctness of the Episcopal scheme led him to investigate the subject, and this investigation led to the preparation of this work. While in this state of mind, he visited the Bishop of Winchester, with whom he was on terms of intimacy. He told the bishop his difficulties, and expressed his fears that the Episcopal scheme was not according to the original constitution and design of the Christian church. The bishop replied, "Oh! if you are inquiring in that direction, I cannot do better than to recommend to you a book that has lately come out;" mentioning the title. It was the book of which King himself was the author, which had appeared anonymously. Finding that he was sent back to his own book for information, he perceived that nothing more could be expected from that quarter, and he abandoned the design of entering into clerical orders, and commenced the study of the law.

As might be expected, when the tendencies of the book were seen, it received little favor from Episcopalians. The copy before us, is probably one of the first edition, though it bears no date by which the time of its publication can be known, nor any marks of its origin, except that it was "printed at London, for J. Wyat." It is entitled, "*An ENQUIRY into the Constitution, Discipline, Unity and Worship of the Primitive Church, That Flourish'd within the first Three Hundred years after CHRIST. Faithfully Collected out of the extant Writings of those Ages. By an Im-*

partial Hand." The design, he tells us in his preface, was "in general to represent the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first Three Hundred Years after Christ; but more particularly and especially to describe their opinions and practices, with respect to those things that are now unhappily controverted between those of these kingdoms, who are commonly known by the names of Church of England-men, Pesbyterians, Independents, and Anabaptists." He declares that what he has written was "wholly collected out of the genuine and unquestionably authentic writings of those ages," and he continues, "I hope, with the greatest impartiality and fidelity, without any prepossession of mind, or any fraudulent dealing whatever." "As for the occasion," he adds, "of my publishing this treatise, it cannot be imagined to proceed from a spirit of vanity or ambition, since I so far conceal my name as that even my bookseller knows not who I am; much less, I hope, will it be construed by any to proceed from a spirit of contention and animosity, from an ill design to foment and increase our present feuds and divisions; since I assure the whole world, our unnatural quarrels do so much afflict and trouble me, as that I would sacrifice not only this book, but also all that I either am or have, if thereby I might be an happy instrument to compose and heal them."

Of his entire sincerity in making these statements, there is no reason to doubt. He also gives a list of the original authors from whence his facts are drawn, and the editions which he used, inviting at the same time any one to show in what respect he had not fairly represented the matter, with a promise to retract what he had advanced whenever any error should be pointed out.* He writes like a sincere

* Mr. H. J. Rose, the Cambridge translator of Neander's "History of the Christian religion and Church during the three first centuries;" says,

inquirer after truth, and a truly honest man. His ability and profound learning, no one will doubt.

The writings of the Fathers have always furnished the advocates of episcopacy with their chief arguments. Well aware that plain unprejudiced readers of the New Testament, would never spell out the least trace of the establishment or the existence of episcopacy, they resort at once to "the Fathers," in which general category they are careful to include writings which originated as late as the fourth and fifth centuries, and having found, as they say, the "three orders in the ministry," they at once commence a course of reasoning backward to the Jewish Priesthood, composed of High Priest, Priests and Levites; from thence they reverse their logic back to Christ and the Apostles, and we have the "three orders," with the doctrine of "Apostolical Succession," to boot, as so much clear gain. "The Fathers," says Bishop Oederdonk, "are consulted on this subject, because the fabric of the ministry which they describe, forms an historical basis, for interpreting scripture."* The Oxford writers frequently declare that episcopacy cannot be substantiated from the scriptures alone. It is the "concurrent voice of antiquity," to which they appeal, and if the scriptures have nothing directly contrary to it, many of them consider its authority binding.

They carry the principle above stated one step further; and say, virtually, "The

in a note to his preface, that "Slatyer's Original Draught of the Primitive Church is said to have made a convert of Lord King, against whose work on the church it was written." This assertion was disputed, and he gives his authority, which proves to be a mere vague report, the existence of which report depends only on the statements of a nameless author of 1739. Such a report of course deserves no credit, and it is well known that Slatyer's [or Sclater] reply was far from being a refutation.

* Episcopacy tested by Scripture—p. 94.

fathers of the Papal Church are consulted, because the fabric of the ministry which they describe forms an historical basis for interpreting the early fathers, and these together must decide our interpretations of scripture."

To Baptists, on the contrary, the voice of antiquity, since the apostolic age, is of no authority whatever. They have the scriptures as their guide, and they are content to interpret them by the laws of language, and the dictates of common sense. They see no reason why the sacramental wine should be poured down a screeching infant's throat, because such things were done in the second century, nor why we should kneel to receive the bishop's blessing because it was done previous to the dark ages; yet the researches of this learned and candid Episcopalian are interesting in themselves; and we doubt not the readers of the Memorial will be gratified to see how far the customs of the early churches, as set forth by him, resembled those of episcopacy, and how far they accord with the principles and the practices of Baptist churches. We intend, therefore, in this, and a few succeeding numbers, to present some of our author's facts and opinions, illustrative of the principles of church polity, following his own order, and combining the testimony of other writers.

The first inquiry to which his attention is directed, is to ascertain the meaning of the word *church*, *ἐκκλησία* as used by the early Christian writers. It is the *application* of this word, and not its derivation, or previous use by the heathen, which is particularly considered. Originally, it signified a select assembly, called together for any purpose, being etymologically made from *εκ*, and *καλεω*, to call from. This original idea of the word is peculiarly applicable to the nature, design, and destiny of a church.

The true and proper application of the term *church*, is a point of much importance. It is used with great latitude at the present day, and in such a way as to mislead the unthinking. We are gravely

told of the "Holy Catholic [i. e. Universal] Church," as though such a visible unity—such an organized body, actually does, or could, exist in the world. We hear of the "Greek Church," the "Lutheran Church," the "Scottish Church," and the "English Episcopal Church." This may be a convenient term, owing to the poverty of language, to apply to those and other hierarchies of the same nature. But it should always be borne in mind, that the true and real idea of a Christian church, is, an assembly of Christians. It is a body called out of the world to the service of Christ. The probable origin of the English word *church*, τὸ κυριακόν, *belonging to the Lord*, or, as others derive it, from κυρίου οἶκος, *the house* [household] *of the Lord*, confirms the same view. This is the prevailing use of the word in the New Testament. In five cases out of six, it signifies a local company of believers; and from this use the figurative applications of the word borrow all their force. When we are told of "the general assembly, and *church* of the first-born;" i. e. angels, Heb. xii. 23; or of the *church* which is his [Christ's] body," Eph. i. 23; we first think of such a body as was in the habit of meeting in the house of Aquila and Priscilla, Rom. xvii. 3—5; we take that as the literal idea of a church, and thence imagine all the truly pious on earth to be assembled in a similar manner, or direct our thoughts to the assembled angels in heaven.

Our author finds the word used with six different significations, by the early Christian writers; instances of which are quoted in illustration of each. The Episcopal scheme of a national or diocesan church, composed of many distinct congregations, having its "inferior clergy," and its bishop, or bishops, finds no support in the practice of this age. Sir Peter says, "I find the word *church* once used by Cyprian for a collection of many particular churches, who mentions in the singular number, *the church of God in Africa and Numidia*. Else, I do not remember that ever I met with it in this sense, in any writings either

of this, or the rest of the Fathers; but whenever they would speak of the Christians, in any kingdom or province, they always said in the plural, *the churches*; never in the singular, *the church* of such a kingdom or province. Thus Dionisius Alexandrinus does not say *the church* but *the churches of Cilicia*.* Irenæus mentions the churches that were in Germany, Spain, France, the East, &c. So also Tertullian speaks of the churches of Asia and Phrygia, and the churches of Greece.† And so of every country, they always express the churches thereof in the plural number."

In this respect, then, the views and customs of this age correspond with those of the Apostles, and the expressions of scripture. We read of the "seven churches in Asia," "the churches in Galatia," the "churches in Judea," &c. which are plainly nothing more nor less than congregations of believers. The word, he continues, is applied by the Fathers to "a company of believers, who at one time, in one and the same place, did associate themselves together, and concur in the participation of all the institutions and ordinances of Jesus Christ, with their proper pastors and ministers." How much resemblance such a church bears to a national or diocesan establishment, having Archbishops, Bishops, Prebendaries, Deans, Priests, and Deacons, the reader must judge. Again, on p. 7, he says, "the usual and common acceptance of the word, and of which we must chiefly treat, is that of a particular church, that is, a society of Christians, meeting together in one place, under their proper pastors, for the performance of religious worship and the exercise of Christian discipline." This is a correct general description of a Baptist church.

As this is a point of great importance, inasmuch as from the time that separate independent churches were merged and lost in national religious establishments,

* Αἱ τῆς κιλικίας ἐκκλησίαι, Euseb. lib. 7 c. 5.

† Per Græciane ecclesie.

corruption has been rife, and religious freedom has been crushed; it may be instructive to trace out the course of events by which the change was brought about. Changes like this are gradual and imperceptible. Gieseler says, vol. 1, p. 96, that the first movement in this direction, was in the united testimony of the churches against the heretics. "By making common cause in this matter, the churches, which held to the ancient faith, came gradually to feel in some sort one, and thus was developed the idea of a Catholic church,* as opposed to and excluding all heretics, and this idea in its turn, as well as a common interest, led to a more and more intimate union, of which the Apostolic churches [i. e. those formed under the personal ministry of the Apostles] formed the centre, though without exercising any absolute authority over the rest. In the Catholic Church alone, true Christianity was to be found; and all without its pale were abandoned to the wrath of God." Thus by seeking to accomplish a good object in a wrong way, was the first step insensibly taken towards corruption. The natural result of this, he tells us, p. 151, was to increase the dignity and consequence of the ministers.

Neander, though he corroborates these views generally, is less definite in tracing the first departure from primitive order to the same causes. He speaks of "a sisterly system of equality, in the relation of the churches to each other," which was soon succeeded by "a system of subordination," originating in the practice of forming branch, or daughter churches, in the country, each considered as a part of a city church, receiving its pastor by the appointment of the pastor of the city church, who thus became, in some sense, a modern Bi-

shop, having country pastors subject to him. "Thus arose the first great church union between the churches of the city and of the country, which together formed one whole." Next followed the subjection of all the churches in a province to the church in the metropolis, the pastor or bishop of which was called "*primus inter pares*." On the same principle all the churches centred in the church of Rome, the then capital of the world.

Closely connected with this course of things was another grand error. This was "the confusion between the visible and the invisible church, an union of spirit which consists in faith and love, with the outward unity of the visible church, which is dependent on certain and outward forms." In accordance with this error, men began to think more of an outward relation to the visible church, than an inward conformity to the spirit and precepts of the gospel. Salvation was exclusively in *the church*, so called, that is, it was necessary to sustain a visible union to that body, whose headquarters were at Rome, and of which the Roman Bishop was the head.

Thus the original method of separate independent churches, composed of believers united for worship and discipline, was set aside. But nothing is plainer than that this was the original regimen. Such is the united testimony of scripture, and the early history of Christianity. The Baptist churches of the present day retain this original form. It is an inestimable blessing; and they should beware of every movement which threatens it. Whenever churches step out of their proper sphere, even to accomplish a good object, there is danger. It might be very desirable to the early churches, that heresy should be destroyed, but the plan of combining their power to do it, by creating a public opinion against wickedness, resulted in destroying the churches themselves. Conventions of pastors and churches met to put down any evil, by an aggregation of influence, are of the same tendency. It is better to let the tares grow with the

* This term, according to Gieseler, first occurs in the Epistle of the church in Smyrna, concerning the martyrdom of Polycarp, found in Eusebius, Book 4, Chap. 15. Polycarp is there said to have prayed for "the whole Catholic Church throughout the world," i. e. for all the pious.

wheat, than to root up both together.* If the ancient churches had extended their church action to the exclusion of heretics, each from its own body, and no farther, all would have been well. Their example is

a warning to all churches to beware of attempting to do a good thing in a wrong way, or of overstepping their proper bounds, with the hope of doing more extensive good.

BIOGRAPHICAL.

ROBERT THOMAS DANIEL.

ROBERT THOMAS DANIEL was the fifth son of Samuel and Eliza Thomas Daniel. He was born the 10th day of June, 1773, at their residence, in Middlesex county, Virginia. Soon after the close of the Revolutionary war, the family emigrated to North Carolina, and settled in Orange county, near Hillsborough, where most of them remained until the close of their earthly pilgrimage.

At the age of twenty-three, March 1st, 1796, the subject of our present notice was married, to Miss Penelope Cain Flowers, of Chatham county, in the same State, with whom he lived most happily forty-five years. The deep piety and ardent zeal, for the cause of salvation, of this excellent and devoted lady, I will be permitted to remark, qualified her to be, and she was, eminently, a co-worker with her husband, in his numerous labors in the Gospel field. She closed a life of consistent piety, and unwavering fidelity in her Christian profession, at Salem, in Mississippi, on the first day of January, 1840. She brought up five sons, and three daughters, and lived to greet twenty-seven grand children and great-grand children. For several years previous to her death, she had been the subject of deep bodily affliction. She felt that she had done her work on earth, and pressed with irrelieva-

ble suffering, she wished to depart. At length, "the Angel of the Covenant" came—

"———And faithful to his promise, stood
Prepared to walk with her through death's dark vale."

She met the summons with a serene heart, and ascended expressing her perfect confidence in the boundless fulness of Christ, and that in him she was safe.

Mr. Daniel professed in July, 1802, to have obtained a hope in Christ. He was then in his twenty-ninth year. Under what instrumentality this event occurred, cannot now be determined; probably, as has been the case in many other instances, the influence and exhortations of the lovely, blooming, and pious girl, who had connected herself with the church in very early life, and who, six years before, had united her earthly destinies with his. Having found peace in believing, he did not delay to put on Christ, in the divinely appointed form, but the next month—in August—was, at Holly Springs, in Wake county, North Carolina, of which church he became a member, "buried with Christ in baptism," by the Pastor, Rev. Isaac Hicks.

The sacred fire that burned in a soul so ardent and ingenuous as his, could not be depressed or concealed. During the early part, therefore, of the succeeding year, 1803, he began publicly to address sinners, and at the meeting of his church in April,

was formally licensed to preach the Gospel. His education was extremely limited, and had he been in a condition to apply himself, no facilities were then at his command; but he had less need of this species of preparation, than any man I ever knew. His extraordinary abilities were at once perceived, and three months afterwards he was called to ordination. He submitted with trembling, and the solemn rite took place at Holly Springs, at their monthly meeting, in July of that year, when he had been a member of the church but eleven months. The officiating Presbytery were Elder Isaac Hicks, his Pastor, and Nathan Gully, both of whom, eminently useful ministers in their day, have long since gone to their rest. From this hour, in which he took upon him the solemn vows of the Episcopal office, until that day in which he went up to inhabit "that temple not made with hands, eternal in the heavens," he magnanimously devoted himself exclusively to the ministry, in the duties of which he expended his fortune and his life. Of the several pastorships he sustained, I will, for the sake of brevity, limit the notice to a bare catalogue.

The Church at Mount Pisgah, near his youthful home, was the first, of which I have information, over which he presided. After some years, he changed his place to Rocky River, in the same county, and took charge of the Church at May's Chapel, in the vicinity. Thence, on their invitation, he removed to Sawmill Church, in Marlborough district, South Carolina. From that place, he returned to May's Chapel. While here, he accepted the call of the Church in Raleigh, and removed to that metropolis. After some years, he resigned his pastorship there, and accepted the oversight of the Church in Greenville, Pitt county. Thence, he removed to the Church at Black Creek, in Southampton county, Virginia. His next and last place of residence on the other side of the mountains, was Bellfield, Greenville county, Va. Leaving this, he

emigrated with his family to Tennessee, and, after spending some time in itinerant labors in the middle part of the State, he settled in Lexington, Henderson county. He soon after took charge of the Church in Paris, in Henry county; and after a few years residence there, removed to Holly Springs, Mississippi; whence, he finally changed his residence to Salem, in that State, where expired the affectionate companion of all his journeyings, and which he regarded as his home, at the time of his death.

From this rapid sketch, it will be seen, that Mr. Daniel was emphatically a wanderer. He had literally "no continuing city." This feature in his history, was the result of causes, not difficult to be ascertained. His temperament was sanguine. He was easily discouraged, and as easily induced to change his place, by the prospect of greater usefulness at some other. The revival spirit had a permanent home in his heart. Where religious excitement prevailed, for the time, he was powerfully attracted, and strongly disposed to fix his residence. But the consideration which, I apprehend, more especially governed his movements, was the just conviction, that Divine Grace had designed and fitted him peculiarly for the labors of an Evangelist. He was, therefore, desirous of being constantly in the itinerant service. These, and not any dissatisfactions of his churches, or difficulties with them, were the causes of his frequent removals. No man had more than he of Christian urbanity and kindness, was more ardently beloved by his people, or more deeply regretted when he considered it his duty to leave them. These facts, if we had no other proof of their truth, were sufficiently demonstrated by the enthusiastic joy with which the people of whom he had once presided, always greeted his subsequent visits among them.

Another prominent characteristic of our departed brother was, an abiding desire to unite the people of God in evangelical action, by which, he was assured, they could

accomplish more than in their separate and individual capacity. He understood and appreciated the advantages, of which we may in this way avail ourselves, for the more thorough and extensive preaching of the Gospel, in our own and other lands. He was, consequently, a zealous actor in the origination of many religious and benevolent associations, and the chief instrument, in the region of his labors, by which they were sustained. Much of his time was occupied with these duties. During a greater part of his life, he was either a missionary or an agent, of some one or another of them. In these capacities he served successively, besides, perhaps, several others whose names do not now occur to me: the North Carolina Baptist Missionary Society, and Baptist State Convention; the Baptist Board of Foreign Missions; the Baptist General Association of Virginia; the American Baptist Home Mission Society; the Baptist State Convention of Tennessee; the Education Societies of Tennessee and Mississippi; and the South-Western Home Mission Society. When he was overtaken by the message which called him hence, he was on a tour which he had projected for the benefit of the last two of these Societies, which he purposed to extend through Tennessee, Virginia, North and South Carolina, Alabama and Mississippi.

When not especially employed as a missionary or agent, the whole region of country, within from a hundred to two hundred miles of his residence, was frequently visited by him, and especially such places as gave indications of revival. In these excursions, his labors were often attended by the most glorious results. He was not, consequently, much with his churches—and yet, most of them were, by his instrumentality, built up, and greatly enlarged and strengthened. It is, therefore, matter of no surprise, that during the last thirty years and more of his life, he filled so large a space in the public eye, in the South and South-West. He

was honored, as the instrument of originating or advancing many powerful and extensive revivals, from which the churches have been replenished with members, and out of which, have gone forth numerous ministers into the Gospel field. In a letter to me, written from his death-bed, referring to these subjects, he says:—

“During the thirty-seven years that have passed away since I commenced the work of the ministry, I have travelled for the purpose of preaching the Gospel, about *sixty thousand* miles, preached upwards of *five thousand* sermons, and baptized more than *fifteen hundred* people. Of that number, many are now ministers of various grades, but *twelve* are men of distinguished talents and usefulness, and *ten*, mostly through my procurement, are regularly and thoroughly educated. Of all these,” he adds, “I have nothing to boast, only in Christ Jesus, my Lord. I regret, much, that I have done so little for his dear cause, and been so cold-hearted, and remiss in duty.”

The readers of this article are aware that an Evangelist seldom baptizes more than a very small proportion of those who profess religion under his ministry. If, then, our lamented brother baptized fifteen hundred, we may safely conclude, that he had been the instrument of the conversion of five times that number, or, at least, *seven thousand five hundred* persons.

Mr. Daniel was emphatically, the friend of young ministers. Affectionate and sympathetic in his intercourse with them, he was ever ready to impart instruction, and to encourage and sustain them by his countenance and influence. His advice was always in favor of a close and constant study of the Bible, joined with ardent prayer, humility, and exclusive devotion to the glorious cause. Many a young minister has felt, for years, the influence of a few hours intercourse with him.

“His eye was meek and gentle, and a smile
Played on his lips; and in his speech was heard

Paternal sweetness, dignity, and love.
The occupation dearest to his heart
Was to encourage goodness."

To no man more than to him, is the Church in the South and South-West indebted, for the spirit that now prevails, and the means at her command, for ministerial improvement.

He was truly apostolic in his sentiments and actions, regarding the spread of the Gospel. His solicitude could not be circumscribed by the boundaries of a town, a county, a State, or even continent. His soul was too expanded to move in so small a circle. The cause of Christ was the same in all lands to him, and had the same measure of his prayers, labors, and anxieties. In the last article he ever wrote for publication, he earnestly, as professedly his dying admonition, solicits the *ministry* to give themselves wholly to the work; to avoid all feelings of selfishness; in their addresses to be plain, brief, perspicuous, and to preach to the heart; to be affectionate to other denominations; to seek self-government, and continued mental advancement; to indulge no jealousies towards each other; to seek out and encourage young men whose duty it may be to preach; and to avoid secular and political stations and honors; to be faithful in private intercourse; to be industrious in preparations for the pulpit; to abjure all egotism; never to ordain any man, of whose fitness for the sacred office they are not entirely satisfied; and to remember that, whatever may be their literary and philosophical attainments, without a thorough knowledge of the Bible, they are unprepared to perform the duties of a minister of Christ. In the same paper, he exhorts the *churches* to be indissolubly united in their efforts for the spread of the Gospel; to sustain the ministry by their co-operation, their prayers, and their contributions; to provide means, for the education of those who are preparing to enter the field; to see that they are all devoted to the work; to secure the services of able and efficient deacons; and to

cultivate among themselves, assiduously, the spirit of concord. Thus is his character illustrated, with reference to the general cause of salvation.

Than our lamented brother, few men have ever possessed in a higher degree, the qualifications necessary to a successful minister of the Gospel.

He had not the learning of the schools, and yet, if education consists in the discipline of the mind; the expansion, and energy, and discrimination of the intellect; the ability to perceive the nature, the relations, the bearings and influence of any subject he wished to investigate, his was unquestionably, most extensive and thorough. The Bible, and the human heart, were his chief books. He read little else. His rhetoric, he drew from his own elegant taste; his logic, from his discriminating and enlightened judgment, as to what is true in argument; his metaphysics, from his constant contact with the human mind; his ethics, from God's revelation; and all the sciences and arts, from their original sources. In literature, the knowledge of his vernacular, without pretensions to critical accuracy, supplied him with an easy, copious, and beautiful style of speaking, which for perspicuity and force, if not elegance and splendor, has not often been equalled by those who are classically read.

His manner was natural and affectionate. Highly polished as a gentleman—grave, dignified and courteous, in social intercourse, he was in the pulpit, lucid, spiritual, and impressive. As a friend, he was gentle as "the first mild beams of morning's glorious sun;" when he ascended the pulpit, he blazed as the noontide rays of the same solar orb.

"The breath of air that stirs the harp's soft string,"

is an emblem of his spirit in the circle of his friends. On the walls of Zion, that zephyr "rose into the whirlwind and the storm."

“———All attitude and stare,
And start theatric, practised at the glass,”

were his perfect scorn. Possessing a tall and manly person; a countenance of the finest mould, intellectual, and benevolent; a voice in which was mingled the sweetness of music and affection; and during many years past, looks upon his brow as white as wool; his whole aspect and manner, instantly enchained his hearers, and made them feel that they were in the presence of a great and good man. His piety was consistent, ardent, and cheerful. He was uniformly prayerful, ready to every good word and work, ever prepared to weep with those who weep, and to rejoice with those who rejoice, to instruct the inquirer, and to point all to “the Lamb of God, who taketh away the sin of the world.”

As a divine, his orthodoxy was above suspicion. His knowledge of the profound doctrines of the Gospel, was extensive and minute, and his ability to make them understood by his audience, was unusual. These, he always associated in the mind with their practical bearings and relations to experimental religion. The cross of Christ was his favorite theme. Thence, he derived all his own hopes, and to that he ever directed the hopes of the people, as the fountain of salvation, and the source of eternal life.

Such as a man, a Christian, and a minister, was our beloved and lamented Father in the Gospel. That he was free from imperfections, and even grave faults, we do not pretend. We claim not for him exemption from the common lot of humanity. He would himself have shrunk from such an intimation, as fulsome and revolting. There are dark spots in the sun. Nor did he escape, entirely, the withering breath of calumny and detraction. All these, however, are now covered by the dust of the grave-yard, which lies upon his bosom; and never did it press a purer, a warmer, or a more generous heart. He has descended to the tomb,

without a spot to disfigure the escutcheon of his fame.

To his closing hour, he retained his accustomed vigor of mind. Of his last sermon, the writer of this article was an auditor. His subject, was “*The Christian Brotherhood*,” with a valedictory address to the people from the text, 2 Cor. xiii. 11: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.” His body was worn down and emaciated with disease, but he was evidently much interested, and soon became warm with his subject. His eyes were partially lighted up with their usual fire, and his thoughts occasionally arose, and sparkled with glowing brilliancy; but they were like the distant flickering of the lightning, in the far off storm cloud, which had expended its force, and nearly passed away. He tottered from the pulpit to his bed, where he lingered until Saturday evening, the 12th of September, 1840. He then called to him his sons resident in Paris, Tenn., whither his friends had conveyed him from Lebanon, and announced to them, that he was about to go—that chilly death had commenced his actual work. He gave them calmly all necessary directions, and addressed to them, and the numerous friends that crowded around him, his final exhortations. Still he lingered. The holy Sabbath passed in devotion, and Monday arrived.

“———All around was calm,
While on the bed of death the pious saint
Was waiting for his passport. Not a voice
Broke on that holy stillness—not a groan,
To tell of nature’s sufferings, met the ear.
All—all—was peace. The healing aid
Was proffered by the hand of love; but he,
The dying one, now knew his hour had come,
And looked, alone, to Him in whom his soul
So long had rested. With an eye of faith
He saw the heavens opened—waiting spirits stood
To bear him upwards; and he seemed to hear
Some notes from angels’ minstrelsy.”

He had given his all to God, and only whispered audibly—these were his last words—"Lord Jesus receive my spirit," and *fell asleep*.

There lay his body, but his soul had gone, after a weary journey of sixty-seven years on earth, to tune its golden harp in the presence of the Saviour. He who had wept, and prayed, and toiled so much, had ascended to dwell with those, who long before, had crossed the flood of gloomy Jordan. We will not now ask—how could he be spared? Who is to take his place in the battle field? God is infinitely wise and good.

We will only add, that not a pang or groan marked his exit. "Ravished with a view of Heaven's glory, he forgot to live, and left on his pale corpse, now a fallen ruin, such a peaceful smile, as well might prove his victory in death." Oh, it is gain thus to die! When rich atoning blood purifies the spirit, and faith lays her strong hand on the blessed Lamb, who bore our load of guilt and woe, then darkness flees away, and through the dreary vale of the King of Terrors, a glory shines which tells of immortality. And there are angel *bands* of bright attendants—angel *notes* to greet the joyful spirit, as it bursts away from its cold prison; and beyond that valley, all is God and HEAVEN.

R. B. C. H.

OBITUARY OF MRS. S. L. SOMMERS, OF NEW YORK.

OUR readers may have observed, the most of them, in the journals of the day, a notice of the death of Mrs. Sarah Lockwood Sommers, the wife of our esteemed brother the Rev. Charles G. Sommers, pastor of the South Baptist Church in the city of New York. It seems but fitting that some more extended remarks should be made on occasion of the removal of a

Christian of rare excellence, whose meek, devout, and consistent course, adorned the faith she professed. The pages of the Baptist Memorial seemed to afford no inappropriate niche for the insertion of such a record. To write her eulogy is neither intended, nor is it needed. The influence she exerted and the recollections she has left in the hearts of those who knew her, will form a better and more endearing memorial than any it would be in our power to rear. Her husband mourns the departure of the wife of his youth, taken from him after a long and happy union, that only taught him the more, year by year, the worth of the partner God had given him. Her children weep for an affectionate parent, whose fervent prayer was continually offered for their conversion; and who has been removed from them, whilst some of their number, from their tender age most needed a mother's care, and yet were least able to appreciate the greatness of their loss. The church over which her husband is pastor, lament a beloved sister, in the meek lustre of whose graces they had rejoiced, from their first constitution as a church to this day; whilst a large circle of kindred and friends unite in deploring the death of one, generally esteemed and beloved. But in her case, death was robbed of its bitterness; and as God was glorified in our sister's life of watchfulness and devotedness, he was honored also, in the tranquil triumph of her departing hours. It was one of those instances in which the scriptural image of the disciple's death, as a "falling asleep in Christ," seems peculiarly applicable, as describing the serenity of mind enjoyed in the prospect of eternity, and the gentle dismission that at last separates the spirit from the body it had tenanted. Some in the last conflict, struggle, and groan, and gasp. But it is the favored lot of others, to breathe out life as a child sinks into slumber, when pillowed on a parent's breast.

Such was the peaceful dismissal of our sister. The silver cord was loosed as by

the gentle untwining of its strands, and the weary wheels of life stood at last motionless at the cistern, and the golden bowl seemed rather to be crumbled silently away, than to be violently dashed as into fragments.

Mrs. S. had kept, as many Christians have done, some records of her religious feelings and history; they were confined to herself, and from their brevity, their unstudied simplicity, and the irregular intervals at which they were made, were evidently expected to meet no other eye than her own. They may, (mere hints and fragments as they are) be useful to others, as furnishing the secret of the lovely symmetry of her religious character. She was, as is generally known, a daughter of Thomas Skelding, Esq., one of the deacons and original members of the South Baptist Church, but who, during the early years of her life, resided at Troy. Although she was never sensible of the feelings of dislike with which some of the unconverted regard the disciples of Christ, she shunned their appeals to her own conscience. But in a revival of religion at Troy, the remark of a child eight years of age, as to her own deep sinfulness, awakened, by the blessings of the Divine Spirit, the attention of Miss Skelding to her own condition and character before God. She thought, that if one so young was a sinner, how much more must she be such in the sight of a holy God! After a period of distress, in which her friends cherished hope of her conversion, ere she could herself be persuaded of it, and in which the perusal of the Bible, especially of the 8th chapter of the Epistle to the Romans, seemed chiefly instrumental in relieving and enlightening her mind, she was, in the nineteenth year of her age, received into the church at Troy, having been baptized by him, who afterwards became her husband, and who was at that time, pastor of the Baptist Church in that city. Graceful, amiable, and accomplished, there was much to commend her to the world; and its flatteries awaited

her. But in the strength of God, she was enabled to renounce its gaieties and vanities for a better portion; and with Ruth to flee, taking refuge beneath the wings of the God of Israel. The larger part of her religious career was spent in the responsible and difficult station of the wife of a Christian pastor. We speak of it as difficult, because of the many and apparently contrary claims that are made on the Christian woman, occupying such a place. The sphere which God in his Scripture and his Providence has assigned to her sex, is especially that of the home. To adorn, cheer and govern that sphere, to shed around the lustre of her gentle nature and her more refined taste; and by affection and the law of kindness, by prudence and the meekness of wisdom, to guard its interests and uphold the household charities, furnish for this sex their noblest and happiest province. But the wife of a Christian minister, seems also required to bear her part in meeting the demands of a less retired and a wider sphere. It is expected of her, not only beneath her own roof to strengthen the hands of her husband, and lighten his toils, but beyond it, and abroad in the homes of his flock, to be found aiding his work and extending his influence, especially among the female members of her husband's charge. Her position makes her the mark of many eyes, and the theme of many tongues. To unite in any just degree these opposing claims, without the sacrifice of those of either class—to regard the interests of the church without leaving those of the family to go to wreck, and to consult those of the household, without being so engrossed by them as to become indifferent or useless in the church, is a difficult and rare attainment. Few, more happily than our lamented friend, seemed to reconcile and satisfy alike either class of duties; neither in her devotion to her husband and children, overlooking the interests of the church, nor in her wakeful and prayerful government of her family, losing her interest in the sanctuary, or losing sight of

the claims which the world around had upon her sympathies and her prayers, her efforts and her time.

Of her excellence in the relation of a wife, no language would probably seem strong enough to express the deep sense of her worth and affection, her piety and prudence, which a long and harmonious union had given to him who is now her bereaved husband. His heart safely trusted in her, and whilst there was no pretension in her manner, there was a sound sobriety of judgment, that made her to him a valued counsellor. The anxiety she felt for his usefulness and the prayers she offered in behalf of his pastoral charge, her diary sufficiently indicates. All their extent the last day only can fully reveal. Her anxiety for others, of her near connexions, and especially for her beloved children, the same records again and again attest. We will not extract largely from them, for the hand of another, nearly connected with her, and who knew her in the retirement of home, may at some other season present them more largely than our limits will admit. Her chief desire, the controlling anxiety of her soul, seems to have been the conversion of her children. In the case of four of their number it is believed that her prayers have been granted. She records the change which divine grace had wrought in a child, as with the feelings of one who had found great spoil; and in her last sickness, spoke of herself as willing to depart, if her death might be but the means of bringing another of them to the Saviour. For the church, and its meetings for prayer, especially those of its female members, whose place of meeting was at her residence, she shows in these her manuscripts an impassioned interest; and mentions one instance of a meeting delightful to her own soul, when, from some cause, not one came to unite in her prayers. Some inquirers have found peace, while she has been in that meeting, kneeling and commending their case to God.

Her labors for others, and her uniformi-

ty of character, the meek lustre of a piety that neither blazed ostentatiously at one time, nor wavered and sunk at another time, but shone serenely and steadily on, were not maintained without cost, and without struggling against a heart whose inconstancy she deplored. The language she uses would seem surprising to those who know not the internal warfare of the believer; the humiliation that lays the true disciple in the dust, seems often but affected and insincere to those who know neither the spirituality of God's law, nor the plague of their own hearts. To those who saw only her serene progress, calm and noiseless as the growing light of day, the following language may seem strange, which she uses of herself. "Searching into the sinfulness of my heart, I find great vanity and unfixedness of mind; and get little victory, even now when freed from many cares, formerly unavoidable. My passions are strong and peevish, disquieting my spirit too often upon little temptation—my words are not as they should be—my spirit is too slothful and dull; my time little improved for God's honor, and for my own and other's good—my mercies are more used for self than God—my spiritual seasons add but little to my growth in grace. I come short in all personal and relative duties. My secret duties are seldom vigorous, or the impressions of public exercises lasting. I seem languid in spiritual vigor, to my shame and grief—Lord, pardon and strengthen the things that remain." Such is the language of self-depreciation, in which her heart found vent in secret.

It is at such seasons of deep and penitent abasement before God, that those graces spring, which flower so beautifully and fragrantly in the eyes of man; and the significant language of the prophet is understood, when, in God's benediction upon Israel, it is said "He shall grow as the lily, and cast forth his roots as Lebanon." In the upper air is seen only the lowly flowret, odorous and resplendent, but its hues, and fragrance, and life, are to be

traced to unseen sources: they come from a deep contrition that shoots its sturdy roots into the lowest depths of the soul; and a struggling faith that sends down its strong fibres, like the roots of the cedar of Lebanon, large, massive, and deep, into the fulness of the grace of our Almighty Father and God. Of the same tenor is her language on another occasion, when her style seems to have the pithy, antithetical strength of the old Puritans. "I find that my strength consists in knowing that I am weak and constantly depending upon Christ; my progress in the divine life, on the conviction that I am every hour liable to go back; my success on the persuasion of my fallibility; my safety on the assurance that to retreat from danger is my highest glory, and to decline the combat, true courage."

But the most prominent feature in her Christian character, was her attachment to the Bible. She was an assiduous reader of the Scriptures. Never allowing any engagement or religious employments even, to prevent her from commencing the day with the perusal of God's word. "Sometimes," she says, "it has been difficult for me to leave off reading. I perceive new promises on every page." And again, "May I never neglect that precious book till I change time for eternity. I find my greatest comfort and peace derived from it through faith."

As to afflictions, she had learned with the most experienced Christians to know their worth, and to extract sweetness from their salutary bitterness. "I had rather endure them longer," she says, "than to be delivered out of them with deadness of heart." And elsewhere we have the testimony, which, coming as it does, from so devout and diligent a student of the Scriptures, is of peculiar value: *I find affliction to be the best commentator—it explains many a hard text, and opens many a precious promise.* From her gentle and staid temperament, she might not, perhaps, be prepared fully to adopt the stirring and tempestuous lives of the poet of Method-

ism, in which faith seems bounding over the prison walls of earth—

"The rougher our way,
The shorter our stay;"

"And the tempests that rise,
Shall gloriously hurry our souls to the skies."

But the principle of her religion was the same, and the language of a beautiful prayer, found in her diary, as made some three years since, was answered in her actual course, and in the spirit with which she met the messenger that bore her hence, we trust, to the Father's house: "May I live waiting for my Lord, not with feelings that will prevent me from discharging the active duties of life, but looking for my Lord—not building on long years below, not expecting great things here, but with a heart untied from the world, ready to go at the shortest summons to meet my Jesus." Much of this would seem the inditing of the Spirit, that maketh intercession for the believer, according to the mind of God, inscribing on her heart what, unconsciously to her, was God's actual will, as to her early removal from earth.

She was another of the innumerable victims of consumption. Its slow and uncertain approaches long allowed her friends and family to hope that she might yet be spared to them. Change of scene and of air was tried, but in vain; and she at length returned from a visit to the residence of her sister, to die at her own habitation. The writer of this hurried notice had at her request visited her twice in the earlier stages of her sickness, when her spirit was that of sweet submission, and calm reliance on God, with a delightful acquiescence in his appointments. Bound to the world by many ties, from her affection to her family she yet had no undue anxiety to remain, no fears to depart. Absence from the city denied the writer the privilege of witnessing the last scenes of her life. The expressions of her resignation, and her serene, unwavering hope, were frequent and emphatic. The language that fell from her pale lips in the last days of her earthly pilgrimage, was that of one comforted

of God, and thus prepared to comfort those who wept around her, and who were soon to lose her. Recovering from a fit of coughing that had threatened strangulation, she blessed the Lord for the relief granted her, and having exclaimed, repeatedly of the preciousness of Christ, she then continued, "I thank thee, Oh, Saviour!—I wish to be in heaven to praise thee for ever. That is the way to be happy. This is the point in which we all fail, we have not praised him sufficiently." On a dying bed, surrounded by those whom she tenderly loved, and could not leave but with a mother's feelings, such was the spirit of thanksgiving the Saviour had already given her, a prelude to the full burst of praise, that the disembodied spirit of the Christian pours forth over that death, which even to pious survivors, is the occasion of sighs and tears, and which to the ungodly causes the shuddering of despair—as they recoil from the verge of an untried eternity. The last Sabbath morning she spent on earth, she remarked that the night had been passed without sleep; but it had been a profitable season to her soul. "I have been enabled to examine my own heart, and I find that I do trust in the Lord." When her husband proposed remaining with her, she insisted on his "going to the house of God, to the last," to use her expression. "You cannot imagine," she went on to say, "the happiness and tranquillity of my soul." Then again exclaiming emphatically and repeatedly as to the preciousness of Christ, and his being all her trust, she said, "Oh! the glory and the majesty of Jesus Christ, Can it be possible that this great God of glory has taken up his abode in my heart? Can it be possible? Yes, I feel that it is so. I feel that I am his." Such were her overflowing consolations, *the peace* (in the language of prophecy) *like a river, and the righteousness like the waves of the sea,*

like the billows of ocean, bright, countless, and bounding heavenwards when its surface is rippled by gentle breezes beneath a summer sun. Such are the consolations ever fresh, sparkling with life, ceaseless and boundless, "a righteousness like the waves of the sea," that this dying disciple found in the Christ whom she trusted and adored.

Her last moments are described as being favored in entire exemption from suffering or convulsion. Without distortion of feature or any movement of the limbs, life lapsed silently away. She gently ceased to breath, and her head declined to the pillow; to use the language of our bereaved brother, her husband, "as one might suppose, the head of the beloved disciple sank when permitted to recline on the bosom of his Master and Redeemer."

May the Bible, she so prized and studied, and from whose living wells were drawn the bright lessons of her life, and the rich consolations of her death-bed, be the guide and stay of her children, and of that bereaved brother who is tempted to exclaim, "The Lord hath put out the light of my tabernacle." It would be selfish to wish her recall to earth, even if it were possible. And while lamentation is not forbidden, it is well that our lamenting should be at the feet of Him to whom went the disciples of John the Baptist, from the funeral of their friend, teacher, and guide—"And the disciples of John took up his body, and buried it, *and they went and told Jesus.*" Carried to Christ, and told in his ear, sorrow becomes salutary, and loses its bitterness. In Him death is robbed of its terrors; for He is the Resurrection and the Life. They that have died in the faith are gathered to Him, and when He shall return, "them that have fallen asleep in Christ, will God bring with Him."

W. R. W.

L I T E R A R Y .

B O O K N O T I C E S .

SCENES AND SCENERY IN THE SANDWICH ISLANDS, AND A TRIP THROUGH CENTRAL AMERICA, IN 1837—42. By JAMES J. JARVES. 12mo. pp. 341. Boston, Jas. Munroe & Co., 1843.

We are happy to meet Mr. Jarves again in the walks of literature; his former work we predicted would be a favorite, and it has had a very favorable reception on both sides of the Atlantic. In England it has been reprinted, and sold well. No one has had finer opportunity than Mr. Jarves to write well on this interesting part of the world.

We honor the author for his independence, and are gratified at his remarks of sober thought and careful investigation. We advise our readers, who desire to understand the condition of the Sandwich Islands to read this charming volume. It is well printed, and has several very beautiful steel engravings and maps. It is well adapted for a present, and would be more useful in a library than a showy annual.

THE REVISED STATUTES OF THE COMMONWEALTH OF MASSACHUSETTS, reduced to questions and answers for the use of schools and families. By WILLIAM B. WEDGEWOOD, A. M. Boston, Tappan & Dennett, 1844.

A more useful little book for the people of the Old Bay State, we have not lately seen. It should be in every house, and every child in Massachusetts should commit it to memory.

Similar books have been made by Mr. Wedgewood on New-York, New-Hampshire, Maine, and Connecticut, and no

mean service has this gentleman rendered to his country by his judicious labor.

THE TRIAL OF THE POPE OF ROME, FOR HIGH TREASON AGAINST THE SON OF GOD, TRIED AT THE SESSIONS' HOUSE, OF TRUTH, BEFORE THE RIGHT HONORABLE DIVINE REVELATION, THE HON. JUSTICE REASON, AND THE HON. JUSTICE HISTORY, taken in short hand. By A FRIEND TO ST. PETER—with an Appendix. Boston, Tappan & Dennett, 1843.

This is altogether the most caustic and truthful expose of Antichrist we have ever seen. We beg our friends to obtain this trial—your children will read it with great interest, and become acquainted with the iniquities of the Papal History. Especially do we urge it upon the attention of Sabbath School Librarians. The sale no doubt will be very great. The trial is admirably conducted. Emperors, historians, martyrs and confessors are the principal witnesses.

THE YOUNG PATRIOTS, OR A SABBATH SCHOOL INDEPENDENCE: Boston, New-England S. S. Union, 79 Cornhill, 1843.

This book is quite above the ordinary stamp of juvenile books, and is written by a thinker. It will perhaps occasionally startle the reader, but the conclusions are sound and irresistible, because they are Evangelical. We are greatly pleased with the recent publications of the New-England Sabbath School Union, and have read, with much satisfaction, two small volumes written by ladies who are sisters. We allude to "Not weary in well doing," and "Charity at Home." The discrimination of character in both these works,

constitutes their charm, together with the sober, rational, every-day view which is taken of piety.

These Ladies will, we doubt not, again contribute to the welfare of the young, by their judicious labors.

QUESTION BOOK OF CHRISTIAN DOCTRINE, for Bible Classes, and more advanced pupils of Sabbath Schools. By **BARON STOW**. Boston, New-England Sabbath School Union.

We only notice this work at present as one that has been highly spoken of by those who have employed it. At an early period, we hope to take up the subject of *Biblical instruction* in our schools and Bible classes, and then this and similar publications will come in for a share of our attention.

THE METHODIST QUARTERLY REVIEW:
for October.

THE CHRISTIAN REVIEW—December.

We always receive these Quarterlies with pleasure, we are sure to find liberal and enlarged views in both of them. These periodicals are fair exponents of the views and characteristics of their excellent editors. From Dr. Peck we look for sound discrimination, accurate research—a Christian temper. From Mr. Smith we expect extensive learning, erudite investigation and beauty of style.—We are never disappointed.

“The Priesthood in the Church” is a capital article in the *Methodist Review*, and is founded on the presumptuous pretensions of the Diocesan of Maryland, set forth in two semi-papistical discourses. We are glad to see the Methodists of England and in the United States taking distinctive ground in opposition to the claims of a corrupt establishment, and an arrogant prelacy.

NEAL'S HISTORY OF THE PURITANS, with notes. By **J. O. CHOULES**; in 8 parts, at 25 cents—making 2 octavo vols.: with nine engravings. Harper & Brothers.

Of Neal's History, we can say what we please; *on the notes*, we of course shall be silent.

This invaluable work had long been inaccessible to the mass of our ministers. It could only be purchased at an expense of seven or eight dollars. In England it is a household book, every dissenter has it on his shelves, and his children study it. Convinced that we have to fall back upon the principles and practices of the puritans the editor determined to circulate this precious chronicle of *men of whom the world was not worthy*.

No pains or expense has been spared to render this edition complete. How much the work was *needed*, best appears from the almost unparalleled sale which it has met with. The Clergy of New England have welcomed it to their studys, and commend it to their people.

MEMORIAL OF THE LIFE, LABORS AND EXTENSIVE USEFULNESS OF THE REV. CHRISTMAS EVANS, a Baptist Minister in Wales. By **DAVID PHILLIPS**. New York, M. W. Dood.

It was our privilege to read this work in MS. and we strongly urged the worthy publisher to take hold of it for the good of the reading classes. A more interesting biography we have not seen for a long time. Mr. Evans was a great man—and in his own language had no rival. We have heard him—well do we remember, when describing the resurrection of Christ, he had his entire audience standing up, all over the spacious house. Mr. Dodd will find a large demand for this very neat edition, which we must not forget to say, has a capital engraving by Halphin. The likeness is perfect.

CHRONICLE.

[Editorial Correspondence.]

SKETCHES OF A SOUTHERN TOUR.

PART II.—GEORGIA.

NEXT to Virginia, Georgia is much the largest of the Southern States in extent of territory. But it should be remembered that it was considerably later settled than the other Atlantic States,—almost a century after some of them. It is now but one hundred and ten years since civilized man first made his home here. This fact requires to be kept in mind in any comparative estimate of this and the older states. There are some ninety counties in this State, and our hurried tour has led us through scarcely one-third of them. Some even of these, have been passed at rail-car speed, and in but few have we spent more than a single day. Still, as we have endeavored to go with eyes and ears open, and have had constant access to candid, intelligent, and communicative friends, with whom we have not failed to exercise all the reputed *Yankee inquisitiveness*, if our information is meagre, or radically defective, the fault must be our own. But according to our former custom, we will *journalize* first, and *generalize*, if at all, afterward.

On a beautiful moon-light evening, the latter part of October, we entered GEORGIA nearly midway on its eastern border, by crossing the bridge over the Savannah river, which connects Hamburg with Augusta. How often have the terms “from Maine to Georgia,” as indicating the extreme points of our wide spread confederacy, been heard, and perhaps used, by us ever since our school-boy days. Now, without having purposed it, this tract had been swept over

by us in little more than three months time, not with the rapidity of a mere post-route traveller, for which one weeks time might suffice, but with such intervals as furnished happy opportunity for inter-communication with many excellent friends in almost every link of this chain of States. How utterly impossible it seems to enjoy such advantages of intercourse, and not have the heart expanded with a more comprehensive love of Christian patriotism!

The city of Augusta, though of moderate size, strikes the eye of a stranger favorably. Its broad streets, with a general air of neatness, order, and comfort, are farther set off to advantage by ranges of stores and dwellings, with here and there a public edifice of no unworthy pretensions. The stage carried us to one of the principal hotels, where we were making arrangements to pass the night, when a note was put into our hands, from our attentive young friend, the pastor of the Baptist Church, saying that his servant and carriage were in waiting, and would convey us directly to his home. There for the next three days we found a HOME indeed. The following morning, several brethren, to some of whom we had brought letters of introduction, called on us at the pastor's study, and evinced the friendliness and urbanity for which they are so distinguished. While we were sitting together, JACOB WALKER, the colored pastor of a very large African Church came in, and *slave* though he is called, seemed to enjoy the full privileges of brotherly reciprocal affection and esteem. We should like to introduce this favorable specimen of the race to our readers. As you see him enter the apartment, you notice first, his large size, his gray locks, his full benevolent eye, and a general expression of countenance, in which good

nature and sobriety, freedom and dignity, were happily blended. Then, on fuller consideration, you begin to admire the warmth and consistency of his Christian affection; the general correctness and clearness of his sentiments, and the devoutness which obviously, is not put on for the occasion, but rather seems the predominant habitude of his mind. To our inquiry whether he found his time sufficiently at his own command to enable him to give himself fully to his ministerial duties, he replied, "O yes; my mistress is very kind to me, and allows me to do as I please, and the church is generous, so that my temporal wants, which are not many, are fully supplied." How fortunate would it be, if all our ministers in this and the neighboring States, could, with truth, make a similar answer. This man, some few years since, had the offer of his freedom, but he thought it better, for some reasons, which we did not understand, to remain as he is. When we explained to brother Jacob that our errand was connected with the Bible cause—that our Missionary in Africa was engaged in translating the Word of Life, into the language of some of its native tribes; that a printing press had been sent out, and we were now soliciting funds to print the New Testament for his countrymen, his large eye dilated, and his noble form seemed to thrill with emotion. "I had not known all this before," said he, "but I will explain it to my people on Sabbath morning, and you come and preach for us at night, and we will do what we can to help the good work." Waxing warmer, as the interview progressed, Jacob at length exclaimed, with great ardor, "it is good to be here. Bless God! my soul enjoys this news; and now I want you, my brethren, to come and help us in a protracted meeting, to begin to-morrow night." All the ministers at once promised their aid, and with a fervent "God bless you all," which seemed to come from the depths of a rejoicing heart, which God had renewed and comforted, he took his leave.

The First Baptist Church is now favor-

ed with the services of the son of its founder and first pastor. More than a quarter of a century ago, the Rev. Dr. Brantley, now of Charleston, S. C., was for some years engaged in an extensive and highly distinguished Seminary here. He found no Baptists in the place, but commenced preaching the gospel, and soon gathered a church, and was mainly instrumental in their erection of an elegant and commodious edifice, where they meet for the worship and the ordinances of the Lord. After he was called away to Philadelphia, they enjoyed a succession of pastors, some more and some less successful; but about three years since when they were very considerably reduced, they welcomed with peculiar emotions, the son of their original pastor. God's blessing has attended his labors: the church is revived, and the congregation numerous and highly respectable. The morning and afternoon of the Sabbath we worshipped with them, and received their willing and generous offerings to circulate the word of life.

At night we fulfilled our promise to the Africans. Their large house of worship seemed full when, at an early hour, we entered it. But for some time afterwards the dark flood rolled on, till really there seemed to be no room even about the door. Brother Jacob had sounded out the notice to some purpose. The pews, the aisles, the galleries, stairs, and lobbies were all crowded to their utmost capacity. Their large choir filled the gallery opposite the pulpit, and very satisfactorily led the song, in which the whole congregation seemed to join with heart and voice. During prayer and preaching there was, for the most part, attentive silence with an occasional brief response, which seemed to come from the heart. So did their contribution at the end, which contained more five and ten cent pieces, than we ever saw gathered on a similar occasion. Some exercises followed with particular reference to their protracted meeting, and at an early hour, with great sobriety and decorum, they dispersed. Who could witness such an as-

semblage of Africs' sable children,—could learn the prosperity of their church, now numbering more than nine hundred communicants; and witness their sympathy and self-denying liberality for their pagan countrymen,—at that very hour, perhaps, dancing around the devil-bush, or offering up human sacrifices—and not feel that though the injuries they have suffered by enslavement and transmission hither, men may have meant for evil, yet God meant them, and has overruled them for good! If, too, through their agency, the light of gospel truth and hope, shall be reflected back upon the dark shores of their fatherland, will it not in the end appear that the things which have happened to them, have fallen out rather to the furtherance of the gospel?

The next evening, at 7 o'clock, we took our seat in the cars, and a little after midnight reached Union-point, where we stopped and wished for the day. After an early breakfast, we walked to Brother Thornton's, to whose kind care we had been commended, to conduct us to Penfield. We were soon on horseback with that good brother for our guide and companion. Thus beguiled, the miles did not seem long, and early in the forenoon we reached the spot which our friends have caused to cluster their denominational interests of education, especially for the State. Here too, the religious paper, the *Christian Index*, is now issued. Its printer, Brother Brantly, and its editor, Brother Baker—well and extensively known in all the South, and whom we had met years ago in Virginia—received us right cordially, in the Printing Office, where we first called. Other beloved brethren soon came in, and free, fraternal converse upon the great objects of common religious interests filled up the hours till dinner. We enjoyed the hospitalities of our excellent Brother Saunders; and at his house also, saw a select company of brethren, till the hour of departure arrived.

Penfield seems to have been chosen for its healthful and retired situation. The

little village which is now built up, consists mainly or exclusively of those who have been attracted to this spot by the facilities for education.

The principal brick edifice for the purposes of the Mercer University, was destroyed by fire sometime since and has not yet been rebuilt. The committee of the Trustees having this matter in charge, are now fixing on a plan for an edifice to be devoted to a chapel, library, and recitation rooms. Their funds are ample, and seem to be husbanded with wise and provident care. May they be eminently successful in filling the important vacancies in their faculty of instruction, so that the institutions here, may be as attractive and successful as this great and growing State can reasonably require.

Our interview with those members of the State Convention's Executive Committee, which could here be called together was highly satisfactory, evincing on their part an earnest desire to co-operate in all reasonable efforts for filling this dark world with the light of life.

The two following days we spent in Madison, where the Convention held its last session, and where two more of the Executive Committee above-named reside. A very pleasant town we found it, the seat of justice for Morgan county. Several delightful families, whose hospitality and kind attentions we were permitted to share, will have an abiding place in our recollections. The Baptist Church, though small, possesses materials of the right character, and could their pastor, Brother Thornton, give up a large portion of his secular cares, remove into their midst, and supply them every Sabbath, instead of once a month, as at present, our hope would be sanguine that they would soon rise to the standing to which they seem so fully entitled.

After a fruitless effort, three mornings in succession, to find a vacant seat in the mail stage for Columbus, we were constrained to take the northern route, through La-grange. Nor had we in the end occasion to regret it. Our stage left while it was

yet dark, and with only two companions, neither of them particularly interesting, our prospects for two days and a night were not the most cheering. In just that uncomfortable mood which disappointment, and such company conspired to produce, we reached the place for breakfast. Just as we were seated at the table, a beautiful young lady who, unperceived by us, had observed our egress from the stage, came and seated herself by our side, and in tones of respectful familiarity, introduced herself as one well known to us in former years, in the city of brotherly-love. The school-mate of our own daughters—the favorite pupil for years of our early friend. She was recently married, and now with her husband, met us here in the interior of Georgia, where, as we had just been thinking, we were many, *many* miles away from all that knew or cared for us; how could the interview be otherwise than most pleasing and welcome! How many kind, mutual inquiries to be answered; how many grateful memories awakened; how many cherished hopes, in faint outline sketched, can be crowded into such a quarter of an hour. As we were hurried away from that fair, lovely bride, and her rejoicing husband, with scarce time for an “*adieu*, and God bless you,” how different was the tinge of thought and feeling with which we regained our seat, and pursued our journey from those which had immediately preceded them! Such, thought we, is life:—the sunshine and the shadow ever chasing each other over the plain. Happy he who can look forward to a state where all the darkness shall have fled away for ever! And thou bright, beautiful bud of fragrant promise and rich hope, whose sunny smile could awaken thoughts and spread out scenes so transcendently cheering! may all thy onward course be richly imbued with His blessing, who maketh rich and addeth no sorrow!

All day and all night we rode on, and on, and on, passing successively the head waters of the Ocmulgee, the Flint, and the here narrow bed of the Chattahoochee rivers,

as well as many a county seat, and many a wide cotton plantation, and the still wider and more fragrant primitive forest, which, as yet, has not yielded to the dominion of man. Nothing, indeed, has more surprised us, ever since we left Virginia, than to see that so small a proportion of the soil has ever been cultivated. Nor is it the poor and the worthless alone which is thus passed by. Much of that which remains uncleared, is highly fertile, easily accessible to market, and in most respects eminently eligible for settlers. Were it not for a love of wandering, and that kind of wild adventure which finds its highest gratification in gaining a position remote from the habitations of civilized man, the new states and territories need receive no accessions for a century; for there would be ample room in the old for the natural increase, and the tide of emigration from abroad.

Just as the sun was rising, the following morning, we crossed the western line of the State, at West Point, and entered Alabama. Reserving for another number our wanderings there, we will take up our line of march some twelve days later, as we entered Georgia again, on our return.

We then recrossed the Chattahoochee some forty miles nearer its mouth, and found ourselves immediately in the good little city of Columbus, which our efforts to reach a fortnight earlier, had all proved so unavailing. It now proved, however, that the friend we had with so much impatience sought to meet there, had all this time been confined by indisposition at Athens; only a short distance from the very spot where all our former feverish importunity to go by the stage to Columbus to see him, had been evinced. So short-sighted are we!

So, then, we had at length reached the city and missed our friend. Our letters to him remained uncalled for at the office, and of course, our coming at this time was unexpected. In vain we inquired for other individuals, to whom we thought it practicable to make ourselves known.

The impracticable inn-holder would not know any of them. To add another ingredient to our uncomfortableness, the physical of our nature, began to complain of the hard usage to which of late, it had been subjected, and really, we thought ourselves nearly sick. After a slight supper, we strolled out to take the air. The church-going bell, commenced its merry notes, and learning that it belonged to the Baptist chapel, we soon found our way thither. It was yet early, and we had time to interrogate the benevolent sexton, who answered all our inquiries, much to our satisfaction. But he, too, began to question in turn, and our character of "a stranger traveller," did not hold out against his earnest inquisitiveness. Away he hastened, and speedily a select company of brethren gathered around us. One had been our hearer in Philadelphia, years ago; and another had been on the look-out for us, from the conviction that we must return that way. In short, we found ourselves surrounded with those, determined to make us at home. It was their lecture night; and though, since the shepherd was smitten, [with illness] the sheep, as too often happens, were scattered abroad, we soon found ourselves addressing a little flock, one of whom, at the close of the service, insisted on taking us to his house. The kindness of that man—whose elder brothers had been our pupils, in the Columbian College, more than twenty years since—and that of his excellent lady, helped soon to cure us; and we left their hospitable mansion the following evening, feeling greatly improved.

Another night's ride in the stage was before us; but we hoped it was the last, and screwed up our courage and patience for its endurance. The first part went off quite pleasantly, and as we had been insured to reach our *terminus* by eight o'clock in the morning, we were already beginning to felicitate ourselves. Alas, for the conspicuousness of all appearances! Just before the grey of morning's dawn, clash went one of the wheels of our lightly-

loaded stage coach. It proved to be an irreparable break-down—in the woods, in the dark, in the mud, far enough from any habitation, where either help or comfort could be obtained. Added to all the rest, we had a profane, inefficient old coachman, very much inclined to do the things he ought not, and leave undone, those which the exigency required. Suffice it to say, the whole forenoon was consumed in a substitutionary repair of damages, and we reached Barnesville, where we were to have taken the cars for Macon, some seven or eight hours after their departure.

Oh, the misery of such a disappointment! It was Saturday, and we had an appointment for the following day in Macon, forty miles distant. With us, appointments are very sacred things. We learned this, and much more, which we hope never to forget or undervalue, from an honored father's lips and life. But what could be done? One fragment of a hope remained. The freight train had gone above, with the promise of returning in the night, and going on to Macon. We engaged our passage, mounted to the top of a lofty pile of cotton-bales, where, without much comfort or safety, (but it consoled us to think, with less inconvenience than often rested on HIM, who had not where to lay his head, and who has taught us, that it is enough for the disciple to be as his Master, the servant as his Lord,) we pursued our course. But, as if mischances would not come alone, half a dozen miles before reaching our destined point, we were again arrested by a break-down;—not, in this instance our own, but the train coming in the opposite direction. By this, we were hindered, and *hindered*, and *HINDERED*, till, as a last resort, Sabbath, as it now was, we found our way to the nearest farm-house, and told the tale of our miseries. That good man was a Methodist, but he proved himself a friend and a brother. He fed us at his generous board,—the like of which, had not come before us for many a hungry hour,—and

then he saddled his best horse, and sent with us a servant, and by this kindness, we just reached the spot in time to relieve our anxious friends, and meet the assembled waiting worshippers in the house of prayer.

This Macon is a city, and a more considerable and important one than we had anticipated, containing, at this time, about seven thousand inhabitants, and giving decided evidences of a brisk and prosperous business. The throng of huge wag-gons, drawn generally by six or eight mules or horses, and heavily loaded with cotton bales, indicates the nature of its chief trade. Here the planters can dispose of this grand staple, and procure their requisite supplies. The river Ocmulgee, though shrunk by the present drought to much narrower dimensions than usual, showed still, some half dozen steamboats at its bank, and by these to Darien, or by the rail-road to Savannah, all this immense bulk and value of the planter's product, finds its way to an ultimate market.

The principal religious denominations in our country, are all represented here. Our Baptist interest, which was waning almost to hopelessness a while since, is now greatly revived, and under the acceptable and highly esteemed ministrations of its present pastor, (an alumnus of our beloved Alma Mater, at Providence,) its prospects are eminently cheering. Our fathers were friends and co-adjutors in the service of Christ and the Churches, in dear New England, scores of years ago; and now that they had both fallen asleep, it was pleasant for their sons to meet and labor together, here, in this far off section of our common country.

The interests of education have received considerable attention here. Another alumnus of Brown University, has a fine classical school for boys, which is well patronized; and the female *College*, under the direction of the Methodists, has a respectable standing, and far higher pretensions. Aside from its lofty name, it

does not seem to differ from many other institutions for female education.

We wished to describe, at full length, a two day's excursion which we made into the remote part of the county of Twiggs. By the kindness of a friend, we were enabled to take this tour alone, in a little buggy, and as we went and returned, could mingle freely with the rustic yeomanry of the country. We would love to delineate their not unpleasing manners, and especially their unsophisticated kindness to a stranger. Several incidents occurred, which interested us much, and would, perhaps, more please and profit our readers, than the monotonous descriptions of cities and towns. "God made the country, but man made the town;" and the difference between the natural and artificial, under the most searching power of the solar magnifying lens, is not more obviously in favor of the former, than is the comparison of country with city, regarded as a study for the development of nature's wide and beautiful variety. But we have not room for these details at present.

The motive for this episode in our journey, was found in the person of the reputed Nestor of our cause in Georgia, the Rev. C. D. Mallory; who, though not a native of the State, nor yet advanced beyond the early meridian of life, has won for himself the esteem and confidence of his brethren, for wise counsel and efficient action, in a surpassing degree. Having gone thus far, intrenching on the sacred rights of the individual, how strongly our fingers incline to complete the picture, by a full delineation of all the domestic and personal features of the scene, to which we were admitted. But for this once, we will restrain the propensity; nor shall his unaffected kindness, with that of his excellent family, or similar traits in the good friends in Macon, be farther exhibited in our etchings.

A day's ride over the Central rail-road, brought us with ease to Savannah, a distance of one hundred and eighty miles:

thanks to the diminution of friction, and to the power of steam. We were expected here, and welcomed in a most cordial manner. The city occupies a sandy plain elevated some forty or fifty feet above the ordinary surface of the Savannah river, on the southern bank of which, about fifteen miles from the sea, it was laid out by Gen. Oglethorpe, on the first settlement of the State. It has experienced various alternations of fortune. For many years, and while the lands in immediate proximity to the city, were inundated for the culture of rice, it was unhealthy, which greatly retarded its growth. Once, too, within our recollection, it has been laid in ashes by a desolating conflagration. It now appears more flourishing, than any other southern city we have visited. Its population, trade, and attractions of every kind, are annually increasing. The chief points of interest to us, on this occasion, were the Baptist churches. There are four or five of them. The White Church—whose planting and early history, are eminently instructive and pleasing. They are now destitute of a pastor; having given up the Rev. Mr. Binney and wife, though greatly endeared to them, to go forth to the Karens as Missionaries. The trial of parting with so endeared a pastor, has been very severe. If our costliest sacrifices, when cheerfully made, are the most acceptable, and most beneficial to the offerer, then may this now desolate church hope to receive a rich recompense. They number at this time about three hundred communicants, and have a large attractive church edifice, 60 feet by 100, eligibly situated, fronting on one of the public squares of the city. They are understood to be a united, loving, zealous, and intelligent church. What a field for one well qualified, to act as their pastor!

But the three African Churches in this city, embracing between three and four thousand members, were more especially interesting, as presenting some features of novelty. The pastor of the 1st, Abraham Marshall, now near ninety years old,

is in every respect a very uncommon man. He appears remarkably vigorous in mind and body. He and the pastor of the 2d African Church, Brother Anderson, officiated along with us in the public services of the sanctuary; and sure we are, no one need feel himself disparaged by such a connexion. All these churches have good houses of worship, large, tasteful and convenient; and the congregations which we addressed in each were highly intelligent, and perfectly decorous. Many of them read the Scriptures, hymns, &c., with facility: and it was unusually gratifying, to notice the interest and the generous liberality they evinced for printing the Scriptures in Africa. May every shadow of restriction which now limits their religious privileges be speedily removed, and they be enabled to enjoy and profit by all the means of religious instruction and improvement, now shared by any portion of the community!

A small, but efficient company of "disciples," were ready with their generous offering, to aid the work of Bible distribution.

Georgia contains, according to our best information, nearly if not quite 60,000 Baptist communicants at this time. There is very much to love and approve among them, and not a little to deplore. Deficiency of faithful ministerial labor, is the prolific source of much that is discouraging. Still, when the present is compared with the past, hope predominates over fear, and we cannot but exult in anticipation of what these churches might be and do, if all the people had a mind to work. Many of the ministers are secularized; and not a few are wealthy. These last cannot plead necessity for so much neglecting the work of the Lord. May pastors and people speedily reform; the one giving themselves wholly to their official duties, and the other cheerfully ministering to their necessities.

The Methodists are the next most numerous denomination, and have gained upon us considerably within the last fifteen years.

The Presbyterians are very much smaller than we had supposed, and the Episcopalians still less. Both these sects united, would not probably equal one fourth of the Baptists or Methodists.

Our last sheet is full; farewell, dear readers, till another month. R. B.

THE VOICE OF WESTERN MICHIGAN.

Just as this number of the Memorial was going to press, we had the privilege of perusing the following letter, addressed to the Corresponding Secretary of the American Baptist Home Mission Society, and with his assent, insert it for the benefit of our readers. It is a very important communication, and will, undoubtedly, be read with deep interest. We trust that it will also awaken the spirit of co-operation with the Society, throughout our denomination, which is essential to the gratification of the applicants for missionary aid.

Kalamazoo, Michigan, Nov. 28th, 1843.

TO THE SEC. A. B. H. M. Soc.

At a meeting composed of ministers and laymen assembled at Kalamazoo, Nov. 8th, 1843, to consider the best means for extending and strengthening the churches in this vicinity, Rev. William Taylor, of Schoolcraft, was chosen. Chairman, and Rev. J. A. B. Stone, Secretary. After prayer, consultation, and free interchange of views and feelings, the following, among other resolutions, were unanimously passed:

Resolved, That in the opinion of this meeting the destitution of the means of grace and the feeble state of the churches in the western part of this state are such, that the cause of God would be greatly promoted by the labors of a pious and efficient evangelist in each county.

Resolved, That in the absence of the means of support among ourselves, we will make an earnest appeal to the A. B. H. M. So. for both men and means to support them, at least in part.

Resolved, That the Secretary be directed to communicate these resolutions to the Secretary of the H. M. S. and also to the board of our own Convention, entreating them to intercede with the H. M. S. that the wants of this region may be considered.

Resolved, That the Secretary be requested

to communicate such statistics and information as may serve to make known to the board of the H. M. S. the religious condition, wants, and claims of this portion of the Lord's vineyard.

The above will show the purport of this communication. We have here a fertile land: rather a sparse, but fast increasing population: generally one considerable village in each county and oftentimes more. The rest of the population are farmers—ministers are few—churches small and feeble. In some counties there is not a single preacher. Christians are poor, generally—and among some there is not as high a standard of public effort as there should be, and none but Christians think of assisting in the support of the Gospel. This region is all missionary ground. Your Society have done something for our assistance, but most of the labor and expense has been borne by the ministers themselves, who have come here and preached at their own cost. I have never seen any class of men who I thought were sacrificing so much for the Gospel's sake as the ministers in this region. In the Eastern States, they have churches to lean upon. The missionary in a foreign land looks to his society for support, but many of the preachers here can look only to God and themselves. Some have preached for years without compensation—one who was present at this meeting has preached in this way some 6 or 8 years and built his own meeting-house, in addition to working with his hands six days in the week to support his family and carry on his plans of benevolence.

In Kalamazoo county we have five preachers, two of them being constantly employed as teachers, but three or four more could be most usefully employed. But in Van Buren and Barry, two adjoining counties, I do not know that there is a single Baptist minister employed. In the northern counties, brother Jones, your missionary, has field enough for several men.

We want evangelists. By this we do not mean, technically, revivalists, but one who shall take his stand in a county and preach in as many places as he shall find practicable and profitable. Something could be collected on the ground for his support but in some instances not very much, for a while at least. Western Michigan might have been Baptist ground if as strong efforts had been made by our own as by other denominations.

Give us one man, give us two, give us ten. We want twenty, but would be thankful for a much less number. We must look to the East mostly for men. Yours truly,

J. A. B. STONE.

MISCELLANY.

TO-MORROW.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Prov.* xxvii. 2.

To-morrow! Mortal, boast not thou
Of time and tide that are not now;
But think, in one revolving day,
How earthly things may pass away.

To-day—while hearts with rapture spring,
The youth to beauty's lip may cling;
To-morrow—and that lip of bliss
May sleep unconscious of his kiss!

To-day, the blooming spouse may press
Her husband in a fond caress;
To-morrow, and the hands that pressed,
May wildly strike her widowed breast.

To-day, the clasping babe may drain
The milk-stream from its mother's vein;
To-morrow, like a frozen rill,
That bosom current may be still.

To-day, the merry heart may feast
On herb and fruit, and bird and beast;
To-morrow, spite of all thy glee,
The hungry worms may feast on thee!

To-morrow! Mortal, boast not thou
Of time and tide that are not now;
But think, in one revolving day,
That e'en thyself may pass away!

KNOX.

A MOTHER'S LOVE.

Happy is he who has known a mother's love!
What is so pure? The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion while she waters her faith with tears, looks forward to the best of her labors and her love. But maternal affection springs from the breast uninvoked by the wand of hope, unadulterated by the touch of interest. Its objects are the weak and woful. It haunts the cradle of infantile pain, or hovers near the couch of the

faint and the forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tones rise amid the sighs of suffering and sorrow. It is a limpid and lovely flow of feeling, which gushes from the fountain-head of purity; and courses the heart through selfish designs and sordid passions, immingling and unsullied.

What is so firm? Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles unchanged; or the more potent allurements of fortune, opulence and pride, power and splendor, may woo her—and yet she is unmoved! a mother "loves, and loves for ever!"

What is so faithful? From infancy to age; "through good report and through evil report," the dews of maternal affection are shed upon the soul. When heart-stricken and abandoned, when branded by shame and followed by scorn, her arms are still open—her breast is still kind. Through every trial, that love will follow—cheer us in misfortune, support us in disease, smooth the pillow of pain, and moisten the bed of death. Happy is he who knows a mother's love!

RATIONAL AMUSEMENT.

The love of literature has prevailed from very early times among the inhabitants of the remote island of Iceland. There the way in which the evenings of their long winter are spent furnishes a most agreeable contrast to the miserable pot-house debauchery which fills up the leisure of too many uncultivated Englishmen, and proves the value of well regulated knowledge as an auxiliary to virtue. A distinguished traveller, who spent a winter in Iceland, has described a winter evening in an Icelandic family, as rendered instructive and pleasing in the highest degree, by the prevailing love of useful knowledge among all ranks. As soon as the evening shuts in, the family assemble, master and mistress, children, and servants. They all take their work in their hands, except one who acts as reader. Though they have very few printed books, numbers of them write excellently, and copy out the numerous histories of their own island. The reader is

frequently interrupted by the head of the family, or some of the more intelligent members, who make remarks or propose questions to exercise the ingenuity of the children or servants. In this way the minds of all are improved in such a degree, "that," says my informant, "I have frequently been astonished at the familiarity with which many of these self-taught peasants have discoursed on subjects, which, in other countries, we should expect to hear discussed by those only who have devoted their lives to the study of science." Let me not omit to add, that the evenings thus rationally and virtuously begun, is, by these well instructed people, closed with an act of family devotion.

GEMS FROM ANCIENT AND MODERN AUTHORS.

JUNE 1.—Prayer, like Jonathan's bow, returns not empty. Some prayers have a longer voyage than others, but then they return with a richer lading at last.—*Gurnal*.

2.—If amidst affliction, we be in subjection to the Father of Spirits, and while we mourn, do not murmur, we attain the highest perfection of which human nature is capable.—*A. Fuller*.

3.—Religion is man's bringing to his maker the fruits of his heart.—*Elliot*.

4.—The tears which burst out of a heart oppressed with grief for sin, are like an April shower, which though it wets a little, yet it begets a great deal of sweetness in the herbs, flowers, and fruits of the earth.—*Bolton*.

5.—If 'tis happiness to be nobly descended, 'tis no less, to have so much merit, that nobody inquires whether you are so or no.—*La Bruyere*.

6.—There is no security in evil society, where the bad are often made worse, the good seldom better.—*Sir P. Warwick*.

7.—Self-denial is an excellent guard of virtue; and it is safer and wiser to abate somewhat of our lawful enjoyments, than to gratify our desires to the utmost extent of what is permitted, lest the bent of nature towards pleasure hurry us further.—*Townson*.

8.—It is not possible for Christian piety to exist without the brilliant light of truth and the burning zeal of charity.—*Fletcher*.

9.—Hear much and speak little; for the tongue is the instrument of the greatest good and the greatest evil in the world.—*Sir W. Raleigh*.

10.—Sanctified afflictions are an evidence of

our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life.—*Arrowsmith*.

11.—Actions done admit a correction, not a nullity. Although I will endeavor to amend what is gone by amiss, yet will I labor never to grieve for anything past but sin, and for that always. A small loss should never trouble me; neither shall the greatest hinderance make my heart not my own. He spake well that said—He which hath himself hath lost nothing.—*Felt-ham*.

12.—Take away from the conversation of the generality of persons, in most companies, the slander against the absent, their shallow criticisms, their political opinions, and their barren witticisms against religion, and you will find that upon a just calculation, those who speak the most do not say any more than those who keep profound silence.

13.—Doing good is the only certainly happy action of a man's life.—*Sir Philip Sidney*.

14.—The nettle mounteth on high, while the violet shrouds itself under its own leaves, and is chiefly found out by its fragrance. Let Christians be satisfied with the honor that cometh from God only.—*Dr. Manton*.

15.—A tomb is a monument situated on the confines of both worlds.—*Andrews*.

16.—There cannot be so much bitterness in the cup which Providence puts into his hands, as there is sweetness in "the cup of blessing which we bless."—*Grosvenor*.

17.—Man's life is a stream, running into death's devouring deeps.—*Boston*.

18.—As troubled water is unfit to receive the image of the sun, so the heart filled with impure and disorderly affections is not fit for Divine communications.—*Boston*.

19.—Why do I not account all hours lost wherein I enjoy not God?—*Bishop Hall*.

20.—The end of learning is to know God, and out of that knowledge to love him and imitate him, as we may the nearest by possessing our souls of true virtue.—*Milton*.

21.—We are but poor casuists in our own affairs.—*Dr. Payson*.

22.—Our happiest hours generally succeed our most serious ones.—*Mrs. Hofland*.

23.—Corrupt company is more infectious than corrupt air.—*Lord Burleigh*.

24.—He is the best physician, not who talks best or who writes best, but who performs the best cures.—*Wesley*.

25.—Afflictions are as nails driven by the hand of grace to crucify us unto the world.—*Anon.*

26.—As soon as pride is humbled enough not to enter into controversy with God, about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn.*

27.—The greatest sins may be found in conjunction with the greatest knowledge. Light is only a blessing when it guides the soul into the way of duty and obedience.—*Flavel.*

28.—There are no greater objects of pity in the world, than those who are admired by all around for their nice discernment, and fine tastes for every thing of a worldly nature, but have no taste for the riches that endure for ever, no love for God or his word, no love for Christ or their souls. In such a state, however respected or admired, they cannot see the kingdom of God.—*Cecil.*

29.—He that overcomes evil with good, overcomes three at once,—himself, his adversary, and the devil.—*Anon.*

30.—I call a complete and generous education, that which fits a man to perform justly, cheerfully, and magnanimously, all the offices, both public and private, in peace and war.—*Milton.*

SIGNS OF A BACKSLIDING CHRISTIAN.—1. When you are indifferent about attendance on the House of God.

2. When a small hinderance will keep you from Christ's table or communion with the Church of God.

3. When you find prayer wearisome.

4. When you read the Scriptures more as a duty than a pleasure.

5. When you think you know enough.

6. When you attend the meetings of the week more from fear of the opinion of the Brethren, than of God's all-seeing eye.

UNPROFITABLE LABOR.—“Walking in the country,” says the Rev. W. Jay of Bath, “I went into a barn, where I found a thresher at his work; I addressed him in the words of Solomon; ‘In all labor there is profit.’ Leaning upon his flail, and with much energy, he answered, ‘No sir; that is the truth, but there is one exception to it: I have long labored in the service of sin, but I got no profit by my labor.’”

CHRISTIAN ACTIVITY.—In the interesting Memoirs of that beloved servant of Christ, the late Rev. John Townsend, is this striking entry from his diary: “I long to think, to speak, to act, as one stepping into eternity.” Oh, if we were all to think, and speak, and act as if we were just stepping into eternity, what manner of persons should we be! And are we not all stepping into eternity? Is it not true, as one says, that life is like a lamp, which may suddenly go out, and which must soon burn out? There is but one object more important than eternity, and that is the God and Father of eternity. And should we not, then, do all that is in our power while we have life and opportunity? Should we not be anxious about our own welfare? Of what avail would it be, if we could gain the whole world to the knowledge of Christ, if we ourselves, like Judas, should be cast away and rejected? Yet we should not be so intent upon our own welfare as to neglect the welfare of others. A Hindoo once said to me in India, “Why are you so very earnest to save others? What is it to you if they should all be lost?” I said to him, “If you should see a poor fellow-creature sinking beneath the waves of the Ganges, and your boat was passing by him, would you not put out your hand that you might save him?” “No;” he replied, “I should look to myself.” And shall we do so? shall we let our perishing fellow-men alone, because we are safe ourselves? We have reason to doubt our own religion if we do. One part of religion is sanctity, and sanctity is love; and how can we have love in our hearts, if we be not zealous for the salvation of the souls of others? If the sentiment which we quoted from the diary of our respected friend were impressed on our minds, we should be all on fire with zeal, and should combine our energies for the good of our fellow-men. Union is life; it is vigor, it is power. It has been said that two dry sticks will light one green one; and we should endeavor to get our souls warmed and set on fire by what we see and hear. Those are very remarkable words which were uttered by the Almighty in reference to the builders of Babel “Behold, the people is one, and they have all one language; and now, nothing will be restrained from them which they have imagined to do.” Was union so desirable, and were its influences so mighty in Babel-building, and shall we not be anxious to unite in building a temple for our God?

FROM A PASTOR'S NOTE BOOK.

SAMUEL S****.

For one or two years I had noticed in my congregation, a young man named Samuel S****. There was nothing extraordinary in his appearance, or conduct; but his figure, occupying as he did, one of the gallery seats in front of the pulpit, and in rear of the choir, was so long and so constantly a prominent object to the eye, that his whole outline is still before me, though years have rolled away.

In one or two seasons of revival which we enjoyed during this period, he was one of those who seemed to be affected. More than once he went so far as to present himself as a subject of prayer, and professed deep concern for the salvation of his soul. Indeed, his regular attendance in the house of God, his apparent tenderness of conscience, and strict attention to the preaching of the Gospel, had led me to consider him as one of those, for whose conversion ere long, I might confidently hope.

He resided in the family of a valued member of the church, and enjoyed at his family altar, seasons of rich and invaluable instruction. However much disposed he might have been to forget God and the salvation of his soul in the business or pleasures of life, the reading of the Scriptures and family prayer at the morning and the evening, forced him to think of God. Whenever, too, the family surrounded the table, and devout thanks to the Giver of all good were offered, the same all-important topic was presented. In addition to all this, he was the subject of faithful and affectionate admonition concerning the interests of his soul by his employer, and not unfrequently by his pastor. Samuel would express himself satisfied of the indispensableness of religion, and would wish he were a Christian; but like the multitude in similar circumstances, was content to postpone the great concern.

I shall never forget the shock I received, when the melancholy tidings I am about to relate, fell upon my ear. The gentleman with whom S. lived, entered my house one day while I was seated at dinner, and at first I did not note the unusual solemnity of his countenance. In his reply to the customary question concerning the health of his family, he replied that all were well that were *alive*. "*Alive!* who is dead?" "*Samuel is gone.*" "*Gone!* he was

at church last Sabbath." "*He is gone notwithstanding.*" He then proceeded to state, that on the day preceding he had labored at his customary avocation as usual, had partaken of his noon-tide meal with his ordinary relish, and soon after, complained of slight indisposition. His illness increased, and his symptoms became more alarming, and medical aid was called; but the skill of the leech was baffled,—Death must have his prey.

His bodily tortures were agonizing, but when he found that he must die, these were forgotten in the acute anguish of the mind.

O ye votaries of gaiety and sin, how vain would have appeared all your deceptive follies, could you have stood at that death-bed!

But some did stand there; and they received impressions of the dreadfulness of a death-bed remorse, that nothing can ever efface. How precious time appeared to him, when life had dwindled from years to minutes, and these rapidly fleeing away!

"Oh!" exclaimed he to Mr. K. his employer and friend, "I am a wretch! if you *can* pray for me, do pray!" "I will replied the other, and have not ceased to do so."

His symptoms grew rapidly worse, and at last it was manifest that the hand of Death was upon him. His eye glared with unnatural brilliancy, and the hand writing of Death was legible in the distorted features of his countenance. He called again to his bedside his employer. "*O ****,*" says he, naming him, "can you forgive me for neglecting your instructions,—I have abused and slighted them, and it is now too late!"

"Tell Mr. B." says he, (his pastor) "that I ask *his* pardon—I have neglected his kind exhortations, and have *lost my soul!* Tell him, I have abused him. I remember well what he last said to me; he took me by the hand, and remarked that he knew not what to say to me that he had not said;—and I do not know what more he could have said to me, but I despised it! Oh! it is a fearful thing to die!"

He then called around him his youthful companions. That was a solemn hour to *them*. They looked on his ghostly visage, his half glazed eye, and listened to the husky yet earnest tones of his voice, as he warned them from the borders of the grave. He took them each by the hand and delivered his last message.

"You see," said he, "that it is a dreadful thing to die. I have put off repentance till this time, and I am dying! Oh! *I am dying!* Be warned! don't do as I have done—you see

this is no place to repent. Oh! seek the Lord, and do it now! I postponed it as you are doing, and *have lost my soul!*"

The above quoted broken sentences, can give but a feeble idea of the deep earnestness of these warnings; they were the warnings of a man who felt that the lamp of life was expiring, and that within a few moments he must meet an insulted God—a rejected Christ.

Having finished his last address to man, he called upon his God. Heedless of the many standing around him he besought audibly the compassion of a neglected Saviour. Oh! how he pleaded! He prayed as if the bottomless pit yawned at his feet—as if he felt its flames kindling upon him. He turned his face to the wall and prayed; he lifted his eyes to Heaven and prayed,—and the death-rattle closed his last petition. We leave him in the hands of God, but when I see a young person wilfully postponing the day of repentance, I think of Samuel S——. His illness was but twenty-six hours.

CHRISTIAN REPROOF.

We have before us a series of letters, a correspondence between Mr. Berridge and Mr. Thornton. The first of the letters to which we allude is dated Everton, September 21, 1775, and in it Berridge gives a whimsical account of his loss of a tooth, of the ill effects of this loss on his utterance, of his supplying the cavity with bees' wax, which fell out in the midst of a sermon, and compelled him to conclude abruptly in horror of the hissing and indistinct sounds he uttered. He goes on quaintly to relate a struggle between himself and Lady Pride, who advises him to go to London and have a new tooth, but to apply to Mr. Thornton to advance 10*l.*, which would be necessary for the journey and the operation. To this curious letter of the vicar of Everton the following delightful and instructive reply was sent by Mr. Thornton, under date of Clapham, October 17, 1775:

"TO THE REV. JOHN BERRIDGE.

"Dear Sir,—Your favor, with the enclosed note, I received; we merchants are better taught than to be offended at any that inclose us good bank bills, for they are always acceptable; there is more danger of my being awkward in the acknowledgement of the receipt than offended.

I recollect but one instance that any of your cloth put me to the test, and that was through roguery, so I did let it travel back again to Dr. Shylock, but I promise you I have not a thought of it now. I shall only add, I thank you for the opportunity, and desire you will be free with me at all times.

In some discussions we have had relative to '*The Christian World Unmasked*,' I could not help laughing with you, though at the same time I felt a check within; your reasons silenced, but did not satisfy me. Your vein of humor and mine seem much alike; if there is any difference between us it lies here, I would strive against mine, while you seem to indulge yours. I fight against mine, because I find the ludicrous spirit is just as dangerous as the sullen one: and it is much the same to our great adversary, whether he falls in with a capricious or facetious turn of mind. I could not forbear smiling at your humorous allegory about the tooth, and was pleased at the good sense displayed in it; yet something came across my mind—Is this method agreeable to the idea we ought to entertain of a father in Israel? It would pass mighty well in a newspaper, or any thing calculated for public entertainment; but it certainly wanted that solidity or seriousness that a Christian minister should write with. What the Apostle said in another sense, will apply here, 'When I was a child, I spake as a child,' &c. An expression of yours in your prayer before sermon, when at Tottenham-court, struck me; that *God would give us new bread, not stale, but what was baked in the oven that day*. Whether it is that I am too little, or you too much used to such expressions, I won't pretend to determine; but I could not help thinking it savored of attention to men more than to God. I know the apology frequently made for such language is, that the common people require it, it fixes their attention, and affords matter for conversation afterwards; for a sentence out of the common road is more remembered than all the rest. This may be true; but the effect it has is only a loud laugh among their acquaintances, not one person is edified, and many are offended by such like expressions. Some ministers I have known run into the other extreme, and think something grand must be uttered to strike the audience; but this seems to me as unnecessary as the other, and both have a twang of self-conceit, and seem like leaning to carnal wisdom. Truth, simple truth, requires no embellishments, nor should it be degraded; we are not to add or to

take from it, but to remember the power is of God wholly. My reverend friend, as an old man, might be indulged in his favorite peculiarities, if they would stop with him: but others catch the infection, and we find young ministers and common people indulging themselves in the same way: they think they are authorized so to do by such an example. Wit in any person is dangerous and often mischievous, when used improperly, and especially on religious subjects; for as the professing part of an audience will much longer retain a witty or a low expression, than one more serious; so will the wicked part of it too, and turn it to the disadvantage of religion. I recollect but one humorous passage in all the Bible, which is that of Elijah with the Baalites; and when the time, place, and circumstances are properly considered, nothing could be more seasonable, nothing so effectually expose the impotency of their false god, and the absurdity of their vain worship. The prophets often speak ironically, sometimes satirically, but I do not remember of their ever speaking ludicrously. Our Lord and his apostles never had recourse to any such methods. The short abstracts we have of their sermons and conversations are all in serious strain, and ministers cannot copy after better examples. I dare not say that giving liberty to a man's natural turn, or an endeavor to put and keep the people in good humor, is sinful; but this I may assert, such a method is universally followed on the stage, and in all places of public entertainment; and therefore it seems to me to savor much more of the old man than of the new.

"I remember you once jocularly informed me you was born with a fool's cap on: pray, my dear sir, is it not high time it was pulled off? Such an accoutrement may suit a natural birth and be of service, but surely it has nothing to do with a spiritual one, nor ever can be made ornamental to a serious man, much less to a Christian minister. I waive mentioning Scripture injunctions, such as 'Let your speech be with grace,' &c., as you know these better than I do. Surely they should have some weight, for idle and unprofitable words stand forbidden. If it should please God to give you to see things as I do, you will think it necessary to be more guarded; but should you think me mistaken, I trust it will make no interruption in our friendship that I am thus free with you, as it proceeds from a sincere love and regard. The Tabernacle people are in general wild and enthusiastic, and delight in any

thing out of the common, which is a temper of mind, though in some respects necessary, yet should never be encouraged. If you and some few others, who have the greatest influence over them, would use the curb instead of the spur, I am persuaded the effect would be very blessed. Wild fire is better than no fire; but there is a divine warmth between these two extremes which the real Christian catches, and which when obtained is evidenced by a cool head and a warm heart, and makes him a glorious shining example to all around him. I desire to be earnest in prayer that we may be more and more partakers of this heavenly wisdom, and ascribe all might, majesty, and dominion to the Lord alone. I am, dear Sir, yours affectionately,

"JOHN THORNTON."

The reply to this letter is an honor equally to both correspondents: it is addressed to John Thornton, Esq., and dated Everton, October 22, 1765.

"Dear and honored Sir,—Your favor of the 17th requires an answer attended with a challenge. And I do hereby challenge you, and defy all your acquaintances to prove, that I have a single correspondent half so honest as yourself. Epistolary intercourses are become a polite traffic; and he that can say pretty things, and wink at bad things, is an admired correspondent. Indeed, for want of due authority and meekness on one side, and of patience and humility on the other, to give or to take reproof, a fear of raising indignation instead of conviction, often puts a bar on the door of my lips, for I find where reproof does not humble it hardens; and the seasonable time of striking, if we can catch it, is when the iron is hot—when the heart is melted down in a furnace. Then it submits to the stroke, and takes and retains the impression. I wish you would exercise the trade of a Gospel limner, and draw the features of all my brethren in black, and send them their portraits. I believe you would do them justice every way, by giving every cheek its proper blush, without hiding a dimple upon it. Yet I fear, if your subsistence depended on this business, you would often want a morsel of bread, unless I sent you a quarter loaf from Everton. As to myself, you know the man: odd things break from me as abruptly as croaking from a raven: I was born with a fool's cap. True, you say, yet why is not the cap put off? it suits the first Adam, but not the second. A very proper question, and my answer

is this: a fool's cap is not put off so readily as a night-cap. One cleaves to the head and one to the heart. Not many prayers only, but many furnaces, are needful for this purpose. And after all, the same thing happens to a tainted heart as to a tainted cask, which may be sweetened by many washings and firings, yet a scent remains still. Late furnaces have singed the bonnet of my cap, but the crown still abides on my head; and I must confess that the crown so abides in whole or in part, for want of a closer walk with God, and nearer communion with him. When I creep near the throne, this humor disappears, or is tempered so well as not to be distasteful. Hear, sir, how my Master deals with me: when I am running wild, and saying things somewhat rash or very quaint, he gives me an immediate blow on my breast, which stuns me. Such a check I received whilst I was uttering that expression in prayer you complained of; but the bolt was too far shot to be recovered. Thus I had intelligence from above, before I received it from your hand. However, I am bound to thank you, and do hereby acknowledge myself reimbursed for returning your note.

"And now, dear sir, having given you an honest account of myself, and acknowledged the obligation I owe you, I would return the obligation in the best manner I am able. It has been a matter of surprise to me how Dr. Conyers could accept of Deptford living, and how Mr. Thornton could present him to it. The Lord says '*Wo to the idle shepherd that leaveth his flock.*' Is not Helmsley flock, and a choice flock too, left—left altogether, and left in the hands, not of shepherds to feed, but of wolves to devour them? Has not lucre led him to Deptford, and has not a family connexion overruled your private judgment? You may give me a box on the ear for these questions, if you please, and I will take it kindly, and still love and pray for you. The Lord bless you, and bless your family, and bless your affectionate servant,

"JOHN BERRIDGE."

HONOR.—When Captain David Gum fell in the battle of Agincourt, King Henry V. knighted him as he lay expiring on the ground. What are all earthly distinctions, but honors conferred on dying men? and what superior glory does Christ confer on his dying Saints! He crowns them Kings in the very article of death!

WARD, THE MISSIONARY.—Every thing in connexion with the early history of the Baptist Mission is interesting to the Christian, and there are names associated with that work of mercy, that only rank in our affectionate veneration as second to apostles and martyrs. In the vestry of a small meeting-house in England, the minister having written over the fire-place the following verse from Dr. Watts:

'Tis to thy sovereign grace I owe
That I was born on British ground,
Where streams of heavenly mercy flow,
And words of sweet Salvation sound.

The beloved Ward, when last in England, was in that vestry and reading the stanza, subjoined with his pencil, the following lines:

But oh! if in the Judgment day,
Hindoos and Mussulmen should rise,
And to the Judge of all should say,
"They heard, but heeded not, our dying cries!"

SUCCESSFUL AND UNSUCCESSFUL PRAYER.—Three prayers never speed for a blessing:

First. A fearful prayer, when we believe not that we shall be heard.

Second. A lukewarm prayer, when we pray in deadness of heart and drowsiness of mind, without fervency of spirit.

Third. A rash prayer, when we pray either without wisdom or due consideration.

Three prayers speed for a blessing:

First. A fearful prayer, when we are persuaded that, in Christ, the Lord will grant all good things unto us.

Second. An humble prayer, when we (considering the greatness of God's majesty, and our own baseness and unworthiness,) in all humility and lowness call upon his name.

Third. A fervent prayer, when we pour out our hearts before God, when we pray with zeal and entire devotion of the soul.—*Greenwood*, A. D. 1613.

IMPROVEMENT OF TIME.—The lights of heaven do not shine for themselves, nor for the world of spirits, who need them not; but for us—for our pleasure and advantage. How ungrateful and inexcusable, then, are we, if when God has set up these lights for us to work by, we sleep or trifle away the precious moments given us, and thus burn our master's candles, but mind not our master's work! *This day*, when passed, can never be recalled. Oh for grace to improve it to the glory of God, and the salvation of souls!

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THE EARLY CHURCHES, No. 2.

BY REV. WM. CROWELL, BOSTON.

HAVING settled the prevailing use of the word *church*, by the early Christian writers, as signifying a local society of believers, Sir Peter proceeds "to inquire into the constituent parts of a particular church, or who made up and composed such a church." As a body they were usually called *Εκλεκτοὶ*, *the elect*; *κλητοὶ*, *the called*; *ἡγιασμένοι ἐν θελήματι Θεοῦ*, *the sanctified by the will of God*; they were called *Ἀδελφοὶ*, *the brethren*, on account of their brotherly love; and *Πιστοὶ*, *the faithful*. This method of speaking is in exact accordance with that of the apostles, and shows that the true idea of the nature of a church was not yet lost. This is a point of great importance, although it is passed over by the author of the book with very slight notice. This fact is not to be wondered at when we recollect how entirely the barrier between real and nominal Christians was swept away in his day. Churchmen, Presbyterians, Papists, and Congregationalists, had in different ways effaced this scriptural line of separation, and only the Anabaptists, as they were then called in reproach, were left to bear practical witness to the great truth that the only ones who have a right to the Christian profession, the Christian hope, and to the ordinances of Christ, are such as are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

B

Baptists have always held this as a fundamental principle. This is indeed the first great principle on which their churches are built. This, and not their views of what action is necessary to constitute real baptism, is their distinguishing peculiarity. They insist that nothing but true faith, that which "works by love, and purifies the heart, and overcomes the world," the faith which is connected with the "washing of regeneration and the renewing of the Holy Ghost," can give any person a right to become a member of the church of Christ, or to receive its ordinances, baptism and the Lord's supper. These ordinances they do not regard as means of grace to the unconverted, but the privileges of real believers, beneficial to, and designed for them, only.

This fundamental principle, that persons who have been born again, and those only, should be admitted to church membership and ordinances, is practically set at naught in three ways. The first is, in admitting *children* to Christian ordinances on the faith of their parents. This is to say, virtually, that grace runs in the blood—that regeneration follows in the line of natural generation. For if each individual must receive the spirit, or be born again, as a direct gift of God, and come to the exercise of individual faith, in order to become an heir of salvation, and if baptism be the outward token of the grace already received, why should an infant be baptized? It is, and long has been, a disputed ques-

tion among Congregationalists and Presbyterians, whether baptized children are members of the church or not; some contending that their baptism makes them members, others that they must give evidence of piety before they have a right to the privileges of the church.

This was a troublesome question for Congregationalists long before the agitation of it drove Edwards from his church, in Northampton, and has been to the present day. They have found by woful experience how essential to the welfare of their churches is the fundamental Baptist principle, that personal piety is the qualification for church membership. This qualification infants cannot possess. Are they then church members? "No," says one party. "But," replies the other party, "baptism is acknowledged by all to be the initiatory ordinance, or door of admission to the church. If their baptism does not make them members of the church, what does it do for them? or what does it signify? The scriptures declare that 'as many as have been baptized into Jesus Christ, have put on Christ;' or have assumed the Christian profession. As baptism is the initiatory ordinance to the church, it follows that baptized children are as really members, as any others."

Such is the dilemma to which the practice of "infant baptism," as it is called, reduces Congregationalism. The Papal and Episcopal schemes are more consistent with themselves, although at the expense of rendering the absurdity of the practice more apparent.

The second is the notion that the grace conferred in ordinances comes through the administrator, and its reception depends on his being duly qualified by being apostolically descended. This is the Episcopal and Popish scheme. According to this view, ordinances administered by any minister who was not ordained by a bishop, are of no validity, and have no promise of the spirit of the Lord. No matter what may be the sincerity or the piety of the minister or the recipient,

it is all an idle ceremony unless performed by one episcopally ordained. And on the other hand, if the bishop's hand have really been placed on the administrator's head, all his acts are valid, and the ordinances which he administers efficacious, whether he is a truly pious man, or a wine-drinker, a fox hunter, and a profligate. That is to say, the real efficacious principle in church membership and ordinances, that which is the thing to give them value, is transmitted down the line of bishops from hand to hand and from head to hand, "by bishops ordaining bishops, and they their successors, and so on from the apostles to the present day."* This mysterious, clerico-ecclesiastical fluid, it is maintained, descended for many ages through the bishops [i. e. popes] of Rome, none of whom proved non-conductors, notwithstanding their known profligacy and impiety! It is not to be supposed that this is the view of all Episcopalians, but it is fully and unblushingly maintained by Papists, and is the real theory on which the exclusive claims of episcopacy are built. The Puseyites carry it through logically and boldly.

The third scheme which is opposed to the fundamental principle above stated, is, that of a national or geographical church, which claims all who are born within certain limits as its members. This scheme is in practical operation in most of the nations of Europe. In the Papal States it is in full force. All who are born within those dominions are regarded as belonging to the state-church, or the church-state, a departure from which is sure to be punished in the severest manner. Such is the case in Denmark, Sweden, and the German States. In England the same theory prevails. The reigning sovereign is the head of THE CHURCH, and in theory all who are born in the realm owe to him, or her, spiritual as well as political allegiance. Children who have not received the initiating rite of the

* Percival on Apostolical Succession.

national church, are regarded, and frequently treated, as aliens from the soil, and denied the rite of Christian burial within the parish churchyard. But the spirit of British freedom will not suffer this theory to be fully carried out, and therefore "dissenters" are "tolerated" by paying heavy taxes to support the national church establishment, and then supporting their own institutions besides.

But how simple and beautiful is the scriptural principle that churches should be composed of the sanctified in Christ Jesus only, bound together, not by civil authority, nor by the fear of bishops and priests, and popes, but by Christian fellowship, and a mutual holy covenant to watch over each other in Christian love. On this point, it is important that the views of Baptists be fully understood. High church writers have misunderstood, and grossly misrepresented our views of the nature and origin of a Christian church. We are represented as maintaining that a church is a mere voluntary association, which Christians are at liberty to form or not, and when formed to join or not, as best suits their taste—in short, to treat it as we do the common voluntary societies of the day. On this ground, Mr. Palmer, a High Church writer, says of all "*dissenting*" churches, "they are human societies. The will of man makes them, regulates them, unmakes them. They are, in a word, purely voluntary associations, and therefore cannot be any part of that church which is formed by the divine command.

* * * * As every officer of a voluntary association or club, derives his commission entirely from those who create him, so the dissenting minister is commissioned not by God but by man. He is the minister of man only, and therefore the dissenting communities being destitute of a true ministry, which is essential to the church, are not churches of Christ."* Severe and undeserved as this reproach is, the incautious language of Baptist writers may have

misled sincere inquirers respecting their views of the nature of a church, and the estimation in which it ought to be held. Dr. Wayland says,* "a church of Christ is, manifestly, a voluntary association." If by this assertion nothing more be meant than that no person ought to be a member, or receive its ordinances, except those who do so voluntarily, the remark is unquestionably correct. Such appears from what follows to be the meaning; yet taken by itself, the assertion is capable of a very different construction. A Christian church, it should be distinctly understood, is *not* an institution which exists merely for the convenience or by the caprice of men, which Christians are at liberty to connect themselves with or not, as they choose. Every Christian is under obligation to become a member of a church; of one whose laws, ordinances, and practices, are according to the scriptural model.

Sir Peter next examines the internal structure of the early churches, and divides them "into the people that composed the body of the church, and those persons who were set apart for religious and ecclesiastical employments." This division, in the Episcopal manner of speaking, is into clergy and laity; in scriptural phrase, ministry and brethren. Their employments he examines in the following order: 1. The peculiar acts of the clergy. 2. The peculiar acts of the laity. 3. The joint acts of them both. This order will be followed in our remarks.

The first question that arises is, "whether in the apostolic and primitive days, there were more bishops than one in a church;" the term *bishop* being understood as meaning the same as pastor or elder. After citing the well known language of Clemens Romanus, which is thought to imply the affirmative, and that of Ignatius, Tertullian, and Cyprian, in the negative; who "affirm that there was and ought to be but one in a church;" he continues, "I shall then lay down as sure, that there

* Palmer on the Church, pp. 407, 414.

* Limitations of Human Responsibility, p. 127.

was but one supreme bishop in a place, that was the *ἐπίσκοπος*, the *bishop*, by way of eminence and propriety: the proper pastor and minister of his parish, to whose care and trust the souls of that church or parish over which he presided, were principally and more immediately committed." The meaning of the word *supreme*, as connected with *bishop*, will be understood when his views of the *office* of Presbyters, [elders,] as existing in the early churches, are exhibited. He gives a very full array of authorities showing that there was but one bishop to a church, who was related to his flock, according to Cyprian, "as a pastor [shepherd] to his sheep, and a parent to his children." In the office of bishop, then, Sir Peter finds no trace of diocesan episcopacy, nor of bishoprics made up of many congregations of Christians.* A bishop, in the language of the early churches, is simply the teacher, pastor, overseer, or leader of a congregation of Christians.

Having shown that there was but one bishop to a church, he next shows that there was but one church to a bishop. Thus Tertullian says, "Polycarp was ordained bishop of the church in Smyrna,"† not "Bishop of Smyrna," like the modern titles, "Bishop of London," "Archbishop of Canterbury," "Bishop of New-York," "Bishop of Massachusetts," etc. He goes farther, and says, "as for the word *diocese*, by which the bishop's flock is now usually expressed, I do not remember that ever I found it used in this sense by any of the ancients; but there is another word still retained by us, by which they fre-

quently denominated the bishop's cure, and that is *parish*." After quoting a number of passages from Eusebius, in which the charge of a bishop in Alexandria, in Ephesus, in Corinth, in Carthage, &c., is called a parish,* he adds, "a parish is the same with a particular church, or a single congregation; * * and consequently a bishop having but one parish under his jurisdiction, could extend his government no farther than one single congregation: because a single congregation and a parish were all one, of the same bulk and magnitude."

This point is still further illustrated, by several contemporaneous circumstances, which place the proof beyond question.—As 1, all the people of a diocese, or parish, all who belong to a bishop's charge, assemble in one place and perform divine service. Justin Martyr says, "on Sunday all assemble together in one place, where the bishop preaches and prays."—Ignatius says, "where the bishop is, there the people must be." 2, "The bishop had but one altar or communion table in his whole diocese, at which his flock received the sacrament from him." "There is," says Ignatius, "but one altar, as there is but one bishop." So Cyprian "we celebrate the sacrament, the whole brotherhood being present."† So Justin Martyr, in his apology, says, "The bishop's whole diocese met together on Sundays, when the bishop gave them the Eucharist; and if any were absent, he sent it to them by the deacons." 3. Baptism was administered by the bishops in their own churches or dioceses. 4. The charitable contributions of the churches for the poor, for widows and orphans, strangers and the persecuted brethren, were deposited with the bishop, as a common almoner. 5. All the people of a diocese were present at church censures. Origen describes an offender as appearing before the whole

* In Acts i. 20, we find a specimen of the policy of the Episcopal translators of King James' Bible: "his *bishopric* let another take." The word is *ἐπισκοπή*; and is quoted literally from the Septuagint version, which was made several centuries before the Christian era, and of course could have had no reference to a modern bishopric. It is correctly translated from the Hebrew, Ps. cix. 8—*office*.

† Polycarpus in Smyrnis ecclesiæ constitutus episcopus.

* From *παροικεω*, to live together, as neighbors.

† Sacramenti veritatem fraternitate omni præsentente celebramus: Epist. 63, § 12.

church,* and at Carthage three offending church officers were tried by the whole people.† 6. "No offenders were restored again to the church's peace without the knowledge and consent of the whole diocess." Cyprian says that before they were re-admitted to communion, they were to plead their cause before all the people.‡ 7. "When the bishop of a church was dead, all the people of that church met together in one place to choose a new bishop." Sabrinus was elected bishop of Emerita *by the suffrage of all the brotherhood*,§ which, says King "was the custom throughout all Africa." "And so Fabianus was chosen to be bishop of the church in Rome by all the brethren, who were met together for that very end."|| 8. The whole body of the people were present at the ordination of their bishop. 9. Letters from church to church were read before the whole body. 10. "The whole diocess of the bishop did meet altogether to manage church affairs." This is fully illustrated by quotations from Cyprian, Ignatius, &c.

Incidental facts in regard to the size of dioceses, are also exhibited. Polycarp, it is stated, knew personally every member of the diocess of Smyrna; he baptized them all, and solemnized all marriages.—In the diocess of Ephesus, there was but one communion table. Such was also proved of the churches in Magnesia, and Philadelphia. After exhibiting many quotations confirmatory of these points, he adds: "how long it was before these dioceses swelled into several congregations, is not my business to determine, since it happened not within my prescribed time; i. e. the three first centuries."

The four greatest dioceses, or churches which were in existence in those days, Antioch, Rome, Carthage, and Alexan-

dria, deserve a particular examination in reference to this point, for if diocesan episcopacy did not exist in them during the first three centuries, it certainly existed nowhere. The church or diocess in Antioch had in A. D. 265 but one house for worship according to Eusebius, Book 7, c. 30. That the same was true also, of Rome, is evident from the same writer, who mentions the assembly of the whole church for worship, for the choice of a pastor, for celebrating the Lord's Supper, and to hear letters from other churches. In Carthage the bishop was personally acquainted with all the members of the church, all could have one speaker, all could be present at the Lord's Supper, at ordinations, church censures, the restoration of penitents,* &c. In Alexandria it is evident that several congregations were formed in the third century, all of whom were under the oversight of one bishop. The reason of this was mere local convenience; the people being scattered throughout the city and suburbs. At the same time being unwilling to separate from their bishop, or pastor, which was then considered the sin of schism, they did not form separate, independent churches. This appears to be the true explanation of the facts, so far as Alexandria was concerned, yet it is easy to see how such a custom would be likely soon to grow up into an established episcopacy.

From this examination of the churches existing in the first three centuries, it appears that they were substantially what churches ought to be. It is evident there were many irregularities, arising from the prevailing ignorance, the half heathenish habits of many who professed some regard to christianity, and the persecution and intolerance of the heathen governments which then held undivided political sway. It is evident, too, that ambitious love of office was a passion among professed ministers of Christ, then, as it was when our Saviour was on earth, and

* Επὶ πασῆς τῆς ἐκκλησίας.

† Plebe universa. Cyp. Ep. 23.

‡ Acturi causam plebem universam. Ep. 10.

§ De universæ fraternitatis suffragis Cyp. Epis. 68.

|| Eusebius, lib. 6, cap. 29.

* Cyp. Epist. 58, 64, 34, 55, etc.

as it has been in every age, to the present day. There have always been those who "love the pre-eminence," and this spirit is the essence of prelacy, whether existing in the form of popery or episcopacy. No scriptural reason can be given for a ministry in ranks or orders, since every pastor is a shepherd, and an overseer, accountable to Christ; nor do the spiritual wants of men, or the interests of christianity require it; and that the system arose from among the irregularities of a comparatively dark age, is capable of clear historical proof.

As a diocese, parish, or church, was anciently the same thing, viz:—a congregation or brotherhood of christians, each being under the care of one pastor or bishop, the next inquiry will naturally be into the office and duties of a bishop, and the manner of his induction into office. These points will be attended to in our next number. It is clear from the facts already exhibited, that the plan of aggregation of churches, was not a part of the christianity of the first three centuries.

From the London Baptist Magazine.

ATTACHMENT OF THE BAPTISTS TO CIVIL AND RELIGIOUS LIBERTY.

Two hundred years ago, Bailie, the presbyterian, said, "the Baptists were *very fond of religious liberty*, and very unwilling to be brought under the bondage of the judgment of any other." This is no mean eulogy, drawn from the rigid presbyter by many well established facts. He meant it as a reproach; we view it in the light of praise. In all ages the baptists have made a noble stand in favor of civil and religious liberty; around whose altars they have rallied with indomitable energy, and for the preservation of which many have sacrificed property and life itself. On this subject, Robinson of Cambridge made the following remarks: "When in any age baptists appear in despotical gov-

vernments, they are seen struggling for liberty; and the end of the struggle is burning, banishment, or freedom. They cannot live in tyrannical states; and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom. They differ, as other denominations do, about the best means of obtaining and preserving liberty. The old German baptists fought for liberty; so did many in Oliver's time: and the only principle in which they all agree is, that the civil magistrate hath no right to give or enforce law in matters of religion and conscience. Whether this be an anabaptistical error, or a first principle in good government, must be left with the Miltons, and the Lockes, and Montesquieus to determine."* Bunyan endured twelve years' imprisonment in Bedford jail; Keach stood in the pillory both at Aylesbury and Winslow; De Laune and Bamfield died in Newgate, rather than bow before the idol of religious uniformity, or submit to ecclesiastical domination. All the facts of history prove, that in the early part of the seventeenth century no men understood the rights of conscience so well and so generally as the baptists; for in the year 1615, in a book entitled "Persecution for Religion Judged and Condemned," they pleaded for liberty of conscience as the right of all men, denied that Christ had appointed the sword as a remedy for false teachers, and contended that the duty of man to examine for himself the principles of religion was anterior to all magisterial authority, or even to human governments.

"The enlarged and accurate views which this pamphlet broached, evince an astonishing progress in the knowledge of religious freedom, and fully entitle its authors to be regarded as the first expounders and most enlightened advocates of this best inheritance of man. Other writers, of more distinguished name, succeeded,

* History of Baptism, page 470.

and robbed them of their honor; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity is so incalculable, that an impartial posterity must assign to them due meed of praise. It belonged to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to the public view, in their simplicity and omnipotence, those immortal principles which are now universally recognised as of divine authority and universal obligation.”*

Mr. Hanbury, in his “Historical Memorials relating to Independents,” disputes the claim of the baptists to be regarded as the first expounders of the principles of civil and religious liberty. The following are his words:—“It is admitted by us that Jacob did not, on his side, dissent upon or argue for religious liberty *in the entire breadth of it*: the plea which he set up courageously is, however, the ground on which all that has ever followed is rested; and the limitation against the papal supremacy over free countries and kingdoms, is but a consistent restraining of that sinful dominancy which would debar all else from the exercise of their privileges under the gospel dispensation. *Palmarum qui meruit ferat.*”†

To this argument against the baptists we reply, as early as the year 1615, they did argue for religious liberty *in the entire breadth of it*, and courageously asserted the right of men to worship God in accordance with their religious convictions, without exposing themselves to civil penalties, or to the tender mercies of spiritual courts. Mr. Hanbury acknowledges that Jacob held the principles of religious liberty “under a certain limitation, or consistent restraint” (*is any constraint consistent with those principles?*) but the baptists did no such thing. They were exceedingly jealous of the papal supremacy, and deter-

mined enemies of antichrist, whether found in the Romish or in the English church; yet they advocated liberty of conscience without any limitation, as the inalienable right of men, and the privilege of Englishmen, irrespective of their religious opinions or modes of worship. Let him bear the palm who deserves it.

Charles Butler, a Roman catholic writer, had the candor to acknowledge that “the baptists *first* propagated the principles of religious liberty:” and other authors have confessed that since the rise of antichrist, the first human government which gave equal and entire liberty to all therein, was established by a baptist minister, the persecuted but immortal Roger Williams. The ancient worthies of our denomination were among the first to understand and revere the claims of conscience, and, through honor and dishonor, amid evil report and good report, their descendants have maintained the great principles of freedom with a firmness and heroism which many have equalled but none have surpassed. There is abundant evidence to prove that during the civil wars, and under the protectorate of Cromwell, the opinions of the baptists respecting civil and religious liberty were substantially the same as our churches hold in the present day. In a confession of faith published by seven of the London churches, so long ago as the year 1646, the following passage is found, which does equal credit to the writer and to the churches which sent it forth to the world: “There is but one Lawgiver, which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship: and for any man to make more were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough, for his house: surely it is our wisdom, duty and privilege to observe Christ’s laws only. So it is the magistrate’s duty to tender the liberty of men’s consciences, and to protect all under them from all wrong, injury, op-

* Price, vol. i. pp. 520, 523.

† Historical Memorials, vol. i. p. 225.

pression, and molestation; so it is our duty not to be wanting in any thing which is for their honor and comfort, and whatever is for the well being of the commonwealth wherein we live. And as we cannot do any thing contrary to our understandings and consciences, so neither can we forbear doing that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise we are to yield our persons in a passive way to their power as the saints of old have done. And thrice happy shall he be that shall lose his life for witnessing of the truth of the Lord Jesus Christ.”*

Great numbers of men who had embraced these noble sentiments took an active part in the patriotic cause in which Hampden and thousands beside him lost their lives; and while they fought for their *civil rights* they valued still more dearly their *religious liberties*. It is almost certain that John Bunyan was engaged at the battle of Naseby, which proved a death blow to the cause of “King Charles of blessed memory!” Captain Deane, writing to the bishop of Lincoln, said, “I confess to your lordship, I never heard of any anabaptists in the king’s army during the contest between his majesty and the parliament; and perhaps, because there were some in the parliament’s and none in the king’s army, some persons have from thence taken occasion to affirm that the opinion of anabaptism in the church is opposed to monarchy in the state.”

Baptists in the army of Charles I. truly! How could the friends of liberty fight under the banners of tyranny? How could the enemies of persecution confederate with men who had shed the blood of the saints like water? So strongly were they attached to liberty, that when Cromwell made himself protector, and intimated his intention of removing all the baptists from his army, one of the officers,

a baptist, said to him, “I pray do not deceive yourself, nor let the priests deceive you, for the baptists are men that will not be shuffled out of their birthright as free-born people of England.” Their well known opponent, Dr. Featley, accused them of holding the following opinions: “that liberty of conscience should be granted to all men in all countries; that persecution in case of conscience is guilty of all the blood of the saints crying for vengeance under the altar; hence they beseeched parliament to review and to repeal the laws against separatists, to permit *a freedom of the press to any man who writes nothing scandalous or dangerous to the state*, to prove themselves loving fathers of all good men, and to invite equal assistance and affection from all.” Baptists of the present day have no reason to be ashamed of such noble-minded ancestors, whose writings and apologies in favor of toleration and freedom have scarcely been surpassed by any in the English language, excepting those of Milton and Locke. In their letter to Charles II., dated A. D. 1655, and presented to him at Bruges, they call upon him to pledge his “word that he will never erect, nor allow to be erected, any such tyrannical, popish, and anti-christian hierarchy (episcopalian, presbyterian, or by what name soever called) as shall assume power over, or impose a yoke upon, the consciences of others; but that every one of his subjects should be at liberty to worship God in such a way as shall appear to them agreeable to the mind and will of Christ.”*

The restoration, which brought back to our land the iron age of episcopacy and the divine right of kings, severely tried the principles of nonconformity; and, like other friends of liberty, the baptists had to choose between the loss of their dearest rights and the vengeance of a licentious

* Crosby, vol. i. Appendix, p. 24. Art. 48.

* Clarendon, vol. iii. p. 359; Philip’s Life of Bunyan, p. 370; Crosby, vol. i. Appendix, p. 85

monarch, backed by an intolerant church. With them there was no indecision, no temporizing policy, no idea of compromise, no consulting with flesh and blood: unmoved by threats, unseduced by promises, they stood firm as a rock, though fines, prisons, and death stared them in the face: they resolved to be free at any price, they refused to be slaves under any circumstances, and by thus acting they have left an example for mankind to admire and imitate. Religious liberty was dearer to them than riches, honors, or life itself: hence they determined to preserve its sacred altars or to perish in their defence. The year after the *unhappy* restoration, nonconformists of every denomination were grievously persecuted by the civil and spiritual authorities. Fearless of consequences, the baptists had the courage to publish a protest against "those unchristian principles of persecution for conscience, which trouble the world, the guilt whereof is able to sink the most flourishing kingdom into an ocean of misery and calamity." After this avowal of their design they bring forward arguments to "prove how contrary to the gospel of our Lord Jesus, and to good reason, it is for any magistrate, by outward force, to impose any thing in the worship of God, on the consciences of those whom they govern; but that liberty ought to be given to all such as disturb not the civil peace, though of different persuasions in matters of religion. And all that we desire, *which is dearer to us than our lives*, is that our spirits and consciences may be left free to serve the eternal God; which ought to be granted us, seeing we shall every one of us give an account of himself to God."*

This appeal to the monarch was made in vain. These noble sentiments had no good effect upon the royal debauchee. His ministers in the state, and his parasites in the church, were carrying things with a high hand, and making desperate

efforts to quench the last spark of civil and religious liberty. In every quarter the baptists were dragged before magistrates, by means of spies and informers paid by the bishops and superior clergy, who cherished unmixed hatred towards these stern and noble-minded advocates of Christian liberty. None of these things, however, moved them from the defence of those principles which they had derived from the word of God, and which they viewed as the birthright of every man, whatever might be his rank, education, or profession. In vain did the ruling powers pass the Five Mile Act, the Conventicle Act, and the Test Act; in vain did they fill the dungeons of their protestant inquisition with men who refused conformity to the established church; and in vain did they breathe out threatenings and slaughter against the ministers and churches of the baptist denomination: for nothing could move them from their holy and unalterable purpose "to obey God rather than man."

The same spirit animated them during the succeeding reign of James II., who first endeavored to crush the dissenters, and after failing in this project, offered them his royal indulgence. Some of the baptists were deceived by this crafty measure, and seized the opportunity of assembling in public for the worship of God; but the *great majority* refused to avail themselves of it, resolving to wait till passing events should place their liberties on a legal and sure foundation. On the 5th of November, 1688, the sun of freedom arose on Great Britain,—the prince of Orange landed at Torbay as the liberator of England from arbitrary government and from popish domination. James fled from a throne of which he was unworthy, and from a people by whom he was despised; while the great bulk of the nation rose up with one accord, and, clapping their hands at the last of the Stuarts, hissed him out of the kingdom. On this occasion the baptists vied with other friends of constitutional freedom in expressions of joy, and felt a

* Crosby, vol. ii. pp. 108, 109.

rapture proportioned to the greatness and duration of their former sufferings. Hear their grateful acknowledgment of the divine interposition: "We do with great thankfulness to God acknowledge his special goodness to these nations in raising up our present King William, to be a blessed instrument in his hand to deliver us from popery and arbitrary power, and shall always be ready to join our hearts and hands for the preservation of the protestant religion and the liberties of the nation."* The year following the revolution, representatives from upwards of one hundred baptist churches assembled in London, and after eight or nine days spent in prayer and deliberation they sent forth to the world a confession of their faith. In the 21st chapter, which treats "of Christian liberty and liberty of conscience," they avow their belief that "God alone is Lord of the conscience, and hath left it free from the commandments and doctrines of men, which are in any thing contrary to his word or not contained in it. So that to believe such doctrines, or obey such commands, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and absolute and blind obedience, it is to destroy liberty of conscience, and reason also." Three years later than the publication of this document, Mr. Piggott, a baptist minister in London, preached and published a sermon occasioned by the death of King William, and the following extract from it may be looked upon as a just exposition of the political opinions of his brethren. "Magistracy is an ordinance of God; and we are bound by divine revelation not only to fear God but to honor the king. But if a prince once break his coronation oath, and invade the liberties of his people, he is no longer a prince but a tyrant; for certainly the people have as just a right to the legal government of the prince, as the prince has to the legal obedience of the people."†

* Ivimey, vol. i. p. 501.

† Ivimey, vol. iii. p. 23.

The baptists of the present day have no reason to be ashamed of these sentiments, taught by one of their leading ministers during the last century, whether they view their accordance with the principles and facts in the New Testament which bear upon the duty of Christians to the civil magistrate, or whether they look at their agreement with the spirit and letter of the British constitution. At this time the state of things was alarming. Civil and religious liberty was in the greatest danger: toryism had gained the ascendancy: intolerance was rampant, and bigotry could no longer be kept within bounds. The trial of Dr. Sacheverel had caused extraordinary excitement from the centre to the remotest parts of the kingdom; and this valiant son of the church by law established, this apologist and advocate for the divine right of kings, this hero and martyr, was led in triumph through the west of England amid the loud and prolonged shouts of, "No Popery," "Down with Dissenters," "No Church, no King." Violence and outrage were committed on the persons or property of dissenters by these *pious* and *peaceable* sons of our venerable establishment. Many who refused allegiance to the late king were raised to places of trust, emolument, and honor: the doctrine of hereditary right was avowed in addresses to the queen, and in books widely distributed among the people: while vigorous efforts were made to revive and restore popery by some of the clergy, who went so far as to propose a union between the French and English churches. Just about this time the Schism Bill passed both houses of parliament and received the royal assent, but the very day fixed upon for it to come into operation, the misguided queen was removed by death to a tribunal where tyranny will receive its recompense. Properly enough, the dissenters looked upon this as a signal interposition of providence, which called forth their devout and united thanksgivings to him who wrought their deliverance by

turning the counsel of Ahithophel into foolishness. In an address issued the year after this event by the ministers of the Western Baptist Association, they reminded the churches of the design which their enemies had formed against their "civil and religious privileges," how the Lord appeared for them in time of distress and fear, and "by a marvellous providence has disappointed our enemies, outdone our faith, and prevented our fears:" hence they recommended "that a solemn day of prayer and thanksgiving be observed by all the churches in the association to bless our most gracious God for hearing and so seasonably answering the prayers of his people."* These proceedings were honorable both to their piety and to their patriotism. They were thorough friends to genuine protestantism and to true liberty. Peace to their memories!

About the middle of the last century many dissenters of other denominations degraded themselves by receiving the Lord's supper in the established church, as a qualification for municipal honors or for office under government. In the year 1742, there was a case of occasional conformity by a member of the baptist church meeting in Unicorn Yard, London. The offender was censured by the church, who sought advice from the board of ministers. In their condemnation of the practice, they made the following remarks about the principle which led our forefathers to separate from the national establishment of religion. "They could not, they durst not, submit to any religious constitution but what was strictly regulated by the word of God; nor receive as the rule of their faith, their worship, or their discipline, what appeared to them to derive its origin only from the inventions and decisions of fallible men. They could not hesitate one moment in their refusal of communion with a church, the very frame

of which is contrary to the appointment of our Lord and his apostles: a church that owes its constitution, its officers, its discipline, and many of its modes of worship, merely to human policy and power: and a church that assumes the arbitrary right of imposing its prescriptions on the consciences of others."* These advocates of their civil rights were equally jealous about their religious liberties, knowing full well that if the former were lost the latter would not be safe; and if we are to preserve our *privileges as Christians*, we must defend our *rights as citizens*. Can this be done by standing aloof from political movements? Would not absolutism in the state be soon followed by intolerance and despotism in the church? Did religious freedom ever flourish in any nation, ancient or modern, where civil liberty had no existence? Our ancestors believed that the "enjoyment of civil liberty is essential to the development and exertion of the noblest energies of the human mind; that there exists an indissoluble connexion between the civil and religious freedom of a nation; that religious liberty, chilled in the deadly atmosphere of despotism, can open and spread only in the sunshine of political freedom; that religion grows and blooms among the highest and most palmy branches of the tree of liberty, and ripens in luxuriance among its topmost boughs."†

In the year 1745, the baptists gave renewed proofs of their love to constitutional government and to religious liberty; for during that convulsive period of English history they came boldly forward to defend the liberties of the nation against domestic faction and foreign invasion. Though excluded from every situation under government, by the infamous test act, and, like all other dissenting communities, were told to be thankful for *the blessings of toleration*; yet no sooner did the enemies to the Hano-

* Ivimey, vol. iii. p. 103.

* See more in Ivimey, vol. iii. p. 233.

† Hall's Works, vol. vi. pp. 264, 265.

ver succession threaten to sweep away the safeguards of our civil and religious liberties, and to restore the ascendancy of Romanism, than many of our own people rushed into the conflict and hazarded their lives in putting down the rebellion. After the victory of Culloden, Joseph Stennett preached and published a sermon entitled *Rabshakeh's Retreat*, in the course of which he exposed the plea for the divine right of kings in the following words: "Blessed be God we have received such notions of those liberties which were bought at so dear a rate by our forefathers, that we are *not easily entangled again with such a yoke of bondage as this*. The dictates of reason and revelation speak of no such indefeasible right in any man, and the histories of all nations show, that these principles have everywhere been obliged to give way to the common rights of mankind. Government is founded on contract; and as those subjects who break through the fundamental laws of it suffer justly as traitors to their prince, so if kings break through the fundamental engagements they entered into by their coronation oaths, they righteously forfeit their dignity and their power; and their posterity, in such cases, will always surely be glad of some better title to succession than this pretended inalienable inheritance."*

In bringing this paper to a close the writer cannot forbear quoting once more from the writings of Robert Robinson on the subject of religious liberty. "Individuals are born free, each with liberty to dispose of himself. Several individuals congregated, carry together separate power, and deposit it in any degree, more or less, as the *whole* think fit, in one aggregate sum, in one or more hands, for the public good. Officers chosen by *all* to hold and dispense this delegated power, are in trust only, and consequently responsible to their constituents, and all their power is consti-

tutionally revertible to the source whence it came, on abuse of the trust, or at the demise of the trustee. And as all this power is spiritual, power extends over only spiritualities. Life, liberty, property, credit, and so on, are all insured in another office, entrusted in other hands, under the care of civil governors. Here, then, is religious liberty. Various churches enjoy it in various degrees; but in those churches where infants are excluded and where all are volunteers, where each society pleaseth itself and injures nobody, where imposition is unknown and where blind submission cannot be borne, where each society is a separate family, and all together a regular confederacy, unpaid for believing, and far from the fear of suffering,—there does religious liberty reign."*

We have thus glanced at the opinions and conduct of the baptists during the last two hundred years, respecting civil and religious liberty; and the same opinions are in substance held by most of our people in the present day. Whatever others may think or say about their distinctive peculiarities, form of church government, discipline, or practice, it is beyond controversy that they have earned the reputation of steady and zealous advocates of freedom. Evidences which cannot be resisted, facts which cannot be denied, testimonies which cannot be impeached, will point them out to remote posterity as the champions and defenders of equal rights and universal liberty. During the long, and dark, and dismal period of the Stuart dynasty; amid the convulsions, the struggles, and the issues of the civil war; whether living under a popish or protestant government; whether episcopalians or presbyterians were striving to set up the idol of religious uniformity; in the presence of kings, in both houses of parliament, before magistrates, and in prisons; in the midst of honor and dishonor, of evil report and

* Ivimey, vol. iii. p. 246.

* Life of Claude, prefixed to his Essay, vol. i. p. 36.

good report; from the pulpit, from the platform, from the press, and from the stake,—they have fought against tyranny, and defended the altar of freedom. In the Hanover succession they most heartily rejoiced; like multitudes of dissenters belonging to other denominations they opposed Lord Sidmouth's bill against village preaching; and they never gave over agitation till the Test and Corporation acts were repealed. To the *principle* of church establishments they are determined and unyielding foes; against church rates and church extension they have protested, petitioned, and complained; in every modern contest, whether against parliamentary corruption and spiritual usurpation, or in favor of just and liberal measures to promote the diffusion of knowledge, the improvement of society, and good will among men, they have made a noble and resolute stand. They have had their martyrs, confessors, and champions. Their martyrology contains names that will be held in grateful remembrance when the memory of tyrants and persecutors has perished from the earth. Their first appearance in this country, their sufferings, and their history, are connected with the progress and triumphs of civil and religious liberty. In these facts the writer rejoices, and no man shall stop him of this boasting.

THE PRICE OF MERE WORLDLY ENJOYMENT.—A Grecian soldier, for breaking out of the ranks, in reaching after a bunch of grapes, was by martial law condemned to die. As he went to execution, he fell to eating his grapes; upon which some of his fellow soldiers were surprised, and said, that at such a time he should mind something else; to whom he said, "Sirs, do not envy me my grapes, they have cost me dear—you would be sorry to have them at the rate I pay for them." Oh! saints, do not envy the men of the world because of their riches, their honors, their pleasures, for you would be sorry to have them at the rate at which they pay for them.

THE PLEASURES OF RELIGION.

BY THE REV JOSEPH BELCHER,
Late Secretary to the English Baptist Union.

—Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy."

WHEN the importance of religion is considered, as designed to prepare men for the happiness of a future world, it might be expected that all who heard of it would very readily believe its truths, and submit to its government. But facts strongly contradict the supposition; for even among those who do not avow opposition to it, there is often seen a determination to defer its claims to a future season, and a disposition may be discovered which in reality entirely opposes its requirements.

And what reasons can rational creatures assign for the neglect of what professes to be so intimately connected with their best interests? Strange to say, the vast mass of those who occasionally listen to the demands of christianity suppose that an attention to the things of another world will lessen their enjoyments in this; that a consideration of eternity will destroy the happiness of time; and that the service of God will lessen the value of the mercies of which he has put us in possession. If these ideas are correct, men act wisely in their conduct; for certainly a Being of infinite benevolence would never have formed creatures to make them unhappy, or have required duties which should make them miserable. If, then, it can be proved that the religion of the Bible will indeed tend to gloom and melancholy, advocate it who will, I will do what I can to explode it from the world, and induce men to follow the bias of their own wills. Whatever comes from God, must in its very nature be happiness; and whatever he requires from his creatures must in its performance inspire them with feelings of satisfaction.

But may it not be worth while to inquire for a moment or two what kind of persons they are who thus tell us that christianity is opposed to rational enjoy-

ment? We never think of asking a blind man to give us a dissertation on the beauty of colors, or a deaf man to lecture on the harmony of sounds; nor can we reasonably expect those who never heartily studied religion, and who never submitted to its government, to give us a correct statement of its nature or tendency. Ask the venerable Christian who has walked in its ways for thirty or forty years, and he will tell you that though he has been called to endure trials, afflictions, and bereavements, yet has the religion of the cross sustained his mind, enabled him to approach the fountain of felicity, and to hold intercourse with the world of infinite and eternal bliss. He would be willing to part with all his possessions on earth, all his most beloved connexions, yea with life itself, rather than the pleasures he derives from vital piety.

But yet it will be said by many that religion will make its professors melancholy. Let us, then, entreat the attention of the reader for a few moments while we very briefly examine the subject, and endeavor to ascertain what part of christianity it is that lessens the happiness of man. We are not afraid of submitting our principles to the most rigid scrutiny, and are perfectly willing to abide the test of truth.

Shall we find this melancholy in the *nature* of the religion of the gospel? Is Christianity a system of truths to be believed, and what is there in *truth* unfriendly to happiness? Is it a right order of feelings towards God and man? And is not correct feeling happiness itself? Is not man very far gone from God, and is not religion that which restores him to Jehovah? Does it not bring us near to the throne of heaven, enable us to seek, and to enjoy the pardon of our sins, and to worship the Being who made us? And what is there in all this to lessen the happiness of man? True, personal religion commences in heartfelt sorrow for sin, and the tear of contrition must flow down the cheek of every penitent; but is it indeed a source of unhappiness to the dutiful and affec-

tionate child to weep over the faults he has committed against an indulgent father? Rather is it not felt that these tears produce a father's smile, and thus lay the foundation of solid joy? Yes, Christians indeed know "the joy of grief," and can tell the sweets which spring from sorrow. If angels are happy because they live near to God and enjoy a sense of his favor, must not we, when we return to him, be filled with holy peace and delight?

But perhaps this gloom may be found in the *employments* to which religion calls us. We see the vast mass of mankind busily engaged with the pursuit of what is connected with the present world. They toil hard to amass its riches, and to grasp its honors. And were this the only world in which man was to reside, their conduct would be right and praiseworthy. But if it be indeed true that after our transient stay in this state, we shall be introduced to one that is unchanging and eternal—then our attention to the concerns of that world, and a preparation for it, must be the highest wisdom of the human race. Religion, then, calls us from the pursuit of what only belongs to this state, to those things which are connected with the glory of our Maker, and our best and eternal interests. We are called to adore Him who is alike infinitely great and benevolent; and to supplicate His favor who alone can make life sweet, death desirable, and eternity blessed. We are invited to escape from the evils and the enemies by whom we are surrounded; to shun all that is sinful, and pursue all that is good; and to be intent on whatever can contribute to the happiness of our neighbor as well as our own. And what, we firmly ask, what is there in any part of these requirements, or in all of them combined, to make a man unhappy? We confess that we have been unable, either from examination, or experience, to discover it.

But the objection, possibly, has not even yet vanished from the mind of the reader; let us then see if this melancholy is to be found among the *connexions* to which reli-

gion introduces us. The spirit of the gospel acts on the social principle of man, and leads him to associate with those whose feelings and pursuits are in accordance with his own. He who embraces religion, then, becomes united with the *Saints*. We know well the fashion which heaps calumny and sneers on this name; but we know too that he who is truly a saint has been set apart and purified by the blessed God, for his own service and glory. We know that saints are recognised by him as his jewels, his portion, and his children; and we cannot imagine the possibility of any thing but peace and joy arising from a connexion with those who are so entirely the objects of the Divine regard. But the religion of the Bible introduces us to a union with *angels*. These high and holy beings are happy in the favor and service of God, and are always contemplated by man as more noble than himself. The apostle Paul congratulates Christians as having "come to an innumerable company of angels," and inspired writers long before his day, represent these holy beings as encamping round about them that fear God, as sustaining them in danger, and supplying their wants. Nay, the whole tenor of divine revelation shows them as rejoicing over the penitent sinner, attending him through all the intricacies of life, and conveying his disimbodied spirit to the throne of God. And must it not be happiness to be united with them?

But the most delightful fact is, that we are thus introduced to a union with the blessed God. He who condescended to take our nature into connexion with his own, has been pleased to unite us to himself. He not merely becomes our friend, but our elder brother; nay, he is the head, and we form the members of his mystical body. While we derive every blessing from him, we have his gracious assurance that because he lives we shall live also. Now may holy men exult that their "fellowship is with the Father, and with his Son Jesus Christ." Let rational be-

ings try what argument can be drawn from these facts to show the melancholy nature of religion; or rather let them honestly admit the truth, that all here is happiness and peace.

But we have said that we court investigation; we therefore proceed a step farther, and inquire whether there be any thing in the *dispositions* required by religion, which tend to lessen the happiness of man. For this system of duties demands the entire government of the feelings as well as of the conduct. Well; it calls us to the exercise of *love*. Indeed love to God and man may be said to be the very essence of religion. And must it not be happiness itself to love a Being of infinite perfection, who stands in the most endearing relations towards us, and whose future designs, as well as his past dealings, are all wise and gracious? Can there be any hardship in entertaining affectionate feelings towards the creatures whom God has made, who sustain our nature, and whose love to us in return must greatly contribute to our enjoyment? Christianity demands *contentment* with the dispensations of Divine Providence. As we cannot raise our station to our desires, it teaches us to bring our minds to our condition, or rather it inculcates the feelings of entire *resignation* to the will of heaven, under the full persuasion that God cannot act wrong, and that conformity to his will is the very spirit of heavenly blessedness. Thus religion inspires the soul of man with the Spirit of God, raises him entirely above the concerns of the present world, gives him a portion of the pleasures of heaven while he yet is but a traveller towards it, and fills him with a confident expectation of eternally growing joy. Is the gloom which christianity is said to inspire to be found in this part of the system?

One view more of the subject, and we will draw our paper to a close. And this will relate to the *ends* it designs to accomplish. But here we are entirely lost in the immensity of our subject. We cannot

paint the horrors, the torments, the darkness, and the despair of hell, from which it relieves its possessor; we cannot enumerate or weigh the manifold sorrows connected with humanity from which it either saves us, or under the weight of which it administers support; we have never felt the agonies of death under which it has enabled its adherents to triumph; and still less can we unfold the glories of the heaven to which it conducts its friends. All this deliverance, all this blessedness, has it conferred on the millions of its friends. Say, then, is the charge of its leading to gloom and melancholy well founded?

Why, then, are not men happy? Simply because they are destitute of vital religion. And why are some professors of religion possessed of but little enjoyment? Solely because they have but a small portion of the spirit of piety. Let men be found believing the truths of God, forsaking their sins, trusting in Christ for salvation, devoted to the duties of religion, and surrendering their hearts to the government of the Holy Spirit, and they must be happy. Let them neglect these things, and the curse of God will continue to rest on their souls; the wrath of Jehovah will for ever pursue them with unutterable anguish; and the ages of eternity shall witness them wandering farther from the Source of happiness, and increasing in their torments and anguish of spirit. Reader, flee to the Saviour of sinners, and be happy for ever.

Chelsea.

Speak not of thy good life, but let thy life speak. Gregory said of Athanasius, that his life was a continual sermon. I have read of a gentlewoman, (says Mr. Brookes,) that turned atheist because she attended a great Doctor who preached excellently, but lived licentiously.

Aim to have but few wants of your own, o that you may have much for others.

CHRONICLE.

SKETCHES OF A SOUTHERN TOUR.

PART III.—ALABAMA.

Settlement of the State—Incidents of Stage travelling—Montgomery—First Sabbath in Alabama—Tuscaloosa and the University—Foster's Settlement—Marion and the State Convention, &c.

THIS is indeed one of the *new* states. Its territorial government was not organized till 1817, and it became one of the United States two years afterward. Its settlement has been rapid, and the increase of baptists for a portion of this period has been unparalleled. Much of this increment has been from emigration. The neighboring states of Georgia and the Carolinas especially, have poured into this agricultural El Dorado, by thousands, some of their most enterprising inhabitants. As the baptist denomination predominates in those states, it would be natural to expect a large infusion of this persuasion among the emigrants. The northern tier of counties were first settled; furnishing a fine range of soil, climate, and all that is inviting to the thrifty enterprise and vigorous toils of the successful planter. We regretted that our tour did not lead us through that part of the state, where, as we are informed, some of the earliest and most flourishing churches are found.

Just at the dawn of day, on a pleasant morning early in November, we crossed the eastern line of the state at West Point. One of our stage companions, mentioned on page 21 of the last number, had already left us. And the Jehu charioteer of our stage coach, impatient at the idea of coursing over the remainder of his route with so small a freight, determined to overtake the "extra" of the previous day;—which being more heavily loaded, and having stopped for part of a night's rest, were not many miles in advance of us.

Thus impelled, he applied such persuasions to his panting steeds as sent us over the road at a rapid rate, and soon after breakfast we overtook our predecessors. Three ladies and four or five gentlemen were snugly seated, and in moderate movement, when we dashed abreast of them, arrested their course, and the next moment were informed that we were to be crowded into their coach, and our own suffered to return. We saw the hard looks of those who had doubtless thought themselves thickly stowed enough for a warm forenoon without this addition; and both for their sakes and our own, we disrelished the change. But willing or not, we must submit. Perhaps there is no other situation in which fellow travellers are thrown together, with more temptations to mutual repugnance than such an one as we were now experiencing. "It is a severe trial to good nature," said we to our new associates, as we were annoyingly thrust into their midst; but kindness and real good nature improve by exercise; and we proved in the end how needless were our forebodings. Two Christian brethren with their wives were among this company, to one of whom, as it subsequently appeared, we had a warm written commendation, and all of whom evinced the characteristic influences of the renewing of God's spirit; their conversation was of heavenly themes, and seemed to savor of a better world.

Rapidly passed away the hours of this closing day of the week. The country through which we travelled, covered for the most part by lofty forest trees, with frequent and wide openings for cotton plantations, had a general uniformity without monotony, congenial to the spirit which seemed to reign within. Just before sunset we reached Franklin, the northern terminus of a railroad leading to Montgomery. After supper we took our places in the car, and before 10 o'clock were safely in our quarters at the principal hotel. What little we could see of the town, by the bright moonlight, gave a favorable impression of the place, and wearied with the

fatigues and sleeplessness of the last few days, we found the quiet and repose of our private chamber most welcome.

First Sabbath in Alabama.

How grateful is the hallowed rest of the Lord's day, even in a land of strangers, and at a great hotel. At sunrise, when all was hushed to silence, and the night's rest had prepared us to hail with gratitude the ennobling privileges and duties of the Sabbath, we sallied forth, hoping to find the early prayer-meeting. And though we failed in this, the opportunity of communing with the great author of nature, in contemplating both his works and word, was not lost. Soon after breakfast, a pious colored servant led us to the pastor of the baptist church—a native of the South, but a recent graduate of our own Hamilton Institution, with whom *the order of the day* was soon arranged. In their pleasant and commodious sanctuary, fitted up with good taste and inviting neatness, we found a thronged audience, who seemed to listen to the word of life with deep interest. The afternoon of the Lord's day is uniformly devoted to the benefit of the colored congregation; we attended with interest and pleasure, and listened to a sermon by one of their own race. CÆSAR, the speaker on this occasion, is a middle-aged man, of ordinary height, spare, and somewhat bent in form, with pleasant countenance, voice and manner, and sometimes really eloquent. On this occasion he delivered a plain, instructive discourse, apparently well adapted to the occasion. At the close of it, they allowed a brief appeal in behalf of the bible cause, to which they liberally contributed. Then came the conference of the colored church members, and the examination of candidates for baptism. This was conducted principally by Cæsar, in conjunction with the pastor and clerk of the white church, of which all of these descendants of Africa are members. This examination was intensely interesting to us

for some special reasons. It has been often said disparagingly, that very little care and discrimination were manifested in the reception of colored members especially; and here an opportunity was furnished us of testing the accuracy of such representations. The opening address of Cæsar to these candidates, argued well in this respect. He seemed to understand that he was dealing with unlettered, imaginative, impulsive beings, and he cautioned them accordingly. "Don't tell us now about dreams, visions, voices, and such like, but let us know how you have regarded yourselves; how you felt, and how your character appeared before God. Then tell us how you were led to hope, and on what you rely." In brief, we may say, that both the examiner and the candidates before him, gave pleasing evidence that they were taught of the Lord. Immediately after their approval by the church, they went forth to the water side, and Cæsar baptized them. Many of the whites, as well as the colored people, were present on this occasion, but the utmost order and decorum marked the whole proceeding. Indeed, we much doubt whether in any of our northern cities or towns, such a procession of colored persons could have gone forth through the most public streets, singing their spirited songs, and then have administered this sacred rite, in presence of such a multitude, with so marked and unusual indications of respect from them all.

Cæsar is still a slave; and what is very peculiar, his ownership is now vested in the association of which this church is a member. He is constantly employed by them in ministerial and missionary labor, and God greatly blesses his efforts. Would to heaven, that all of us who have been bought with an infinite price, and profess that we are not our own, might serve our better Master, as faithfully as this humble, but devoted minister!

At night we met a congregation similar to the morning's, who generously contributed a sum sufficient, with that from the Africans, to constitute both the pastor and

Cæsar, Life Members of the American and Foreign Bible Society.

We had enjoyed some pleasant intercourse of a social character with the excellent brethren in Montgomery, and early the next morning, while it was yet dark, the stage bore us away for Wetumpka. This is a considerable town, nearly north of Montgomery; and though it presents rather an uninviting aspect to a stranger, yet seems to be a place of considerable business. The Baptist Church here has been flourishing of late, and with the blessing of God on their enterprises and efforts, if union and peace can be preserved, they will fulfil the high hopes cherished for them. Our ride from Wetumpka to Tuscaloosa was accomplished in a day and a half, with the intervening night. The stage route lay through an almost entire wilderness, and, to add to its dreariness, we were without a fellow passenger for the entire distance. A little after the sun of the second day had passed the meridian, we emerged from the forests which had environed our path, and entering a beautiful plain, came in sight of the lofty and extensive edifices of the State University. How greatly the force of contrast heightens the interest which such structures awaken! Soon after entering this capital town (or city) of the state, the stage defiled to the left, around a garden filled with roses in full bloom, and we were set down at the Athenæum. This is another noble edifice, erected for the promotion of female education. But we quite forgot to admire the architecture, when our early friend and brother, the Rev. J. L. DAGG, came forward to greet and welcome us with his accustomed smile. With him and his excellent family, we spent the next three days, except the time occupied in a short excursion to Foster's Settlement, where a protracted meeting was then in progress, and where we met several ministers and other brethren, whom it was a pleasure to know and love. Returning to Tuscaloosa, we found time to visit DR. MANLY and the University under his care, and were not

a little gratified with what we saw and heard, indicative of his success, and the deservedly high reputation which the Institution is now attaining in this and the neighboring states. It has an ample endowment, an able faculty, the beginning of a good library and apparatus; and if the radical and intermeddling spirit of empirical legislation will leave the fruit which has been so favorably planted, to ripen unmolested, there is every reason to hope for bright and cheering results.

Friday morning, in the carriage of President Manly, and accompanied still by our late host, we set forth to attend the Baptist State Convention. Our road lay in a different direction from the one by which we had reached the capital, but still the general features of the scenery were not essentially different. At noon, we stopped for an hour by the side of a sluggish stream, which furnished water for our horses, and when we had taken our substitute for dinner from the supplies kindly put in our carriage for the purpose, we were glad to slake our own thirst from the same stream, and then speed on our way.

That night we passed in Greenboro', a very pleasant town, with the Baptist Church in which, as well as with its esteemed pastor, we formed a pleasant acquaintance. Next morning, at an early hour, we were on our way, and passed some of the noblest and most extensive cotton plantations which we had yet seen. Stretching away in the distance, far as the eye could reach, their brilliant whiteness contrasted and relieved with the golden rays of the morning sun, presented a picture to be garnered up in the chambers of imagery, and never forgotten.

State Convention at Marion.

A principal object at which we had aimed in coming into this state, was the Meeting of the Annual Convention of Baptist Churches and Associations. Fortunately for our interests, the place of their assembling the present year was central and attractive. The pleasant village of

Marion, Perry County, is already the seat of important literary institutions, male and female; and there, too, an infant Theological Seminary is just starting into life, intended to adapt itself as perfectly as possible to the rapidly increasing demand in our numerous churches for more thoroughly instructed pastors. To Marion, therefore, the tribes of our Israel were now repairing, for a solemn convocation before the Lord. We reached the appointed place just as the last notes of the sacred song were dying away upon the ear. When we entered the pleasant and inviting chapel of the Baptist Church, the man of God appointed to this service had already risen and taken his text to deliver the Introductory Convention Sermon. Late as we were, there was no mistaking the man or his subject. It was, it could be no other than our dear brother HARTWELL, more than a quarter of a century ago our chum in the University—for several years the Senior Professor in the Furman Institute, South Carolina, and now identified with our denominational interests in this flourishing young state. How many stirring and grateful recollections were awakened by the sounds of that familiar voice, the aspect of that form and countenance! It was the same, and yet not quite the same, we had so familiarly and daily associated with in youthful years. Here and there gray hairs showed themselves plentifully on that head; there is not quite so much fire in that eye, nor vigorous, buoyant motion in that frame, as in by-gone days. Never mind this, for the same warm heart still responds to the call of friendship, and glows with the ardor of Christian love. More than the persons of his dearest bosom friends, he loves the truth of God, and now acts the part of His ambassador in its elucidation and defence. His theme on this occasion was selected from 2d Corinthians vi. 1, where the phrase, *workers together with Him*, as rendered in our version,*

* Has the learned Professor ever considered the reasons offered by McKnight for a slight, yet

gave him occasion to show—I. That the salvation of men was God's work. II. In what way we may be workers together with Him in the promotion of this sublime, benevolent object.

The sermon, and the mutual greetings which followed it, are now over, and we have a few moments to look around us and admire the beautiful location of this house of the Lord, just far enough away from the bustle of the town, in the margin of a noble grove of lofty trees, having in its rear the sepulchres of the dead. Why could not such propriety and tastefulness always govern the location and construction of our houses of worship? But we would not more heed the temple than the worshippers; and right glad were we to find so goodly a gathering of the choice brethren of the state. The organization of the body was consummated in the usual manner, and the afternoon chiefly occupied with preliminary arrangements. At night the house was again thronged, to listen to an attractive discourse from the pastor at Greensboro', full of rich and valuable instruction, set off with more than usual brilliancy. Nor was the interest less on the following (Sabbath) morning, when "the Missionary Sermon" was preached, according to appointment, by a young brother from Wetumpka, who evidently proved himself a workman not needing to be ashamed. In the afternoon President Manly gave us one of his richest discourses, preliminary to the administration of the Lord's Supper by brother Dagg and others, and the evening was occupied with an appeal in behalf of the Bible cause, which was responded to in a most generous, liberal manner. Thus closed the second and last Lord's day of our brief sojourn in the state. It was a day filled up even to repletion; but still such had been its varied interest, that though nature was wearied, the appetite did not seem cloyed, nor the

soul satiated. We ought perhaps to notice in this connexion, as characteristic of Southern liberality, that the Presbyterian Church tendered the use of their house also for the Sabbath services, and while the above mentioned exercises occupied the Baptist house, a beloved brother or brethren under the appointment of the Convention, there also held forth the word of life with great satisfaction to the hearers.

On Monday the business of the Convention, the Bible Society, the Education Society, &c., were duly attended to. One point of great interest to the prosperity of our cause, present and prospective, received early, deliberate, and prayerful attention. It concerned the educational plans and enterprises of the Convention; and having already been acted on, in a way which some thought premature, great was the danger apprehended of collision or schism. Never in our lives were we more gratified than in view of the wisdom, forbearance, and mutual concessions which characterized this part of the proceedings of our brethren. Really, thought we, almost aloud, this Convention does deserve the palm, for the exercise of the loveliest and noblest traits of Christian character. We doubt not that on both sides there is now justly felt the high and pure satisfaction of having won by yielding. Would to God that brethren on such occasions would oftener prove how blessed it is, in things not absolutely essential, not imperatively, immediately binding, to show how much and how readily and kindly they can yield to one another.

Monday night was devoted to an ordination service. One of the Professors in the Collegiate Institute, had been called to minister stately to a destitute flock in the vicinity, and they desired him set apart for the administration of the word and ordinances of life. This occasion, when so many bishops from this and other states were present, was seized on for this purpose. And we must say, though the candidate and most of the ordaining presby-

important change, in the rendering of this verse, by which its large admixture of *italic*, or supplied words, may be avoided?

tery were almost strangers to us, we have never witnessed the solemn and simple services of such an occasion with deeper interest, and warmer delight. The tide of holy, tender, heavenward affection, was evidently rising to the very close of the services, and when, at a late hour we left the house, hundreds were responding to the sentiment, "Lord it is good for us to be here."

We wished to fill a page or two with some brief notice of the Judson Female Institute in this place, under the care of Prof. Jewett, widely and favorably known as the author of a brief but conclusive work on baptism, and who is now demonstrating his happy adaptedness to train the future mothers of the state. The princely liberality of brethren in the endowment of this institution, and especially of one, whose name will live when other **KINGS** will die, deserves a grateful and fragrant remembrance. A noble, extensive brick edifice, with lofty Grecian portico, richly and variously furnished with all needful apparatus and other appliances, evinces how justly its patrons prize the intellectual, moral, and religious training of woman. This entire property, costing from 30 to 40,000 dollars, has been conveyed by its donors to the State Convention, to be by them improved for its legitimate and designed objects. We were glad to learn that an arrangement is made by which the poor may here, to a considerable extent, be educated gratuitously. May future generations have occasion to bless the liberality of this early provision for their highest wants. How surpassingly beautiful is the appearance of more than one hundred young ladies here gathered as pupils from all parts of the state, and from many of its best families, as with their devoted and excellent teachers, they engage in their morning worship, and then apply themselves to the usual duties of the day!

The Howard Institute, for young men, is not yet in as full maturity; but it is the child of the same parents, and will one day, we trust, not fall behind its sister

school. May the patrons and managers of both, realize their most sanguine hopes!

These important seminaries, and the projected theological school before mentioned, of which our friend Hartwell is Professor, will give a peculiar charm to Marion. Its inhabitants, too, seemed of the right character—well adapted to cluster around such institutions, and give as well as receive benefit from the connexion. Their hospitalities on this occasion were of the most perfect and appropriate character. May it prove that the Convention has left a blessing behind it.

The time had now come when we must say adieu; and for the last time probably on earth, receive the warm fraternal pressure of the hand, from many of these excellent brethren.

Our own emotions were not easily repressed while the brethren rose and sung a parting hymn, and each bade us an affectionate farewell. * * * * *

To a late hour that night we rode,—lodged at Selma, and the next day reached Montgomery; where for a little while we enjoyed the society of the excellent friends before alluded to in these sketches. Soon after midnight we again set forward, and some twelve or fourteen hours afterward reached Columbus in Georgia.

On the whole we have been greatly gratified and encouraged by the aspect of our affairs in Alabama. The Baptists are nearly as numerous as all the other religious denominations. Generally they are in union and peace, and seem more fully imbued than some of their neighbors with a spirit of liberal enterprise. The fact that they are all *new men* in this state, prevents any thing like proscription or prejudice, and allays all jealousy of innovators. May they become each year more homogeneous, and find their efforts crowned with the richest of heaven's blessings!

In our next we will glean up the remaining incidents of our tour through the lower sections of the Carolinas and Virginia.

R. B.

A LETTER TO A YOUNG CLERGYMAN.

MY DEAR SON:—Maternal solicitude never slumbers. The very situation which, if possessed by others, would seem to be a guarantee for usefulness and peace, may, if occupied by a beloved object, appear fraught with temptation and with danger. Your sacred profession eminently illustrates this position. I once considered that spiritual influences, aided by holy habits, so perfectly sanctified a pastor, that enticement could create no conflict. I supposed that self-abasement, lowliness of mind, and humility of deportment, were increased by clearer perceptions of the Divine character, and by a deeper consciousness of the infinite degree to which human affections, in their best state, fall below the scriptural standard of love and devotion, for which the renewed heart unceasingly pants. But a closer scrutiny into the clerical character of good men, even, long since dispelled that delusion; and my anxious affection for you, has produced such a reaction of opinion, that your hallowed profession now seems the focus of spiritual snares, and the foundation of unutterable responsibilities and unnumbered trials. "Who, then, is sufficient" to sustain them? None, if the portrait has no reverse. "*A call to the ministry*," I believe, consists in lofty views of its requisitions; a profound conviction of *native* inability to meet them; and the fervent faith which yet exclaims, "I can do all things through Christ strengthening me!" This holy valor, which with one eagle glance beholds the whole armory of promises, and with fearless grasp appropriates it, is qualified alike to search and to subdue internal oppositions—to develop duty, and to discharge it.

You, my dear Son, I trust, have been thus called to your apostolic office. But although your teacher is the Holy Ghost, you will neither despise or disregard the monitions of maternal love. Let us together take a summary view of your pas-

toral duties; and let your Christian zeal and scriptural knowledge supply the deficiencies of my observation. Those duties may be properly classed into personal, domestic, and official; for no action can be considered abstractedly from your relative situation as "overseer of Christ's flock." Such even as seem to refer exclusively to corporeal concerns, have an important bearing upon your ability or manner—the suavity and cheerfulness of one, and the vigor and permanence of the other, depend much upon physical care and prudence.

Frequent and systematic ablutions and exercise are *essential* to cheerfulness as to health—the former are, at the least, as necessary as the latter. No household article could contribute more to comfort, or to elasticity of body and of spirit, than a bathing tub. Make use of it twice every week, if not oftener, both in summer and in winter. The temperature may depend upon your feelings and experience.

The glory of God should be not only the ultimate object of all that we do, but our ordinary actions should as much as possible *approximate* to that object, by exalting him in the estimation of our fellow men, or associating them in our schemes of personal benefit. The walks of a Christian, and especially of a pastor, may be consecrated to some higher purpose than even the promotion of health. Pastoral visits, which comprehend the temporal and spiritual welfare of your people, might be so arranged as to include the exercise that is necessary. And thus would our grand enemy, selfishness, be foiled by one of his own instruments. I believe it may be usually found, that frequent, rather than protracted seasons of prayer, are promotive of spiritual-mindedness. There is no self-knowledge more valuable to the Christian than that which instructs him in the hinderances and helps of personal growth in grace; and there is no self-denial more vital than that which enables him to adopt the one, and avoid the other. Separate seasons for the enumeration of mercies to excite gratitude, and for the acknowledg-

ment of specific sins, and petitions for their subjection, are very salutary to piety. The most effectual means that I have found to advance upon any spiritual foe, whether of feeling or of habit, has been that of spreading its invincibility and my own moral imbecility before the throne of grace. Your professional temptations are of a nature to enhance the worth of this practice. The subtily of our arch foe is manifested in perverting the very means which were instituted to elevate the standard of piety and usefulness, and making them panders to popularity. When talents and education are indeed consecrated to the cause of Christ, they will effect objects of no dubious import, both in their possessors and others. Why are Howard's, and Brainerd's, and a few others names and memories so distinct in character from other benefactors of mankind? It is in consequence of their unequivocal devotedness to the glory of their Redeemer, rather than of the nature or extent of their extraordinary self-denial. Their terrestrial halo participates of the grandeur, the glory, and the ineffable sanctity of the beatitude to which they have been called. Self is the god that receives the homage and tribute due to the Saviour only. In the closet alone can you find armor for an effective combat with this puissant adversary. There seek, by prayer and self-examination, the true and tangible object of all your ministrations, and of all your efforts. Our besetting sins, and the means which facilitate their influence, are there best ascertained. In Brainerd's mortifications of the flesh, and in his earnest and incessant wrestlings, lay the secret of his personal sanctity, and of his professional success.

Assurance of faith is the duty of a Christian; and without such assurance, I cannot image much pastoral success. If it is a duty, it is attainable. It has appeared to me that some professors of religion considered incertitude an evidence of their conversion. If we should be merging into that state, let us search for the

cause—let us look into our hearts and lives for at least some incontrovertible “fruits of the Spirit.” If we are Christians, we *shall* find the “seed,” if not the “tree.” And if we should so far decline, that no ray or trace of the divine nature be legible, we must seek, as at the first. We must “lay aside” whatever we may suspect to be a “weight,” and “resist unto blood” every besetting sin, looking and *claiming* the promised aid; and we should soon find a “new song of praise to our God.” It is unscriptural to look back for evidences. We must “forget what is behind, and press forward to the mark.” I think deep and *sincere* investigation will ever prove that sloth, if not sin, veils the light of that blessed countenance, the smiles of which bestow infinitely “more joy than the increase of corn and wine.”

Every part of your domestic conduct will have an immense bearing upon your general character, and upon your professional success. In your family, will your children, your servants, your friends, and daily associates, realize what is the true fountain which supplies your public ministrations? And those who cannot reach the source by inductive reasoning, will arrive at it by a more concise, though no less conclusive means—intuitive feeling! There is no axiom more evident than that our public characters will eventually become that which we bear to our families—however long they may be obscured by prejudice and malignity, or beautified by specious and superficial qualities. If our hearts be daily scrutinized, and uncovered to the Omniscient Eye; and if our domestic deportment be unremittingly guarded by remembrance of our petitions, that spiritual savor which increasingly extends its hallowed influence, will hourly acquire strength and sweetness. I recommend to your periodical perusal an excellent little tract, called ‘Pious Resolutions.’ It brings the minutiae of private life distinctly and successively under consideration; and it would aid you alike in self-examination and in practice.

It is impossible that the unfaithful master and friend should be a faithful pastor. And how can he admonish or urge the solemn responsibilities of others, or the sanctifying influence of a Saviour's love, who gives no evidence to those about him, that he is actuated by these sacred motives? Such deficiency, I am persuaded by experience and observation, is the efficient cause of the reluctance of christians to bring home these subjects upon persons with whom they associate—the coldness with which the duty is performed, when it may not be evaded—and its utter uselessness to its objects.

Cheerfulness is a moral duty. When it is a characteristic of the *living* christian in his own family, it is a high evidence of "growth in grace." When it is a constitutional quality, it ebbs and flows either with physical feeling, or external events. But when calmly and uniformly exhibited in the servants of God, amidst personal disquietudes, domestic perplexities, and untoward, or afflictive occurrences, the beautiful image of the poet is exemplified:—

"Tho' round his breast unnumbered clouds
are spread,
Eternal sunshine settles on his head."

I have before observed that in the spiritual shepherd nothing is too trivial to be noticed. Example in the pastorage, which has any bearing upon the fashions of the day, is of immense importance. That dress, or furniture, or style of receiving company, which may be suspected even, to aim at *fashion*, appears to me as subversive of holy influence, as derogatory to the sacred profession of an overseer of Christ's flock; and as opposed to all pure, elevated spiritual feeling, as cards, dancing, or other vanities more ostensible, but no less offensive to Him, who measures the principle, rather than the practice.—True elegance may be defined to be—perfect consistency, refined by intellectual taste. Aside from all religion, I know of nothing which exhibits mental vulgarity in greater prominence, than parade of

any kind. And when manifested by the christian, it denotes a debased standard, both of sentiment and of spirituality.

Your pastoral relations may be subdivided into those which refer to the pulpit, and to your personal intercourse with your people. It appears to me that a few general rules comprise the most efficient and successful application of the latter duty. Never converse with others in a manner or spirit which may be irrelevant to the subject of religion. Never spend a half hour with one of your church or society, without direct queries, admonition, or advice, respecting his eternal interest. Or if too many be present for personal reference, let your conversation be such as may benefit all—such, as that each may perceive you to be actuated by affection as well as by principle—that you remember your vows not only to glorify your Saviour, but to seek the salvation of souls. Never speak evil or slightly even, of one to another. Such confidence can be proper only in a wife, who is influenced by motives similar to your own. Pay much attention to the spiritual welfare of your juvenile hearers. Let the unction of the spirit be manifest *after* you descend from the pulpit, through the Sabbath, and subsequently to devotional seasons. They are not a few times in my life, that an impressive sermon, or a quickening prayer, has been more than neutralized by the manner or conversation which succeeded. Lastly—be faithful. If convinced that either of your people is immoral, or a member of your church deficient in duty or spiritual-mindedness, neglect not the solemn and imperious claim upon your christian sincerity. If you meet this claim with a prayerful, a meek, and an affectionate spirit, be assured that it will be in some degree profitable, and cannot create resentment. The benefit to *yourself* in various ways, will be incalculable. Neither decision and elevation of character, nor a salutary and efficient influence, can be acquired without great and systematic self-denial. If the duty of faithfulness be unperformed,

the "blood of souls" may be required at your hands. The neglect may not interfere with the desire to be a *popular* pastor, but it must bring conviction, even to undiscerning minds, that the salvation of your flock is at most, a secondary object. You may have "the reward" which you seek, but the veneration, the deep and vital regard that scatter fragrance and flowers in the path of him, whose motives are high, and holy and perennial, may not be gathered by such a one.

The frequent absences and journeyings of pastors in modern times, is a subject well worthy of solemn and deliberate consideration. To the worldly, as to the religious, it bears at best, but a dubious character. I am aware, my dear son, that I am entering upon very unpopular ground. But when all creation, in its individual and aggregate forms, is investigated with discrimination and sagacity, shall a custom in your profession be unnoticed, which, both in its lineaments and bearings, attains increasing magnitude? No—such pusillanimity would be as unwelcome to the truly pious, as it would be hostile to the progress of improvement, and to the character of the times. Latent heart-burnings, the sly sarcasm, and the cold animadversion, are the least formidable, and the least injurious effects of this custom. That the evangelical clergy are becoming dissipated in their habits—and that a thirst of applause is one of the most striking features and consequences of this dissipation, should not be concealed from those of them who are too truly devoted to God, to persevere in a practice, when convinced that it is subversive both of piety and usefulness. Interruptions of stated seasons of private worship—the dispersion of mind when such seasons occur, and which results from a contact with new scenes and new persons—the increasing desire to please men—the inroad upon habitual duties; and the consequent loss to themselves, their families, their churches, and their people—the attenuation of pastoral ties—the influence of example—these

and many beside, are certain consequences, which, only in rare instances, can be counterbalanced by the benefits received. I hope, my dear son, that such an excuse alone as you may fearlessly present to your Saviour, will tempt you to remit any of the sacred duties that you have deliberately assumed.

Your pulpit will be, either the vehicle of vanity, or the palladium of piety. To me, it appears idolatry of heinous nature, to pervert an ordinance divinely instituted for the promotion of Christ's kingdom, into a pander to the very principle, which is emphatically styled "the sin that God abhors." If it is a preacher's duty to scrutinize the motive and object of any of his ministrations, it is surely those which pertain to his pulpit. Will the Searcher of hearts bless those means that are defiled in their source, and that seek the glory of the creature rather than that of the Creator? Can selfishness assume a shape more offensive to the omniscient Eye? Religion is accessible only by the sins and follies of its professors—and we should adore and praise God that, notwithstanding the "stumbling blocks," which His own people are continually casting in the way, revivals multiply, and souls are saved. And wherefore is it? His own blessed Word will ever be as "a hammer, to break the flinty rock," and "a sword, to separate joints and marrow," however it may be wielded. It cannot "return void." But I am persuaded that, if clergymen used their pulpits with a "single" eye to the Redeemer, Whitfield would be no longer considered as anointed with unattainable unction. The secret of winning souls lies in the vividness and devotion, of the love of Christ. Such a flame cannot burn solitarily. It is electrical—and its sparks will be blown by the spirit, until many hearts are ignited. Were success in converting souls regarded only as a personal honor, without reference to eternity, I should desire you to pursue a path widely different from the ordinary one.—Intellectual lectures, whatever may be

their mottos, "blunt the arrows of the Almighty"—they find a welcome reception in the carnal heart, which may easily evade the doctrines so disguised. Worldly men perceive in such preaching a sympathy with their own views. It confirms them in their disbelief of devotedness to God; and deepens the conviction that the sacred office is assumed from motives like those which influence themselves. Be assured that a classical garb will encumber any aim at the conscience, and that the understanding will arrest it, ere it can reach its destination. Polish your phrases, point your periods; array your sermons in all the richness of rhetorical beauty—and you shall be admired, and applauded, and courted and caressed—but, if you really be the servant of the "meek and lowly Jesus," those sermons will be "thorns in your side," and will be among the sins of "scarlet and of crimson" hue, which will meet you in the dark valley. The gospel must be preached in "simplicity and godly sincerity," fully to effect its illimitable object. And, although it is highly desirable that clergymen be well educated, yet this advantage should have no further influence on their style than to purify it from whatever might be unseemly to its consecrated object. That sermon which attracts the notice of the mind, either as debasing or delectable, is desecrated by the vulgarity or vanity of its author. There is no measure by which I may compare the difference of feeling and of benefit with which I have heard the most illiterate sermon of a truly humble preacher, and the classic and finished productions of praised and popular ministers. No index more truly denotes its object, than will the fabric of a sermon, to men of the world even. And most certainly will the purpose be accomplished in proportion to the pains employed—whether that purpose be immortal souls, or the "praise of men." That servant of Christ who prepares for his pulpit by fervent prayer, self-examination, a recognition of the preciousness and responsibility of his charge, and

earnest desire that God will search him, and give him the needed wisdom and grace, will infallibly come to his people "in the fulness of the blessing of the Gospel." The ignorant, the worldly, the intellectual, and the religious, will alike feel and testify, that such a one "preaches, not himself, but Christ crucified." If ministers' meetings, associations, conventions, and other nominal means for "growth in grace" and effective ministrations, were conducted with such motives, and in such a spirit, pentecost-seasons would become ordinary occurrences.—"Ye receive not, because ye ask amiss, that ye may consume it upon your lusts." I can easily interpret the rich and manifold blessings which have attended three and four days' meetings into a performance of numerous scripture promises. Christians, on such occasions, it appears, have "single eyes to the glory of God"—they must therefore be "rewarded" of Him who reads the heart.

I cannot consider this division complete, without a reference to one subject, which to me appears to be often managed in a spirit alike hostile to scriptural precept, and to salutary influence. Does it comport with christian feeling, or with holy practice, to *attack* the peculiar tenets of any denomination? And to vaunt the proselytes acquired from other sects is as remote from policy as it is from the blessed and benignant religion of Jesus Christ. This sort of warfare debases its subjects, degrades the doctrines for which it contends, and defeats the object precious to the pious heart—that of winning souls to the fold of the good Shepherd. When evangelical christians forbear to revile, to reproach, and to retort—when they feel, and write, and act, as if the breaches in another's foundation, were not accessions of strength to their own—when they shall be satisfied with counting the towers of Zion, and recording her impenetrable bulwarks, and exhibiting the splendor and security of her palaces—and shall cease to assail the brief and feeble shelter of their neighbors

—when they tenderly invite and urge the weary and the wayfaring, the careless and the contemptuous, the proud, and the peevish, by arguments derived from their own happiness and safety, rather than from the darkness and danger of other's refuge. Finally, when their own atmosphere shall be bland with harmony and bright with love—when holiness shall be inscribed on their houses and their habiliments; when piety and not parade shall characterize their pulpits; when humility shall be as distinctly practised as preached; then, *assuredly*, will vital religion no longer seem to its opposers as “sounding brass and a tinkling cymbal,” but a glorious reality, a blessed and transforming principle!

My beloved son, the prayers of your mother accompany this letter, but the blessing of God alone will make it available.

Your affectionate

MOTHER.

AN ADDRESS:

On laying the Foundation Stone of the Second, or Wentworth-street Baptist Church, Charleston, S. C. By Thomas Curtis, D. D.

We have read this soul-stirring address with the more interest perhaps, because we have been permitted to see the completion of the good enterprise which was only incipient when these words were uttered. It can scarce fail to gratify a wide circle, who love the prevalence of scriptural views and practices, to know that in the good city of Charleston, there is at last two Baptist Churches; and this Second, worshipping in a beautiful and very attractive edifice, which their public spirit has reared, are waiting for and expecting the large augmentation of their numbers and influence.

Perhaps we cannot do a better or more acceptable service for our readers, than to allow them to peruse in our pages, a large portion of this able address:—

“We have deposited a stone which is a kind of symbol of our cause—plain, and solid, I hope, but aspiring. It is a foundation stone. We have deposited it with a strong feeling of the most important rights of man;—with a devout feeling, also, of the paramount rights of God.

We Baptists are a plain people. We have never lifted “a mitred front in courts or parliaments.” We contend for a plain, obvious construction of the New Testament. Our peculiarities, if we understand them, lie on the surface of God's word as well as in it.

Once it was said, (somewhat unkindly,) in another country, that Romanism was the religion of cathedrals, Church-of-Englandism, that of houses, and dissenterism that of barns. On the part of our religion we must confess a still lower parentage: in some of its best days it was the religion of “dens and caves of the earth;” it wandered about in sheep-skins and goat-skins;—very successfully in “camels' hair.” The mountain side was its pulpit; the rough bed of the Jordan its baptistery. Its best hopes could be expressed in “great plainness of speech.” The plain building, therefore, that will subserve its purposes, would best seem to befit its pretensions.

And it will be in character with the architectural associations of christianity, considered at large. These are interesting. Man as a social being begins to build. Nature never taught him to live in Diogenes' tub, nor the grace of God to die on the pillar of Stylites. He loves society, and to perpetuate himself in social recollections, as the rudest beginnings, and most splendid ruins of architecture, alike testify. He localizes and domiciliates himself, wherever he flourishes. The stability of his prospects is written in the solidity of his buildings. The greater tombs of his vanity, a Herculaneum and Pompeii, Old Rome and the Pyramids, were once the temples of his social hope. And they all continue to speak a language, which finds a response in the very depths of the human heart of all ages—“I would live among

my fellows in thought and feeling, and that for ever." What, permanently, solidly, meets either aspect of this deep desire, but our holy religion—its social character, and its immortal hopes? Civil architecture belongs to man, as man. It is twin-born everywhere with agriculture, and among the earliest traces of civilization. It is the throne of his vicegerency over the earth.

Sacred, or religious architecture, had its highest triumphs in a preparatory dispensation of pure religion—that of the Jews. When beside were materials equally costly, [se] cted by Wisdom claiming to be infinite? In the tabernacle of the wilderness, one wonders, both at the riches lavished, and the art displayed, by a people just born into independence. In the temple of Solomon, He whose service had shared their pilgrim character, claims the full homage of their prosperity; and a central edifice "grows together," of which, while the Jews were the parents and guardians, the benefits were designed for all the earth. It was the religion of mankind—christianity, in its conception and incipency. It was made, therefore, to concentrate the riches of the earth, and the utmost of its architectural skill. When God, in the splendid cloud of Solomon's dedication, drove back his own ministers from their altars, it was the highest consecration of an outward architecture to his service, which he ever designed mankind to witness. It was with much interest that I read, the other day, of some few stones of this edifice being left in the very bottom of the valley where it struck its roots. They are worth more to the meditations of a religious philosophy, than all the springs of the Nile, or of Helicon!

But in the full development of a spiritual religion—in Christianity, come to the birth and established, God "dwelleth not in temples made with hands;" and to the very neighborhood of that Helicon, he commissioned the most learned of the apostles to say so. Architecture can now furnish only metaphors of his dwelling with upright heart and pure"—his most glo-

rious, his only permanent abode on earth. Advantageously, however, may we remember that the history of all the greater religions of the world, and that of architecture, are convertible. You cannot study the one apart from the other—cannot make your son an architect of high order, without making him a skillful mythologist. You must send him by steam, or by books, to the temples of Egypt, of India, of Greece, and of Rome. He will become deeply indebted even to Catholic Europe, before he can claim to be a scientific architect in Protestant America. And when he understands what Thebes, or the caves of Ellora; the Parthenon, or the Pantheon; and the Gothic structures of remote ages, can teach him of his art, he will return more thankfully, as a religious man, to the characteristic simplicity of his country's sacred edifices. There he will not desire to see either the mysticism or the hieroglyphics of its prouder days renewed;—Greek elegance, Roman opulence, or Gothic magnificence, to distract him from the object of worship. He will remember how much all of them, instead of elevating men's minds, have debased them—have co-existed with, and assisted the lowest conceptions of Deity—have materialized God, and carnalized, brutalized man; and that at this hour, the most puerile superstitions of christian worship, are celebrated in the most admired specimens of christian architecture. Perhaps he will return "almost persuaded" to unite with us in the plain, scriptural worship of a Baptist Meeting-house!

But we claimed an aspiring character for the stone deposited. It shall attract others to it, and, in a sense, grow. Who lays a foundation without the hope of a top-stone! It shall germinate into "a holy temple in the Lord." And in coming here this day, in carrying out the designs of the Second Church, we would act on the aspiring, germinant character of the entire Christian system. It is all spiritual, that it may be diffusive. It mingles with the world to be known. Otherwise

it were a seed without a soil; a fragrant essence without an atmosphere. A plain Baptist Bishop, of the old Congregational character, I had not come here to-day, unless I could cordially adopt St. Paul's sentiment—"God hath not sent me to baptize, but to preach the Gospel." Preaching baptism is never with us a full Gospel sermon. Happy are we to see many others beside our Baptist brethren present, and to them we would make a remark. We shall construct a convenient font, or baptistery, for the performance of the initiatory ordinance of our faith, in this building; but it will not be *all* baptistery—not occupy the half, nor a third, nor a fourth of the space before us! For, *other* zealous and good men carry in these times their views of baptism much further than the regular Baptists. With them it is regenerating. With us regeneration is by the Spirit of God. To them it conveys pardon and justification; to us, are these blessings derived by the blood of Christ, and the grace of Christ. With them it brings men into a state of salvation. We require men to give evidence of being in that state before they are baptized.

Quite prepared are we, therefore, to rejoice in that universal action on the germinating character of our faith, which distinguishes modern times. We wish all the first Churches of Evangelical christians to yield second churches and many more; and hail the growing power and majesty with which a primitive christianity seems reviving itself among us. There are securities from disaster and retreat attending, as we believe, this movement. Jesus Christ is made the doctrinal corner-stone of it, at home and abroad;—the Bible and its simple polity, the ecclesiastical corner-stone. All that squares not with these, must fall. Does not "the stone cry out of the wall" against many a fair, ancient edifice, where this has been neglected? and "the beam out of the timber" answer it?

As the Second Baptist Church, we come

forth this day to colonize. We are a hive of young bees, gratefully claiming affinity with the old hive. Would that these our walls could be glass or crystal! They would show us, I trust, at work only for spiritual good—willing to welcome fellow-laborers, and to share with them rewards "more to be desired than gold, sweeter than honey." As a Second Church of the same faith and order, we came forth to fulfil a resolution of the First; were sent out with solemn pledges of its countenance and support, and are of them in our principles and our history.

Permit us to touch an interesting point or two of our records. So far back as the year 1685, William Scriven, an ancestor of the respectable family of that name connected with the Baptist Church in Liberty county, Georgia, driven from England by persecution, became the first pastor of the Charleston Church. Before the year 1700, he laid the foundation of the Old Church, on the site which the place of worship of the First Baptist Church now occupies. At this period, there was but one clergyman of the Church of England, and one of the established Church of Scotland, officiating in the city. To secure purity of doctrine, the Church subscribed what was called the Century Confession of the English Baptists—an outline of faith and practice which has expressed the principles of our body to the present day. Good William Scriven's last injunction to his people was, that they should remain "orthodox in the faith, and of blameless life." (Be this perpetually the motto of both churches.) Through six generations this body has freely chosen its own pastors; generally, and with increasing liberality, maintained them, and voluntarily assumed all its pecuniary burdens. It has yielded a Botsford and a Stillman of Boston, to other Churches, and many more than its own number of pastors to the State. It has once asserted a right to remove a minister for heresy, and a full and independent

power always, to discipline its own members. Blessings on the parent stock—(we must pray in parting)—that has produced such, and so much fruit! It has survived, you see, the government and monarchy of England here; the war of the Revolution, by which it severely, for a time, suffered; all the wars of party-spirit in Church and State, and the establishment of several more modern churches. Surely, its helper has been God. But without illiberality to other Church organizations, I would observe, here has been a long trial of the Voluntary System in religion! The world never was with us, as a patron, nor the world's law. Of all people on the earth we had need be personally conversant with the will of God—be enriched and supported by the fulness that is in Christ—for a true Baptist allows not a parent to choose a religion for him. Yet with no extraneous dependence, temporal or spiritual, with no Liturgical forms of service as a means of uniformity; with no subordination among our ministers except to Christ and his people's interests—here have been one Lord, one faith in the Lord, and one baptism into the faith maintained among us for a century and a half. Father Scriven might re-appear in Charleston, to conduct the services, administer the ordinances, and preach the doctrine of his own honored day—with but increased honor!

I have said we deposit this stone with a strong feeling of the most important rights of man. These we take to be, without controversy, those of his soul; the right to cultivate his own mind as he pleases, and to worship God as he pleases. As against all other men, and without further reference to them than not to intrude on their rights of the same kind, we uphold this claim, and dedicate our Church to the upholding it. He who even neglects religion, "wrongeth his own soul." Believing that our noblest powers, those of the mind, have a claim to be fed with spiritual knowledge, we erect this building for that feast of a better reason. Here may the

Lord of hosts make unto all people, as he hath promised, "a feast of delicacies and of old wines." Here shall we seek the discussion of truth, that it may spread; the temperate percussion of it against all popular and important errors, that it may explode them; the humble reception of it, that it may sanctify us. Maintaining that there is wholesome exercise for the soul in these discussions—that it may grow—may increase in the strength which it thus develops; we shall here afford it that right; and that for two worlds it ought to be educated—for death as well as life—for eternity as well as time—for a resurrection and God's judgment day, as well as for its comparatively small responsibilities to creatures, we shall here endeavor to yield it that claim. To the cause of the best education, then, we dedicate this building—to the cause of the noblest morals, those taught by religion, and without which the educated mind is often a curse, never a blessing—and to the cause of the only rational liberty of man, that of serving God and his generation on an eternal scale."

DUTY OF INSTRUCTING THE HEATHEN.—Let your charity begin at home, but do not let it end there. Do good to your family and connexions, and, if you please, to your party; but, after that, look abroad. Look at the universal church, and, forgetting its divisions, be a catholic Christian. Look at your country, and be a patriot—look at the nations of the earth, and be a philanthropist.—*Henry Martyn.*

LEARNING.—The following is an inscription over a Moorish college in Granada:—Learning is like a bright star to the great, and raises the humble to equal lustre. If when thine eyes are opened, thou resolvest to fly from evil, it will teach thee the road to truth. The sciences enlighten the heart, and guide it to rectitude and truth; they are our sincerest friends and counsellors.

NOTICES OF BOOKS.

The History of the Conquest of Mexico.

By W. H. PRESCOTT, Esq. 3 vols. 8vo. Harper & Brothers, 82 Cliff-st., New-York. 1844.

Very seldom has public attention been more excited than by Mr. Prescott's announcement of these volumes. His fame as the historian of Ferdinand and Isabella, justified the expectation that the romantic and bloody deeds of Cortes, would be in his hands a mine of mental opulence, whence he would coin a widely circulating production. We cannot express our gratification at the perusal of these elegant volumes; we hardly know which most to admire, his patient, laborious research, or his calm judgment. The sentiments avowed are noble, generous, those of the best men of the age; the author has written fearlessly, and speaks of men, systems, and *institutions*, as they deserve. The demand has been quite equal to the expectations of the public-spirited house under whose supervision the work appears.

The American press has never issued a more admirable specimen of the art of printing than Prescott's Mexico and Harper's Illuminated Bible.

Mexico as it was, and as it is. By BRANTZ

MAYER. With numerous fine engravings. J. Winchester: New World Press. 1844.

We had no idea of receiving so much valuable instruction, and so large an amount of gratification from this work when we commenced its perusal. We have never seen a volume that so thoroughly *satisfies* the reader upon this charming country; then, too, Mr. Mayer has made his book just what a volume of notes and travels should be; he gives *his own impressions*, and very carefully affords his reader the views of the best travellers and scholars who have preceded him.

The work of Mayer will be a delightful accompaniment to the elaborate history of Prescott, and with Madame Calderon's "Life in Mexico," (one of the most fascinating books we ever read,) will form quite a library on Mexico. The book is beautifully executed, and does great credit to the New World office.

Chronicles of England, France, Spain and adjoining countries. By SIR JOHN FROISSART. New-York: New World Press. J. Winchester. 1844.

We never shall forget our early-enjoyment when we used to read the black letter pages of this glorious work. We have spent whole nights in poring over the spirited portraiture of by-gone days delineated by the enthusiastic and observing monk. This valuable history has been exceedingly rare, and *so expensive* that very seldom has the American student been able to gain access to its almost magic contents. With admirable taste and judgment Mr. Benjamin selected this precious work for reprint, and Mr. Winchester, with all his usual enterprise, has carried out the work. A more valuable volume very rarely comes from the press. Only let our young friends, our students and ministers get this work, and our word for it, their long winter evenings will be passed delightfully, profitably. To read Froissart through, in early life, is to have the mind filled with incident and anecdote, and a pretty sure way to obtain a taste for historical research. We heartily wish this book a far spread circulation, and a careful perusal.

Profit and Honor; or illustrations of humble life. By MRS. COPLEY. M. W. Dodd, New-York. 1844.

This excellent book is intended for the use and benefit of that valuable part of our community, who act as domestics in our families. They are too much neglected even by our pious heads of households. This is just the book for a Christian lady

to give to every inmate of her family who holds the place alluded to. Mrs. Copley is a Baptist, and a lady of deserved reputation as an authoress. The work is dedicated to that most excellent lady, the venerable Mrs. Bethune.

The Minister's Family; or Hints to those who would make home happy. By MRS. ELLIS. D. Appleton & Co., New-York. 1844.

Mrs. Ellis is so well known that her writings need no aid from us to help circulate them. This is a very readable book, with a great deal of *home scenery*, *home life*, in its pages. The friends of the temperance cause will find it quite to their taste.

Daily Manna for Christian Pilgrims. By BARON STOW. Gould, Kendall, and Lincoln. Boston. 1844.

This is a very nice little affair, beautifully gotten up, and prepared with judgment and taste. We think it *the best* work of this kind we have seen, and hope it may have a general circulation. The texts would make very suitable themes for *daily* meditation. Such is the design of the work.

JEWELS FROM AN OLD CABINET.

REVERENCE.—Charles the Great used to place his crown upon the Bible; intimating that all honor was due to God.

PITY.—If I weep, said Austin, over that body from which the soul is departed, how should I weep over that soul from which God is departed.

REPENTANCE.—To weep for fear is childish; to weep for anger is womanish; to weep for grief is humane; to weep for compassion is divine; to weep for sin is christian.

EARTHLY MINDEDNESS.—Satan cares not how heavenly our words be, if our thoughts be earthly. See ye then that ye walk circumspectly.

FORGETFULNESS OF INJURY.—It used to be said of Mr. Fox, who wrote the Book of Martyrs, "If a man would have Mr. Fox do him a kindness, let him do him an injury."

WORTH REMEMBERING.—Vows made in storms, are forgotten in calms. The Church is out of temper when charity is cold and zeal hot.

DESCRIPTION

Of the first place of Public Worship in Britain.

Lowly, unassuming shed,
Wrought with osiers peeled and white;
Thatch and moss thy roof o'erspread,
Modest, lovely to the sight!

Daily in that house of prayer,
Matins, vespers ever sweet,
Flow from worshippers, while there
Bending at the Saviour's feet.

To the sun's reflected beam,
Like a mirror in the light,
Near it glides a limpid stream,
Sparkling to the gazer's sight.

On it flows—it knows no rest;
Clouds and beams in sportive train,
Course across its peaceful breast,
As it hastens to the main.

Pure as charity, and free,
Noiseless are its blessings strewed,
Freshening every flower and tree,
Waving on its banks renewed.

So let peace this breast pervade,
Love its ceaseless stream afford,
Till the wilderness is made
Like the garden of the Lord!

EVERETT.

THE BAPTIST MEMORIAL

AND
MONTHLY CHRONICLE.

VOL. III.]

NEW YORK, MARCH, 1844.

[No. 3.]

THE EARLY CHURCHES, No. 3.

BY REV. WM. CROWELL, BOSTON.

The duties of a bishop or pastor of a church in the first three centuries appear to have been the same, substantially, as those inculcated by the precepts and examples of the apostles, and as usually practised in churches constituted on the independent plan, having no connexion with civil government. Public preaching, prayer, the administration of the two ordinances, Baptism and the Lord's Supper, visiting the sick, the poor, the general care of the flock, and assisting in setting apart ministers, were regarded as their appropriate duties. The bishop constantly resided with his flock, diligently engaged in the duties of his calling, devoted to works of piety and of charity. In this respect his office and his labors differed as widely from those of an Episcopal Bishop of a whole state, who visits the churches under his care, perhaps once a year, to administer confirmation and discipline; as from those of a Baptist Bishop in the southern and western states, who has the pastoral care of some three or four churches, preaching and administering the ordinances to each in succession, in a kind of circuit. The practice of the early churches was more in accordance with that of the Baptist churches in New-England, where each church has its bishop and deacons.

The manner of electing a bishop was, for all the members of the church or parish to meet at their place of worship, and proceed to a choice by vote. Alexander was chosen bishop of the church in Jerusalem by the *choice of the members of that church*. The story of the vision by which this election was brought about, (Euseb. 6, 11,) and that of the dove lighting on the head of Fabianus, by means of which sign he is said to have been elected to be bishop of the church in Rome, (book 6, chap. 29,) show how little reliance can be placed on the the direct statements of Eusebius, which relate to the nature of the bishop's office.* Eusebius was evidently a man who loved court favors, and priestly dignity. He loved to invest the ministerial office with mystery. Where he mentions incidental facts and customs, or quotes from previous and cotemporary writers, he is in general worthy of credit, and his work is valuable to be used with proper discrimination. Cornelius, successor to Fabianus, was elected *by the suffrage of the clergy and the people*.† And Cyprian often refers to the fact that he was elected

*Faulty as Eusebius is as an historian, his Episcopal translator into English (Rev. C. F. Cruse) has given us a version still more so. His method of translating by the use of such terms as *episcopate*, and *episcopal office*, where the meaning is simply the *ministry*, or the *pastoral care*, shows what was the real design of the translation. "*Verbum sapienti.*"

† Episcopo Cornelio—cleri ac plebis. Cyp.

to the charge of the church at Carthage, by the suffrage of his people.*

The next question that arises, is, whether the people in any one church were regarded as possessing the *sole* right to elect their bishop. On this point there is some dispute, because in some of the African churches, it would appear from the accounts given, that when one was to be elected, the bishops of the neighboring churches assembled, and in the presence of the church, made the choice. That the consent of the people was deemed necessary to a choice, there is no doubt, and all that can be fairly made out respecting the interference of neighboring bishops, is, that their consent to the choice was considered necessary. Their voice in the matter was similar to that of a Baptist ordaining council. Neighboring churches and their pastors have an undoubted right to examine the christian and ministerial character of one who is to be settled among them, and to become a member of their brotherhood. If this right be not conceded, there can be no friendly and efficient intercourse between churches and their ministers. The right of each church to choose its own pastor, is undoubted, but this right should not, in ordinary cases, be pressed, contrary to the wishes of the churches and the pastors in the vicinity. If the practice of the early churches is examined by the light of this well established principle, all is plain.

When a bishop was elected, his ordination or public instalment immediately followed, "which was done in his own place of worship, by the neighboring bishops, in the presence of his flock, by imposition of hands." He was ordained or installed as bishop of *that* church; not of other ministers, nor of other churches. Pastors thus set apart were called *chosen, and ordained.*†

In following the plan of our author, we

next come to a subject which has caused more controversy than any other which relates to the order and offices of the early churches, viz: what was the office of a Presbyter—in what respects did it differ from that of a bishop—and what was the relation of a Presbyter to the bishop and to the church? For, as old Thomas Goodwin said in his introduction to Cotton's "Power of the Keyes," "The greatest commotions in Kingdoms have for the most part been raised and maintained for and about *Power*, and *Liberties* of the rulers, and the ruled, together with the due bounds and limits of either: and the like hath fallen out in Churches, and is continued to this day in the shameful contentions, who should be the first adequate, and compleate subject of that Church power, which Christ hath left on earth;—*how bounded and to whom committed.* This controversie is in a speciall manner the lot of these present times." And King says, about the same period, "the great question which has most deplorably sharpened and soured the minds of too many, is what the office and order of a Presbyter was."

That the early writers mention Presbyters distinct from bishops, no one denies. The Episcopal theory is, that of three orders or grades. Says Bishop Onderdonk,* "Episcopacy declares that the Christian ministry was established in *three orders*, called, ever since the apostolic age, Bishops, Presbyters or Elders, and deacons; of which the highest only has the right to ordain and confirm, that of the general supervision in a diocese, and that of the chief administration of spiritual discipline, besides enjoying all the powers of the other grades. * * If we cannot authenticate the claims of the episcopal office, we will surrender those of our deacons, and let all power be confined to the one office of Presbyters." In other words, the Episcopal theory as here stated, is,

* Populi universi suffragio, Epist. 55. Populi suffragium do. Suffragium vestrum. Epist. 40.

† Delecti, ordinati. Cyp. Ep. 41.

* Episcopacy Tested by Scripture. p. 11.

that all the powers of the ministry and of **THE church**, (speaking Episcopally,) is in the hands of the bishops. He alone can put in, and put out; for he has the sole power to ordain, and administer discipline. This is an enormous claim, and certainly ought to be well supported.

It should be borne in mind that an Episcopal bishop claims to be of the rank of apostle. To prepare the way for his argument in support of this claim, Bishop Onderdonk is obliged to admit in the outset "that the word '*Bishop*,' which now designates the highest grade of the ministry, is not appropriated to that office in Scripture." The way in which he attempts to defend the "three orders in the ministry," or the "divine right of bishops," is, by denying that it can be proved from scripture that Elders [Presbyters,] ordained! And that, too, when Paul speaks of Timothy as ordained by laying on the hands of the presbytery! Nor does he seem to be aware that if all he asks be granted, in the argument, he has proved nothing in favor of the claims of episcopacy. Suppose it could not be proved by documentary records that during the lives of those eminent men, Dr. Stillman, Dr. Baldwin, and Dr. Sharp, no Baptist minister was ordained in Boston without one of them being present, and participating: would that prove that they were considered apostles? or diocesan bishops? or that the Baptists would not regard an ordination as valid, unless one of those worthies had a hand in it?

Suppose no ordinations are recorded in the New Testament except those in which the apostles had a part; what then? does it prove that no others did, or could take place? or does it prove that the apostles must live for ever to ordain all ministers to the end of time? for not the obscurest hint can be found in the scriptures, as all admit, that the apostles either had, or could have any successors to their strictly apostolic office. What if Episcopalians could make out that no ordinations are recorded except those in which apostles had a share,

do they not know that the New Testament history professes to record only "the *acts of the apostles*?" No one ever yet pretended to find a word in the scriptures about the "qualifications of ordainers," so much talked about by episcopalians. In fact all their arguments which we have seen, pass over, without notice, the first, and essential part of ordination, which is, the choice or election of a man to the office of pastor, or bishop, or elder, by a christian church, acting as the interpreter of the will of Christ. This is entirely left out of the Episcopal scheme; the candidate offers himself, and the bishop, in the exercise of his own judgment alone, sometimes in disregard of, and in opposition to, the express wishes of other ministers, proceeds to ordain.

What then was the practice of the early churches on this subject? Mr. Percival in his work on "Apostolic Succession," after quoting a rash and most untenable assertion of Dr. Jablonsky, says "that for 1500 years, no Christians dared to trust their salvation to any but an Episcopal ministry!" Then follow quotations from Clement, Ignatius, Irenæus, Tertullian, Origen, Cyprian, &c., some of which by his manner of quoting, and in connexion with his previous assertions, have the appearance of favoring episcopacy. But it would be an easy matter to show that every one of these quotations is most unwarrantably wrested and perverted. The whole question, so far as the writings of the Fathers, and the records of christian antiquity are concerned, turns on the answer to this inquiry: In what respects did the office of Elder or Presbyter differ from that of Bishop?

Both these terms, as every reader knows, occur in the New Testament. The name Elder, was evidently of Jewish origin. It is used in the Jewish sense in the Old Testament, and in the former part of the New, as "holding the tradition of the *Elders*;" "the Son of Man must suffer many things and be rejected of the *Elders*," "they stirred up the people and the *El*."

ders."* It is first applied to an office in a christian church in Acts 11:30: they sent it [pecuniary relief] to the Elders [of the church in Jerusalem] by the hands of Barnabas and Saul." In Acts 20 it is used interchangeably for bishops. In verse 17 it is said "from Miletus he [Paul] sent to Ephesus, and called the elders of the church;" and in verse 28, they are called "overseers [*episcopous*, bishops,] to feed the church of God." The Apostle Peter calls himself an Elder, 1 Peter 5:1; and so does the Apostle John, 2 John 1; and 3 John 1. This mode of using the term is sufficient to show that it was not intended to be a name of rank, or order, in the ministry of the gospel.

After much candid and learned research to ascertain the true definition of a Presbyter, or Elder, in the language of the early writers, Sir Peter King gives the following: "A person in holy orders, having thereby an inherent right to perform the whole office of a bishop; but being possessed of no place or parish, nor actually discharging it, without the permission and consent of the bishop of a place or parish." "A Presbyter," he continues, "had the same order and Power with a Bishop, whom he assisted in his cure; yet being not the bishop or minister of that cure, he could not there perform any parts of his pastoral office, without the permission of the Bishop thereof." According to this view, the bishop's office exactly answered to that of the pastor of a Baptist church, that of Presbyter to the licensed and ordained ministers, who may belong to the same church, whose names we see printed in our associational minutes in CAPITALS or *italics* following that of the pastor; and who, as a matter of fact and of custom, are oftenest selected to attend councils and associations, and are practically regarded as a kind of eldership in the church. An ordained minister who is a member of a church is often called on to

preach or baptize, in case of the absence or sickness of the pastor, but he does not perform any pastoral function without the consent of the pastor or bishop of the church.

Several passages in Tertullian, Ignatius, and Origen, show that the Presbyters did not baptize, administer the Lord's Supper, nor preach, without the invitation or leave of the bishop; and that when they did preach, their subjects were sometimes, at least, assigned them by the bishop.— But on the other hand, Sir Peter considers these three points as fully established, "1. That by the bishop's permission they discharged all those offices which a bishop did. 2. That they were called by the same name and appellations as the bishops were. And 3. That they are expressly said to be of the same *order* with the bishops." In illustration and confirmation of the first point, a great number of passages from the early writers may be quoted.— But as the power to ordain is chiefly in dispute, we may pass over the rest. Of this, Sir Peter says, "there are clearer proofs of the Presbyters ordaining, than there are of their administering the Lord's Supper." Nothing less than this is directly asserted by Firmilian. "All power and grace is constituted in the church, where the elders [Presbyters] preside, who have the power both of baptizing and of laying on of hands, as well as of ordaining."* This passage, by the way, shows where church power resided, according to the views of the early christians, viz: *in the church*, not in the bishops, who have the right to preside only, which is a very different thing from ruling.

It is also clear from a great variety of passages in Cyprian, Irenæus, Clement of Alexandria, &c., that the title of bishop is given to presbyters, and that of pres-

*Omnis potestasque gratia in ecclesia constituta sit ubi president majores natu, qui et baptizandi, et manum imponendi, et ordinandi possident potestatem. Cyp. Ep. 75.

* Mark 7:3; Luke 9:22; Acts 6:12.

byter to bishop.* They are called indiscriminately *pastores ovium*, *præpositi*, Ἀρχοὺντες τὸν λαόν *pastors of the flock, presidents, leaders of the people, &c.*

"But," says King, "if this reason be not thought cogent enough, the third and last will unquestionably put all out of doubt, and most clearly evince the identity or sameness of bishops and presbyters, as to order; and that is, that it is expressly said by the ancients, that there were but two distinct ecclesiastical orders, viz: bishops and deacons." Two passages in Clement of Rome, are full and explicit to this point. He says, "In the villages and cities, where the apostles preached, they ordained their first converts, bishops and deacons, for those who should believe." The other passage shows that in that age, the eagerness for episcopal pre-eminence or prelacy, was as much a part of human nature, as it now is. He says, "the apostles knew through our Lord Jesus Christ, that there would be contentions for the name of episcopacy, and therefore being endowed with perfect foreknowledge, appointed the aforesaid officers,†" viz: bishops and deacons. Irenæus and Clement

of Alexandria, clearly refer to the same two offices, as of apostolic institution exclusively.*

There is, therefore, good reason to believe, that the opinion of Jerome, one of the most learned of the Latin Fathers, who was well acquainted with the earlier writings, is correct. He says, "A presbyter is the same as a bishop. And until, by the instigation of the devil, there arose divisions in religion and it was said among the people, I am of Paul, and I of Apollos, and I of Cephas, churches were governed by a common council of presbyters. But afterwards, when every one regarded those whom he baptized as belonging to himself rather than to Christ, it was every where deemed that one person, elected from the presbyters, should be placed over the others; to whom the care of the whole church might belong."

It is a remarkable and instructive fact in the history of christianity, that the first two great schisms,—that in the church at Carthage between Cyprian on the one hand, and Felicissimus and Novatus on the other, and that in the church at Rome, between Cornelius and Novatian, as leaders, both arose about the election of a bishop.

We will close this number, by describing briefly, the office and duties of deacons in the early churches, as far as made known by the remains of the writings of that period. On this point, there is little room for dispute. Their office, according to Sir Peter, "included these two things: a looking after the poor, and an attendance

* The learned and excellent Neander says in his history of the Christian religion during the three first centuries, Am. Ed. p. 106, "That the name also of episcopus was exactly synonymous with that of presbyter is clearly collected from the passages of Scripture, where both appellations, are interchanged, (Acts 20, compare verse 17 with verse 28: Epistle to Titus, chap. 1: 5, 7,) as well as from those, where the mention of the office of deacon follows immediately after that of 'episcopi,' so that a third class of officers could not lie between the two. Phil. 1: 1. Tim. 3: 1—3. This interchange of the two appellations is a proof of their entire coincidence; if the name bishop had originally been the appellation of the president of this church senate, of a *primus inter pares*, such an interchange could never have taken place. In the letter also, which Clement, the disciple of Paul, wrote in the name of the Roman church, after the bishops, as presidents of the churches, the deacons are immediately named."

† Epist. 1 ad Corinth.

* Mr. Percival undertakes to quote these writers in favor of episcopacy, and he is about as successful as in quoting the scriptures. His book on "apostolic succession," is one of the purest specimens of ecclesiastico-polemic blackguardism which we recollect to have seen, dating its origin as late as 1839. It is republished in this country as Tract 156 of the Episcopal Tract Society, and we recommend those who wish to see a specimen of real *prelatical* candor, kindness, humility, and charity, to procure and read it, as a theological curiosity.

at the Lord's Table." They were not, *as deacons*, permitted to preach, nor to perform the acts appropriate to the ministry. The word *deacon*, *waiting servant*, describes their office: It was "to serve tables," not to engage in "the ministry of the word." There was manifestly an early departure from the original practice in reference to the duties and the office of deacon, simultaneously with the change of the title and the office of bishop.

And now if any of our readers wish for a practical proof of another kind, that modern Episcopal bishops are *not* the successors of the apostles, we advise them to read Bishop Onderdonk's "Episcopacy tested by Scripture," with his replies to the three reviews of that work. A man who can write more pages of vituperous controversy than would equal in bulk all the epistles of Paul, to prove himself an apostle, and that all other professed ministers of the gospel in the country except his fellow bishops, and "the clergy" ordained by them, are mere pretenders to ministerial powers, may safely be classed with that kind of apostles who are mentioned in 2 Cor. 11: 13 and Rev 2: 2. We would not believe in the genuine apostleship of such a man, if he could trace a line of ordainers from his own head back to St. Peter's hand, by the most authentic historical documents extant. We should still say to him, we "seek a proof of Christ speaking in you,"* better than an attempt to prove that it cannot be proved from the New Testament that any but apostles ordained! If you are an apostle show it after the fashion of Paul, not by your skill in biting controversy, but "by signs and wonders, and mighty deeds,* by pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." Be able to say to us, "truly the *signs* of an apostle were wrought among you," or

say no more of your apostleship. We ask no more proof of your apostleship than Paul gave to the Corinthians, and offered to repeat, and we know of no better criterion by which to try the claims to apostolic dignity, than one whom we know to have been a real apostle, has laid down for our guidance.

A BRIEF ACCOUNT

OF THE ORIGINAL STATE OF THE SACRED WRITINGS.

Multitudes take it for granted that the *INSPIRED RECORDS*, were from the first, actually divided into *chapters and verses*, pretty much, if not altogether, as we now have them. Such a notion, however, is so absolutely unfounded, that an attempt to rectify it, and set the matter in a true and clear light, will not, it is hoped, prove either unacceptable or useless. The following account of the *original* or *early state* of the Sacred Text, and the subsequent changes it underwent at different times, is, perhaps, as clear, correct, and complete, as any that can be met with upon the subject in so small a compass. It is probable that the most *ancient manuscripts of THE BIBLE* were written without any divisions or distinctions at all; without even any spaces to separate not only one paragraph, but one word from another. In this, the Scripture agrees with all the ancient books and writings of the Greeks and Romans, which we find written in the same manner. As this was the case, it seemed necessary, for the more convenient reading of the law in the synagogues, that certain pauses or breaks should be agreed upon; and that these should be distinguished by some known marks and characters. Accordingly we are told that about *the time of EZRA*, the five books of the law were divided into a number of sections, corresponding with

* 2^d Cor. 13 : 3.

the number of Sabbaths in the year,* and that one of these sections was publicly read every Sabbath-day. This agrees with the account we have in the Acts of the Apostles xv, 21, where we are told *that Moses had of old time them that preach him, being read in the Synagogue every Sabbath-day*. Till the time of Antiochus Epiphanes, the Jews only read THE PENTATEUCH. But then being forbidden to read the law any more, in the room of it they substituted an equal number of sections out of the Prophets, and continued the use of these ever after; so that, as the learned Prideaux observes,† when the reading of the law was again restored by the Maccabees, the section which was read every Sabbath-day out of the law, was their *first* lesson, and the section out of the Prophets their *second*: and thus the practice seems to have been in the times of the Apostles, where we read of PAUL's standing up to preach *after the reading of the law and the prophets*. In process of time, not only the LAW, but the Prophets, and those books, viz: Job, Psalms, Proverbs, and Ecclesiastes, which learned men have distinguished by the name of HAGIOGRAPHIA, came also to be divided into sections. But besides these great divisions, *these sections* themselves were divided into *verses*, which the Jews called Pesakim. They are marked out in the Hebrew Bibles by two great points at the end of them, and called from hence *Soph-Pasak*, i. e. *the end of the verse*. The necessity of this provision will immediately appear, if the manner in which the Law, and afterwards, the other parts of the Scripture were read and explained to the people, be considered. After the Babylonish captivity, the Chaldee language became the mother tongue of the Jews, and the custom was, in the public reading of the law to the people, for a person, appointed for this service, to read a verse of the law in its original language, which was immediately rendered by an inter-

preter in the Chaldee, that it might be fully understood: then the reader read another portion, which the interpreter also explained, till the section was finished. It is from hence highly probable that this method of dividing the Scriptures, very different indeed from our present form, was as ancient as the time of interpreting them into the Chaldee language in their Synagogues, which was not long after their return from captivity.

The state of the most ancient books of the writers of the *New Testament* is very similar to what we have found in the Jewish Scriptures, *without accents, without punctuation, and not divided into chapters*. It is not probable that they should continue very long in this form; the convenience of reading these sacred books in Christian assemblies of comparing the different accounts of the Evangelists and apostolic writers, and of citing the words of the text itself, in the controversies that arose, would naturally make way for some regular and orderly division of them: and accordingly we meet with references to such divisions as early as in the writings of Justin Martyr, and Tertullian. The first division we meet with was among the Greeks, who divided the books of the New Testament into *Κεφ λα*, according to which it appears from Eusebius, Euthymius, and others, that Matthew was divided into LXVIII greater sections; Mark into XLVIII; Luke into LXXXIII; and John into XVIII. These are called the *greater divisions*, and are marked in the margin by the capital letters A, B, C, &c., to which correspond at the top, or at the bottom of the page, certain *επιγραφαι* or *τιτλοι*, *tituli*, giving a short account of the subject or argument. Fabricius says, that other kinds of division took place in the Latin church, and particularly mentions St. Hilary, as dividing the gospel of Matthew, in his commentaries, into 33 canons; and that others divided it into 94 sections, and Luke into 107.* The principal and most an-

* Buxtorfii Tiberias et Synagoga Judaica.

† Connect. Part I. B. 5.

* Fabr. Bibl. Gr. Lib. iv, C. v.

cient division of the books of the New Testament was into *Τίτλοι* and *Κεφάλαια*; the intent of which, says Dr. Prideaux, was rather to point out the sum or contents of the text, than to divide the books; and they were vastly different from the present chapters, for many of them only contained a few verses, and some of them no more than one. We now come to speak of the division of the HOLY SCRIPTURES into chapters and verses, as we now have them, and which is of much later date than what we have been considering. Some have ascribed the present form of our Bibles to the *schoolmen*! others say it was the invention of Langton, Archbishop of Canterbury, in 1220; and Heidegger assigns it to one Arlott, an *Hebruscan general*, of the order of *Minims*, who flourished about 1290. But others, and those of the ablest and most judicious critics, ascribe the invention to *Hugo de Sancto Claro*, a *Dominican Monk*, better known by the name of *Cardinal Hugo*, who wrote about the year 1240, and died in 1262. This celebrated monk was the first who made a concordance of the vulgar Latin Bible. In doing this he found it necessary, in the first place, to divide the books into sections, and these sections into under-divisions, that he might make his references with greater ease, and point out in the index with greater exactness where every word or passage might be found in the text, which, till then, was extremely difficult, if not impossible.—These sections are the chapters into which the Bible has ever since been divided.—But as to the under divisions of these sections or chapters, Hugo's way of making them was by the letters A, B, C, D, &c., placed in the margin, at equal distance from each other, according as the chapters were shorter or longer; which method was imitated by our first English translators of the Bible. Robert Stephens, the learned and famous French printer, taking the hint from Hugo sub-divided his under-divisions, and instead of letters, placed numeral figures, in the margin of a GREEK TESTA-

MENT, which he printed in 1551; and afterwards in an edition of the vulgar Latin Bible, which Conrad Bodinus printed for him four years after. But now, whereas Stephens had only put numeral figures in the margin, the editors of AN ENGLISH NEW TESTAMENT, about this time printed the several little sub-divisions with breaks, and placed the number at the beginning of every one of them.* Thus was the present state of our ENGLISH BIBLES fixed about 250 years ago; since which time it hath not received any improvement whatever from public authority, except, perhaps, what has lately been done by Mr. Reeves, in his large octavo edition of THE BIBLE, where the Sacred Text has undergone a new division into sections, and the verses though numbered, are printed without breaks. The learned *Isaac Casaubon*, though he did not entirely disapprove the present method, or common division into *chapters* and *verses*, yet was of opinion that there might be another far more convenient, if some great divine would undertake the work.† *Bengelius* has since attempted a new division, in which he has been followed by *Wynne*, who published an *English New Testament* about 1764, in which the Gospels and Acts of the Apostles are divided into sections and paragraphs, according to the various transactions related by the evangelists, and the epistles, agreeably to the subjects they treat of, without destroying the connexion, or huddling together a variety of matter. *Doddridge* also and *Scarlett*, and perhaps some other private individuals, have made similar attempts, but none of them, it is thought, have been sanctioned by public authority, unless that of Reeves, above mentioned, be an exception.‡ For near a thousand years after the Anglo-Saxons, or English nation, had professed CHRISTIANITY, the *Scriptures* were, in a great measure, withheld

* Lewis' Hist. Transl. Bib.

† Note in Nov. Test.

‡ See Monthly Review, No. xxxi, p. 401.

from the laity and common people. *Bede* translated them into the vulgar tongue in the eighth century, and *Wickliffe* in the fourteenth; but as the art of printing had not been then discovered, these translations could have got but into few hands. The *Lollards* indeed, made great efforts to get their translations widely circulated, at the expense of Lord Cobham, and others of their chiefs, but those efforts were soon cramped, and the party itself suppressed by the furious priests of that day, aided by a blind, priest-ridden government. One of the vile clergy of that period makes the following complaint against *WICKLIFFE* and his translation: "This *JOHN WICKLIFFE*," says he, "translated out of Latin into English the gospel which *CHRIST* had intrusted with the clergy and doctors of the church, that these might minister it to the laity and weaker sort, according to the exigency of the times, and their several occasions. So that by such means the gospel was made *vulgar*, and laid more open to the laity, and even to *women* who could read, than it used to be to the most learned of the clergy, and those of the best understanding; and thus the *Gospel jewel*, or evangelical pearl, was thrown about and trodden under foot of swine."*

Such was the notion then promulgated of the danger or evil of having *THE SCRIPTURES* in the vulgar tongue put into the hands of the common people. It is well the same notion does not still prevail among our rulers.

Early in the sixteenth century, the never-to-be-forgotten *William Tindal*, a native of Wales, it is said, or somewhere about the borders of that country, undertook and completed an *English translation* of the *NEW TESTAMENT*. He was educated at Magdalen Hall, in Oxford. Having imbibed the opinions of Luther, he was involved in great troubles; but in the midst of them, he resolutely prosecuted his great design of translating the *New Testament* into English. The measures

taken by him in life were all subservient to this end, which he proposed to himself for the following good reason: "Because he had perceived by experience, that it was impossible to establish the lay people in any truth, unless *THE SCRIPTURES* were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text." But finding no opportunity of executing his pious intention in England, he sought for greater security and liberty at Antwerp. Here he finished his favorite work, with the assistance of *John Fry*, or Fryth, and *William Roye*, the former of whom was burnt in Smithfield for heresy, July, 1552, and the latter suffered that dreadful death in Portugal, on the same accusation! *Tindal* himself, had suffered many years before them. Thus the *first English New Testament* that was ever printed, was gotten at the expense of the blood of all the persons who were principally concerned in publishing it.* After the publication of the book without a name at Antwerp, or *Hamburgh*, in 1526, those imperious English prelates, *Warham* and *Tonstall*, hurled furious censures against the translator and his adherents, and almost all the first impression was purchased by *Tonstall*, to prevent its dispersion among the mass of the people. This purchase money proved of great use to *Tindal*, as it enabled him to publish a new edition, more correct than the former, and also helped to support him in a strange country. The prelates represented *Tindal* and his associates, as "*children of iniquity*, blinded through *extreme wickedness*, and the translation as tending to profane the majesty of the Scriptures, and contaminate and infect the flock committed unto them, with the most deadly poison and heresy, to the grievous peril and danger of the souls committed to their charge, and the offence of God's divine majesty." This conduct of theirs ought not to be considered as anywise

* Lewis pp. 4—6.

* See Abp. Newcome's Hist. View of the Eng. B.b. Transl. pp. 17—24.

strange or wonderful ; it is still daily imitated by the bigots of almost every party.

Those popish bishops, however, acted very consistently in this business, since it is an avowed principle of Popery, that the Scriptures ought not to be translated into the vulgar tongue, or put into the hands of the common people. The Popes have expressly prohibited the use of the Bible to the people; and the following are the express words contained in their regulation for that purpose:—"As it is manifest by *experience* that if the use of the holy writers is permitted in the vulgar tongue, more evil than profit will arise, because of the temerity of man ; it is for this reason all Bibles are prohibited, with all their parts, whether they be printed or written, in whatever vulgar language soever, as also are prohibited all summaries or abridgments of Bibles, or any books of the Holy Writings, although they should be historical, and that in whatever vulgar tongue they be written." It is there further said, "The reading the Bibles of *Catholic writers* may be permitted to those by whose perusal or power the faith may be spread, and who will not *criticise* it. But this permission is not to be granted without an express *order* of the *bishop* or *inquisition*, with the advice of the *curate* and *confessor*; and their permission must be first had in writing. And he who, without permission, presumes to *read* the Holy Writings, or to have them in his *possession*, shall not be absolved from his sins before he first shall have returned the Bible to his Bishop."

A Spanish author, (who seems to be another very consistent Papist,) says that if a person should come to his bishop, and desire liberty to *read the Bible*, and that also with the best intention, the bishop should answer him from Matthew xx. 20, "*you know not what you ask.*" Indeed, (he adds,) the nature of this demand indicates an heretical disposition.* Thus

Papists prohibit the *book*, while PROTESTANTS generally proceed no farther than prohibiting the *sense*! Sir Thomas More, then Lord Chancellor, was one of poor Tindal's bitterest enemies. He inveighs most bitterly against both Wickliffe and Tindal, and their translations, charging them with being of malicious minds, and purposely corrupting the Scriptures, &c. After Tindal had finished the *New Testament*, he proceeded to the Old, most part of which he is supposed to have turned into English, and published. With his translation, both at that time, and since, some have pretended to find great fault, but the late *Dr. Geddes*, as competent a judge, perhaps, as any, has spoken very favorably of it. "Though Tindal's," says he "is far from being a perfect translation, yet few first translations will be found preferable to it. It is astonishing, (he adds) how little obsolete the language of it is even at this day; and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it." He also declares that if he had been inclined to make any prior English version the groundwork of his own, it would certainly have been Tindal's; and that, perhaps, he should have done this, if their Hebrew text had been the same.* Tindal's translation was very industriously, and not unsuccessfully, spread abroad among the people, notwithstanding the extreme vigilance of the prelates and their agents. A great many copies, however, were seized, and publicly burnt! Some of the persons also who were employed in circulating them, met the same fate. Humphrey Monmouth, who supported Tindal abroad by an annuity of £10, was imprisoned in the Tower, and almost ruined. To Thomas Patmore, and Tindal's brother John, penance was enjoined, on suspicion of importing and concealing these books. The Lord

* See Geddes' Prospectus, p. 38, and Gen. Ans. &c. p. 4; also Abp. Newcome's Hist. View, p. 25.

* See D'Israeli's Cur. Lit., Vol: 7, p. 392.

Chancellor, Sir Thomas More, who was a bloody persecutor, adjudged, "that they should ride with their faces to the tails of their horses, having papers on their heads, and the New Testaments and other books which they had dispersed, hung about their cloaks, and at the standard at Cheapside, should themselves throw them into a fire prepared for the purpose; and that they should afterwards be fined at the King's pleasure!" Such were the difficulties those good men had to encounter, who introduced among our ancestors the first English edition of THE SCRIPTURES. Not long after these violent proceedings, the government, which had hitherto appeared so hostile to the idea of allowing the Scriptures to appear in the vulgar tongue, all of a sudden became disposed to promote that very measure. A new English translation, by royal authority, was accordingly undertaken and completed. It came out in 1535, and is commonly called *Coverdale's Bible*. In 1537, came out another edition, printed at Hamburg, or, as others say at *Marpurg*, in Hesse. It bore the name of Thomas Matthewes. It seems to have been partly *Tindal's*, and partly *Coverdale's* translation. It is generally denominated *Matthewes's Bible*. Two years after, i. e. in 1539, came out what is called *Cranmer's*, or the *Great Bible*, with a beautiful frontispiece, designed by *Holbens*. *Coverdale* is said to have been the chief overseer of the work. In the self-same year came out another edition which was printed by John Biddell. Its conductor was Richard Taverner, who was patronized by Cromwell, by whom he is supposed to have been encouraged to undertake the work, on account of his skill in the Greek tongue. It is called *Taverner's Bible*, and said to be a correction of that of *Matthewes*. These, it is thought, are all the editions of Henry VIII.'s reign. In that of Edward VI, came out eleven editions of THE BIBLE, and six of the New Testament singly. In that of Elizabeth ap-

peared many editions, and the chief of which were the *Bishop's Bible*, and that of *Geneva*; the latter much blamed by some, but highly commended by Dr. Geddes who makes no hesitation to declare, that he thinks it, in general, better than that of James's translators, or our present and common translation, which first appeared in 1611. For a fuller account of these matters, the reader is referred to *Johnson's Historical Account of the English Translations*, &c., *Lewis's History of the translations of the Bible*, and *Archbishop Newcome's Historical View of the English Biblical Translations*.

REV. VALENTINE W. RATHBUN.

VALENTINE WIGHTMAN RATHBUN, was born in Stonington, Conn., May 13th, 1761. He was the son of John and Content Brown Rathbun, and by his father's side, great grandson of Elder Valentine Wightman, who was the first settled baptist minister in the state of Connecticut.* His early years were spent in Stonington, where he received a common school education; but of his youthful days, very few particulars have come to the knowledge of the writer. It appears, however, that from a child, he was much beloved by all his acquaintances, for his amiable disposition. In the spring of 1779, his father, in consequence of losses sustained in the war of the revolution, and the decrease of means to support his family, removed to Ashford, Ct., where he had bought a farm. Valentine accompanied his father to Ashford, and in the year 1780, during a revival of religion in the place, the Lord was pleased to create in him a

* "Mr. Valentine Wightman removed from North Kingston, Rhode Island, to Groton, Ct., in 1705, where he the same year planted a church of which he became pastor, and which remained the only baptist church in the province for about twenty years." Benedict's His. Bap

new heart. Soon after his conversion, he was baptized by Elder Coddington of Brimfield, Mass., and became a member of the 2d baptist church in Ashford, of which his father was pastor. In 1782, he returned to Stonington, and entered into partnership with his brother, who was engaged in mercantile business. In 1783, after much trial of mind, and many misgivings in view of the subject, he commenced preaching. His first labors in the ministry were with the little church at Stonington Point. They appear to have been acceptable to the church, as they soon called him to ordination, which took place in May, 1785. He continued faithfully and satisfactorily to discharge his duties as pastor of this church, with a pecuniary compensation very inadequate to his support, until September, 1798, when he obtained a dismissal, and removed to Bellingham, Ms., where he had been invited to settle. At the end of eighteen months, owing to divisions and difficulties in the church at Bellingham, he accepted a call from the church in Bridgewater Mass., and entered upon his labors there in April, 1800. His removal to Bridgewater, was considered by the church and society in that place an auspicious event. The Lord was pleased to pour out his spirit upon that people, so that in the course of a few months, a large number were hopefully converted and added to the church. In 1805 another revival of religion took place which greatly refreshed both minister and people. In January of this year, he received a formal invitation from the baptist church and society in Hartford, Ct., to become their pastor; but he could not persuade himself that it was his duty to accept it, in opposition to the wishes of the church at Bridgewater. In the summer of 1807, at the request of the "Massachusetts Baptist Missionary Society," he visited several of the new settlements in the state of New-York, and also, the Tuscarora and other tribes of Indians within its borders, and preached the gospel to them as opportunity presented. This mission-

ary tour proved highly gratifying to him, as not only affording him an opportunity to proclaim the gospel to those whose lot was cast in the wilderness, but his journey greatly benefited his health, which had for some time been declining. At the expiration of this engagement, (which was four months,) he returned to the bosom of his family and people at Bridgewater, where he remained until the spring of 1812, when he received a pressing invitation to return to Bellingham, which, after prayerful deliberation, he concluded to accept. During his twelve years stay at Bridgewater, the utmost harmony and love existed between him and the people of his charge. Soon after his return to Bellingham, he was happily instrumental in reviving the church, (which for about twelve years had lost its visibility,) and of giving a new impulse to the progress of religion in that place. The church was re-established October 15th, 1812, and the same council which gave fellowship to the church, recognised Mr. Rathbun as pastor. He continued to discharge the duties of the pastoral office, with prospects evidently brightening, until the second Lord's day in May, 1813, when he preached for the last time. In the evening of that day, having occasion to go to his barn, it being dark, he stepped suddenly against the edge of a board, which wounded him internally, causing his death on the Wednesday following. His pain of body was most excruciating, which he nevertheless endured with christian patience, testifying to all who visited him, that the religion he professed was his only solace. "I die," said he, "in the full belief of the doctrines I have preached—I only regret that I have not been more faithful." A few moments before he expired, he closed his eyes with his own hands, saying, "Come Lord Jesus, come quickly."

Rev. Dr. Gano, of Providence, R. I. preached the funeral discourse. A mourning church, and a large concourse of people, including many of the neighboring

ministers, attended his remains to the place of interment.

Mr. Rathbun was married in May, 1790, to Miss Hephzibah Carpenter, of Monson, Mass. By her he had four children—two sons, and two daughters; three of whom, with his widow, are still living. Perhaps no better idea can be conveyed of Mr. Rathbun's ministerial character and qualifications, than was given by a brother in the ministry, in the following extract of a letter written soon after his death :

"As a minister, his address was easy, his voice pleasant, his attitude graceful, his countenance solemn, his language chaste : no levity, no attempt at wit, no aiming to excite a smile in his audience, ever disgraced his sermons. Religion in him, was habitual seriousness, and he possessed such an assemblage of lovely graces, and acceptable qualifications, as are found united in but few christian ministers."

The following extract is from a "century sermon," preached at Bellingham, Mass., by Rev. Abial Fisher, successor to Mr. Rathbun.*

"In person, Mr. Rathbun was about the middle height, well made, inclining to corpulency. He was active, and delighted in exercise. He managed his temporal affairs with great prudence; so that, notwithstanding his income was never large, he always had a competence. He was inclined to study, and had collected a respectable library for the purpose. By his studiousness he laid up a good stock of ideas which were discovered in his preaching. Although not a learned man, he was a man of good sense and good information. He was naturally sociable and pleasant with men in general, and peculiarly so with his christian brethren and friends. Tenderness, and a disposition to yield, strongly marked his character. Hence trials bore him down, and not unfrequently depressed

his spirits. He always entertained low thoughts of himself, and was, of course, far from the noisy parade and arrogance of self-conceit. He found in the unassuming and broken-hearted, a soul akin to his own. No child of sorrow passed by him unpitied; for such he had the word of consolation, the pitying tear, and the hand of charity. In all his intercourse with men, peace was a darling object. The jar of discord always pained his ear and his heart. To please men was never an object with him. The great question was, what will please God? And in reference to the solemn account he must shortly give of his stewardship, he constantly acted. His life was uniformly coincident with his preaching. Ever after his conversion he was the same meek, patient, upright character. Few men have greater control of their passions and the tongue, than he had. The uniform testimony borne to his character, in all places where he resided, fully justifies the account here given of him." "The memory of the just is blessed."

REV. THOMAS P. GREEN.

DIED, at his residence, in the city of Cape Girardeau, Mo., on the 11th of July, Elder T. P. GREEN, in the 54th year of his age, after a painful illness of twenty-five days, which he bore with patience and entire resignation.

Few men lived more beloved or died more lamented than this excellent servant of God and most exemplary man, devoted to the service of God—a kind husband and affectionate father—a benevolent neighbor—a man of ardent piety, and full of benevolence. Next to the fervor of that piety that glowed in his heart, was the ardor of that zeal for the cause of Christ, which burnt constantly in his bosom. In his death, the Baptist cause has lost a bold and able defender, and the pulpit one of its

* It is proper to remark that some of the facts in the foregoing account, as well as the language in which they are conveyed, are taken from Rev. Mr. Fisher's discourse here alluded to.

brightest ornaments. In this part of the country, his loss will be greatly felt. We are constrained to say, truly the ways of Providence are mysterious; they are past finding out; yet it is a consolation to know, that "God seeth not as man seeth," that his thoughts are not as our thoughts, and that our loss is our brother's gain.

Elder Green was born in Chatham co., N. C., June 3d, 1790, and emigrated with his father in the winter of 1807, to Maury co., Tennessee, where, under the ministry of Elder John Record, he was converted in the spring of 1812, and united with the Lebanon Baptist church. A few months after, he was licensed to preach, and was ordained sometime between 1814 and 1816. In the year 1817, he removed to Cape Girardeau county, Mo., where he has been very successful in building up Christ's kingdom, and where he has lived ever since, within a few short intervals.—He was among the first to move in the Sunday School and Missionary cause in South Mo.; when he took hold of them, nearly all the baptist churches in this country were opposed to the cause of Missions, and many persons were found to oppose Sunday Schools. He persevered, nevertheless, amidst all difficulties, until several associations adopted the Missionary scheme. In the years 1829, and 1830, he published the *Western Pioneer*, at Rock Spring, Illinois. In 1831, he acted as agent of the Sunday School Union for South Mo.; in the prosecution of this work, he visited and established schools, and procured libraries for the counties of New Madrid, Scott, Cape Girardeau, Perry, Madison, St. Francis, Wayne, and Stoddard. Soon after the formation of the American Baptist Home Missionary Society, he was appointed one of their missionaries, in which capacity he accomplished much good. In 1835, he was settled in St. Louis, as Pastor of the St. Louis Baptist church, and aided her in her difficulties of 1835–36. Four months of the same year, he kept the Bible, Tract, and Sunday School Depository in St. Louis.

His labors as a minister have been singularly blessed; hundreds have been brought into the fold of Christ through his instrumentality.

His sufferings, which, during the greater portion of his illness, were excruciating, he bore with remarkable calmness and patience, and entire resignation to the divine will; scarcely ever giving utterance to the least murmur or complaint; frequently expressing his willingness to die and "be with Christ," where he would commune and be with God "face to face," in the enjoyment of his beautiful vision, which now seemed to be the only object of his fervent aspirations. The writer of this brief tribute of respect was with him at the commencement of his last illness. After speaking of his sufferings, he said: "Brother, I have labored for thirty years in the cause of Christ, and only regret that I have not been more faithful. From the time I commenced preaching, I consecrated myself entirely to the work, though sometimes at a great sacrifice. Yet I do not regret what I have lost; and if I had my time to live over, with all the facts before me, I should enter the ministry. I have labored only for the advancement of the cause; my own interest was secondary; I am not conscious of having done any thing since I joined the church, which would justify my being dealt with. Now I am worn out, my constitution is destroyed, I can serve the cause no longer, I am anxious to die. I have no wish to live when I can do the cause no good." When reminded that he should wait the will of God, though he should be as John, only able, when led to church, to say, "Little children, love one another;" he replied, "His will be done, but I have no desire to live without being able to serve my master." During his illness, he often spoke of the preciousness of the Saviour, and of his dependence upon him; of the joys of heaven, and his confidence of enjoying them. A short time before his death, he requested to be raised up, and while sitting on his bed, suffering most excruciating

pains, he made his last prayer, with a clear and firm voice. It seemed more than a human effort. Long will it be remembered by those who heard it. He asked God to bless the church and people of his charge, and the cause universally; prayed for the young ministers of this country, (two of them present,) for his family and absent children, and that God would accept his labors, such as they were, and enable him to lean upon the Saviour's breast, and "breathe his life out sweetly there;" this last request was answered soon after. Subsequently, he called his family and friends to his bedside, and like one of the servants of old, gave them a dying blessing, and with much composure bade them farewell; admonishing them to prepare to meet him in heaven. Seeing one of his daughters in tears, he said, "Never mind, my child, father is willing to die."

I saw him die: he did "breathe his life out sweetly there." He has gone!—gone to a world of spirits! His death was a practical evidence of the scriptural truth, that "the precious in the sight of the Lord are his saints." "Let me die the death of the righteous, and let my last end be like his."

"The night dew that falls, though in silence
it weeps,
Shall brighten in verdure the grave where he
sleeps;
And the tear that we shed, though in silence
it rolls,
Shall long keep his memory green in our
souls."

"It is greatly to be feared that the majority of persons who make resolutions imagine that all their work is done, the instant the virtuous determination is formed. Now, the fact is, that the real work is not even begun; and if exertion be suspended at the point at which it is most needed, the resolute individual is in greater danger of miscarriage than if he had not resolved at all."

NOTICES OF BOOKS.

Christian Mourning. A discourse delivered at the funeral of the Rev. Dr. Bolles, late Secretary of the B. B. of F. Missions, by Rev. D. Sharp, D. D. Boston. 1844. Gould, Kendall, and Lincoln.

Dr. Sharp has selected for his text JOHN, XI. 35: "*Jesus wept.*" Like all his other discourses, this is characterized by strong manly views of things. There is no mawkish, sickly sentiment which so many preachers indulge in; we regard Dr. Sharp as furnishing a style which many of his brethren would do well to imitate. We remember when he preached the funeral sermon for Dr. Gano, of Providence, that one of the most eminent jurists of the United States, who happened to be present, said, on leaving the church, "that is one of the most extraordinary sermons I ever heard—all plain Saxon—pure gold, sir." The present sermon is a highly wrought eulogy upon one who long held a conspicuous place in the denomination. The delineation of Dr. Bolles, *as a pastor*, is admirably drawn, and we believe entirely true to the letter. In the pulpit of his own church, and among his own beloved people, we have ever supposed Dr. Bolles was most at home. In that sphere we regarded him as nearly without an equal.

We annex an extract that pleases us much; the sermon will be valued by the numerous friends of the author, and also of the lamented Secretary:

"I freely confess to you, that I would rather, when I am laid low in the grave, have some one in his manhood stand over me and say: 'There lies one who was a real friend to me; he kindly and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need; I owe what I am to him;' or I would rather have some poor widow with

choked utterance telling her children, there is your friend and mine. He visited me in my affliction; he found you, my son, a good employer; and you, my daughter, a happy home in a respectable and virtuous family; I say I would rather that such persons should stand at my grave, than have erected over it, the most beautifully sculptured monument of Parian or Italian marble. The heart's broken utterance of the recollections of past kindnesses and the tears of grateful memory, shed upon the grave, are more valuable, in my estimation, than the costliest cenotaph ever reared.

"Let us learn then to fill up life with usefulness, and with doing good to the sick, the poor, the helpless, and those who are apt to be forgotten. Then when we die and are buried, the green sods which cover us may be moistened by the widow's and the orphan's tears."

Ripley's Notes on the Acts of the Apostles. Gould, Kendall & Lincoln. 1844. Boston.

Professor Ripley has been a laborious workman in the field which he has selected for cultivation, and has done our denomination good service, in a remarkably quiet and unostentatious way, with sound learning, much theological acquirement, warm and enlightened piety. He has for a long series of years been engaged in training up the rising ministry, as committed to his instructions, and those of his excellent associates at Newton. Every now and then he sends out his contributions to the general interests of truth; at one time defending the ordinances and usages of Christ's church, from the inventions of men, and the traditions of those who are revered as Rabbies, at another, throwing light upon the inquiries of the young who attempt the study of the Scriptures. All Mr. Ripley's productions bear the mark of a sound, sober common-sense, and show him to possess that valuable qualification for a public teacher—a well-balanced mind. The Notes on the gospels have always appeared to us, to have

been wanting in amplification, and to have been made with too much regard to the texts that were really difficult—while very many other passages could have well received his attention. Barnes has made a book more adapted for selling, though not more useful, perhaps. However, the volume on the Acts is the thing. It strikes us as an admirable comment, and we feel sure that no one who purchases Ripley on the Acts through our recommendation, will ever complain.

Harper's Illuminated and New Pictorial Bible. No. 1. 1844.

It is useless to attempt to describe this beautiful work, the most splendid that has ever appeared from the American press. It will for ever stand as a monument to the public spirit and enterprise of the Harpers, and will reflect credit on the taste of the age that *justified* them in so expensive an undertaking. Nor do we think such a work unnecessary; a handsome family Bible is always a matter of interest, and we believe that such a volume for this purpose was never before placed before the public. It contains more than 1600 historical engravings, such as only *Adams and Chapman can furnish*, besides the initial letter of every chapter, which is a separate illustration. The size is that of foolscap paper, and the marginal references, concordance, tables, and family record, will render this edition very acceptable.

MOTHERS' MONTHLY JOURNAL.

We ought earlier to have noticed the *Mothers' Monthly Journal*, which at the beginning of the year was transferred from Utica to this city. It shows the decided advantages of travel in its improved appearance. This Monthly, as one of our most esteemed exchanges, has long been a favorite with us, and with those at home who ought to be better judges in this matter than ourselves.

May its increased patronage prove a fair remuneration for the increase of its external and internal attractions.

BIBLICAL CRITICISM.

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We are happy to lay before our readers, the following criticism from one of the most distinguished scholars of our denomination, in England.—ED.

A few observations on I Cor. vii. 14. by REV. E. HUXTABLE, M. A., (late Scholar of St. John's College, Cambridge,) Classical Tutor to the Bristol Baptist College, England.

There are few passages in the New Testament, which have been more frequently employed in the advocacy of infant baptism, than this—few, that have been appealed to with greater confidence, as containing either an explicit reference, or at least an undeniable allusion, to that rite as then prevailing and recognised by the Apostle Paul. A more exact exegesis has, indeed, led some to deny that it contains any such reference; and a few, as Neander and Olshausen, maintaining infant baptism, have expressed an opinion that St. Paul could not have written as he has done in this place, if that rite had been in use.—Most, however, as I believe, in Germany, as well as in England and America, who have advocated pedo-baptism, have asserted, and do so still, that the meaning of the Apostle here, does involve, with more or less distinctness, the idea of infant baptism. I may further observe that both amongst those who hold this view, and others who differ from them, there has been so much variety of opinion respecting the true meaning of the words, that an attempt to investigate their sense will hardly be set aside as uncalled for, even if any should not be satisfied with the conclusion to which I have myself been led. On these grounds I beg to lay before the reader, the following observations on the passage.

Before I proceed to inquire into the meaning of the term “holy,” as here employed, I would notice the fact which

every Greek scholar will at once perceive, that the use of the perfect tense *ἁγιασται*, in preference to the present *ἁγιάζεται* shows that St. Paul does not mean “is undergoing a process of sanctification,” but a complete and continuing result of a past action —“has been sanctified, and is now holy.” All interpretations of the passage, therefore, which represents the Apostle as speaking of a *process* of sanctification passing from the believer upon the unbelieving husband or wife, must be at once set aside. The unbelieving husband is not *being* made holy by the believing wife, but *has been* made holy.

It follows, that the Apostle cannot mean that spiritual or moral influences flow forth from the believing wife upon the soul of her unbelieving husband, so as to be gradually winning him over to the christian church; for, (apart from the consideration, that it would be in that view difficult, if not impossible, to make out the coherency of the several clauses of the whole verse,) the inadmissibility of such an explanation is at once proved by the very tense of the verb. *ἁγιασται* can mean no other than that the “holiness of the unbelieving husband has been already brought about, even though he is still an unbeliever.”

It is further, I think, clear that the Apostle predicates of the unbelieving husband, the same quality of “holiness” that he predicates of the children; so that in whatever sense we are to understand the “holiness” of the children, in that same sense we are to understand, likewise, the “holiness” of their unbelieving parent. If the children are “holy,” the unbelieving parent is “holy”—an argument evidently sophistical, whatever be the meaning of the “holiness” spoken of, if the predicate be not the same in both instances.

We have now first to consider that view of the sense of this term, which has been most especially insisted on by those who have supposed, that the Apostle here refers to the baptism of children. According to this view, St. Paul regards that as *holy* which may be offered to God; to be sancti-

fied is to be *separated* for religious purposes; *consecrated to God*, as were the first born, and vessels of the temple, in the old testament, or to be *in a proper condition to appear before God*. It is inferred that, as the Apostle speaks of its being an established and acknowledged fact that the children of "unequal" marriages are holy, he must have alluded to the rite of baptism being applied to their case—the rite whereby, it is said, this holiness to the Lord is now signified and sealed: The practice of infant baptism is the turning point of the Apostle's argument: the children of such marriages are baptized; they are therefore of course clean, or fit to be offered to God. This they could not be unless their unbelieving parent were purified by their believing parent—so purified at least as not to make the children unclean.

I have no intention whatever to assume, at present, that the baptism of infants is not an apostolical institution, nor even to urge that under the new economy, no person can be holy in such a sense, through connexion with any fellow-creature, and irrespectively of his own state of mind before God. My business at present is exegetical, and not dogmatical. I will therefore suppose that an Apostle *might* say that the children in question were confessedly regarded as fit to be offered to the Lord; I have only to inquire whether such a sense of the term "holy" will suit the whole passage.

It has been seen that the same holiness is predicated of the unbelieving parent, as is predicated of the children; supposing then, that by the expression "now are the children holy," he means "now are they fit to be offered to God," what are we to suppose him to mean when he says that "the unbelieving husband has been made holy by the wife?" Has the unbelieving husband been made fit while yet in his unbelief, to be offered to God? Is he in his unbelief separated for religious purposes? Or is he in a proper condition to appear before God? What change can have been produced in the husband's state by

the faith of his wife, while he himself continues unbelieving? Is he not polluted still, "in his sins," "under condemnation," with "the wrath of God abiding on him?" This interpretation of the words "the unbelieving husband has been sanctified by the wife," cannot be tolerated for a moment: and yet we are surely obliged to give to the "holiness" of the unbelieving parent, the same sense as we give to the "holiness" of the children.

But this last position may perhaps be controverted: it may be said that no higher degree of "holiness" is to be claimed for the unbelieving parent than would suffice for the children being holy; and that his sanctification is altogether of a negative character, nothing more than the removal of his power to defile, whilst the positive fitness to be offered to God is derived wholly from the believing mother. To this it may be replied, by demanding what right have we to shift the meaning of the word in this manner, giving it different senses in the same verse? Further, if by the holiness of the unbelieving parent, is meant nothing more than his having no power to defile, why may not the same be the sense of the word when applied to the children? And then what becomes of the reference to their baptism?

Whichever way we turn, this interpretation of the "holiness" here spoken of as meaning *fitness to be offered to God*, is fraught with so many difficulties, that we are naturally led to inquire whether the term may not admit of some other explanation attended with fewer objections when applied to the verse before us.

We know that a proneness continually manifested itself in the early ages of the church to mingle the notions of ceremonial purity and pollution with those of christian holiness and sin. Not yet trained to feel that the only defilement in the sight of God is that of the heart, some of the christians to whom the Apostle wrote imagined that man was polluted by the use of certain kinds of food, as e. g., flesh in general, or the flesh of certain animals

in particular; others thought the flesh of animals offered in sacrifice to idols, was defiling to him who partook of it. In reference to these points, the Apostle in Romans xiv. 14, instructs the church of Rome that "nothing is unclean in itself," and that "food commends us not to God, for neither if we eat are we better, nor if we eat not are we the worse." In 1 Tim. iv. 4, 5, is a passage relating to this subject, which brings it into close connexion with the one under consideration. Certain, he tells Timothy, would appear, who "would forbid to marry, and command to abstain from (various) kinds of food which God hath created to be partaken of with thankfulness by those who believe and know the truth; for every creature of God is good, and none is to be refused, if it be received with thanksgiving; for it is made holy (*ἁγιαζεται*) by the word of God, and supplication."

Here the Apostle uses the very term which is here under discussion, evidently to describe neither spiritual qualities nor fitness to be offered to God, but the quality of being employed acceptably to God. Much more is implied by it than the mere absence of polluting power; food or any other created thing (*πᾶν κτίσμα*) when received with a thankful heart becomes as it were holy—the grateful spirit in which it is used acknowledging, and combined with "the word of God" which destined it for our use, makes its use not merely innocent, but acceptable before God.

In Titus i. 16, we find a similar thought of the purity or pollution of the creatures which we use, depending on the spirit in which we use them: "all things are pure to the pure; but to the defiled and unbelieving, nothing is pure."

Now let us turn to the passage we are considering. It is certain that the Apostle's advice had been solicited on the question, whether a husband who was a believer was not bound to abandon or put away his wife if she was an unbeliever, and vice versa; some apprehending, as is clear from the Apostle's reply, that the connex-

ion inferred pollution. Not so, says the Apostle, to the pure all things are pure; all the relations of life are consecrated by the spirit of faith and obedience: all persons, all things, in short every creature of God is consecrated to us by the holy mind with which we receive and use them. The believing wife sanctifies her husband—not to be himself accepted before God—but in that which he is to her; as her husband, he is sanctified by her faith, even though he may be in heart and understanding and conscience, defiled himself, and though she may be in consequence herself defiled to him: (Titus i. 15.) Whatever he may be in himself, he is to her, as connected with her in the divinely appointed ordinance of marriage, holy. If it were otherwise, their offspring would be unclean, i. e. not unfit to be presented to God, for that is not the point; but unclean to her; she could have no concern with them; she must cease to love them, to care for them; she must cast them off as unclean: but this was clearly against the will of God; it was incredible that He who is Himself "the Father of Mercies" could have made conduct so unnatural, obligatory on a christian mother; far from it: as it really was, they too were holy, not in themselves before God, but to her, as her children: They too might be, and, considering the recency of her conversion, they most probably would be unbelieving, polluted, condemned in the sight of God like their father; (for there is nothing to make it in any way likely that the Apostle is speaking of infant children;) but to her, they were by her faith in Christ, not merely deprived of all power to defile, but even invested with holiness, so that her acknowledging and treating them as her children, would be more than innocent—even well-pleasing in the sight of God.

I may, perhaps, be allowed to say in conclusion, that it would perhaps, be better to take the preposition *ἐν* here, not in the sense of *by*, (though I have no idea of denying that it has very often this significa-

tion,) but "in the case of," as in ix. 15, of this epistle, *ἐν ἐμοί*. When it means *by*, it is, at least most frequently, if not universally, put with the instrument, rather than the agent. But this is not at all material here; the sense of the verse would be just the same in whichever way we translate the preposition.

CHRONICLE.

SKETCHES OF A SOUTHERN TOUR.

PART IV.

The Lower Sections of the Carolinas and Virginia.

A day or two after the Sabbath we spent in Savannah, as narrated in the January No. of the Memorial, we set forth by the mail stage for Beaufort and Charleston. It leaves Savannah at noon. A long, narrow four-oared boat received us on the Georgia side of the Savannah river; and with a sturdy negro at each oar, pulling "with-a-will, my hearties," the distance of two or three miles, which our diagonal course down the stream took us, though against wind and tide, was soon effected. These negro-oarsmen were in the best sense gentlemen, when compared with one or two drinking, swaggering, profane white passengers, of whom the colored men seemed heartily ashamed. These latter appeared to be their own masters, and conducted the whole operation of the ferriage according to their pleasure. On reaching the South Carolina shore, one of the smallest of them, seized a large trunk, such as two men would commonly be employed to carry, on the top of it he piled several mail bags, and hoisting it upon his head actually run with it a considerable part of the one-eighth of a mile to the station of the coach. We would point out that vehicle, its driver and its "stock" (as the horses are here usually called,) to the perfect conception of thy mind's eye, gentle read-

er, had we time and room. Perhaps it is as well we have not; for the vision would not commend these objects to thy favor.

South Carolina is divided into districts, instead of counties, and we were now in the Beaufort district, forming the southwestern corner of the state. It contains nearly a quarter of a million acres of land, most of it very fertile; its population amounts to 35,800, having diminished more than a thousand since the census of 1830. Of the whole number about six-sevenths are slaves. Many parts of it are found fatally insalubrious, to the white inhabitant, while the negro race feel slight inconvenience from the climate. The baptists are the principal denomination in the district, as they are indeed, in the state at large, though not in every portion of it. It gratified us to learn that efforts so praiseworthy are now put forth to secure for this mass of immortal beings, religious instruction. The inadequacy of such instruction is, however, still very obvious, and is painfully felt by many with whom we conferred on this deeply momentous subject. With altogether too few white ministers to meet the requisitions of all these souls, and an intolerant, unchristian law, forbidding colored preachers the right of freely complying with the great commission, we chance to know that the christian part of the community groan, being burdened—almost intolerably burdened by a conviction of the difficulties which environ them. Under such circumstances, what is the duty of brethren, their own dear brethren, in other, and in this respect more favored parts of our country? Shall we raise the wild, fierce cry against them, for not doing what, to many of them, is an utter impossibility, in their present circumstances? Shall we urge them to some rash step which will bring down on them the expatriating wrath of their neighbors, and the suspicion, frowns and utter alienation of the unchristian portion of their community—unfortunately the large majority? Or rather shall we in kindness

and love to masters and servants both, help them to enjoy far greater privileges of evangelical instruction, in ways which are still left open to us? It has seemed to us, after prayerful and intensely anxious solicitude on this subject for more than twenty years, that this latter course rather than the former, is certainly the one most in harmony with the blessed teachings of that Divine Master who went about in meekness, doing good to the bodies and souls of men. If we err in this judgment, it is the head and not the heart; for we do most cordially love and highly esteem many who think differently. We have borne and are willing to bear what we think their misjudgment: will they be equally tolerant toward what they regard as ours? O we must, out of a warm heart that God has renewed and comforted, love each other more fervently, and then we shall be better prepared to see eye to eye; or at least be found forbearing one another in love, till we can do so.

Such thoughts coursed through our mind again and again, as we pursued our monotonous ride till after midnight alone, and with a mingled feeling of awe and solitary sadness, which the scenes around us were adapted to inspire. Coosawhatchie, or *the refuge of the Coosaws*—once a powerful tribe of Indians now exterminated—was on our route. Formerly it was the seat of justice for this district, but its unhealthiness has led to the location of the Court-house and jail at Gillisonville, and the former town seems rapidly following the fate of its once Indian possessors.

In the small hours of the night, we reached Pocatoligo, once the chief town of the long indomitable Yemassee, another Indian tribe, whose final overthrow has been depicted by Dr. Simms, in a romantic epic in prose, which has made this whole region a kind of classic ground. A more wretched resting place than is here furnished to the traveller—who perchance is obliged to stop at this point, for the branch mail to carry him to Beaufort—it would be difficult to imagine. Not more

than Roger Williams in his banishment does this forlorn spot seem “to know what bread or bed did mean.” By strenuous effort and at some expense, we at last succeeded in getting sufficient fuel to keep up a fire-light, in the huge chimney cavern before us; we could even feel some of its genial warmth. Then as the accompaniment of these doleful hours, we had to listen to the piteous groans of the usually sole inmate of this dwelling—the post-boy, who a few days before had been thrown over his horse’s head, and by the contusion very nearly killed. Every bone in his body seemed now vexed with strong pain, which no appliances within our reach could in the least relieve. It really seemed as though he must die before the morning.—Ah, what will they do—the finally lost, the self-destroyed—to whom there will come no morning, no relief nor even hope, for ever!! How faintly do our extremest cases of anguish here, foretold that fearfully terrific doom of those driven away in their wickedness!

Morning at last came, and we were away. Its light revealed many an object of interest to us, where all had seemed so cheerless. The ride to Beaufort from this point of the route to Charleston, has many pleasing, and to us, novel features; and both going and returning, we enjoyed it unusually. Those huge live oaks by the way-side, with here and there that thievish parasitical plant, the mistletoe, thrusting itself into the noblest trees, and drawing from them their life to minister to its own. The immense festoons of moss, pendant from the lofty branches of the trees, and waving with sombre, melancholy, majestic motion. In contrast with this, the lovely flowers which, even in the end of November, were peering out of every hedge, and the bright, spring-like verdure which clothed many of the trees and shrubs which at this season we had been wont to see in their deciduous nakedness; the new birds of various plumage and notes; and *some* men, both white and colored, met here and there along the way

with cheerful, honest, open countenances, which it always does one good to look upon.

The rice fields, too, were all around us, with the new and interesting method of its cultivation made intelligible, even to our novitiate. Just by our side, on the banks of every indentation of the bay, and on the shores of Port Royal Island, to which we were ferried over, that luscious esculent the oyster, in a profusion and proximity such as we had never before seen, lifted up his head, opened his mouth, and as well as he could seemed to say, "come and eat me," an invitation which many a lounging loafer, jack-knife in hand, and seated in the midst of an oyster-ledge, does not hesitate, hour after hour, to comply with.

We reached Beaufort at near ten o'clock in the morning, without a breakfast, and of course inquired for the best hotel.—There was but one, without any sign whatever, and our post-boy knew not where it was to be found. We reached it however, at last, and found to our joy, christian friends, and a hearty welcome. The pastor of the Baptist church, to whom we had written, was absent. Indeed we found to our no small regret that we came at the *right wrong* time. Nearly all Beaufort just at this season is wont to go from the town to their several plantations. They were now gone. The assistant pastor—fortunately for us now transferred to our own city—met us with his accustomed kindness, and did every thing of which the nature of the case allowed. We saw and were delighted with the "aspiring"* edifice, now rapidly hastening to completion for the Baptist Church. We met "the remnant that stayed by the stuff," in their lecture room at night, and the next morning, by the kindness of friends, rode back to Pocotaligo—not, however, to the den of our late misery, but to the sumptuous mansion of lady C*****t, and her intelligent, gentlemanly son, where every comfort and kindness were most cordially

lavished on a stranger. Yet we were in sight of, and near by the place, so utterly revolting. How proximate are the widest contrasts!

The next day we reached Charleston for dinner. The view of this chief city of the South, is by no means imposing, or even promising, as you approach it through the neck. But it must be grand, even to majesty, seen as you enter the harbor from the sea. You can buy for a few shillings a more elaborate and exact picture of this or any great city, than we have time to write.

It is more to our liking, in the present mood to chronicle its churches, and those noble men, known and loved by us of yore—their pastors. To meet them, after long years of absence, and wide intervening distance that had separated us, did, indeed, stir many grateful recollections. Saturday, a drizzling blue north-east storm sent its discomfiting influence to bar our way, and distance our hope. But the Sabbath's sun rose in resplendent brightness and beauty, inviting us to the house of the Lord.

The Sabbath in Charleston.

At the hour of morning worship, we accompanied the pastor, Dr. Brantly, to the First Baptist Church. The very edifice, which is a noble one, awakens peculiar emotions in the beholder, from the recollection that it was erected for that great and good man, the Rev. Dr. Furman, who occupied it the latter years of his life and ministry in this city. The congregation was respectably large, and the gallery appropriated to the Africans, was crowded. After a short discourse, four or five were baptized in the font in front of the pulpit. How impressive is this significant, emblematic rite! how full it is, in all its associations, of Christ our example, Lord, and Redeemer. Surely we walk in his footsteps, when thus we are buried with him in baptism, wherein

* We use this word in the significant sense of Dr. Curtis' Address in our last number.

also we are risen with him by the faith of the operation of God.

In the evening, we met a smaller congregation in the same place, and received their offerings for the bible cause. The afternoon we accompanied Dr. Curtis, pastor of the Second, or Wentworth St. Church, to their beautiful house of worship, and found an attentive congregation there, whose hearty good will to the cause we plead, will not be forgotten. This new interest is certainly a very hopeful beginning, and has some of the right elements to secure eventual success. But both of these churches greatly need to be revived, and the attendance on them should be doubled. Perhaps, if they loved each other with pure hearts, fervently, it would most efficiently promote an object so important and desirable.

The Address of Dr. Curtis, in the last number of the Memorial, contains some interesting facts in regard to the origin of both these churches. The city of Charleston, priding herself as the mother of the South, ought to present an example of successful and flourishing baptist churches, the light of which might cheer and guide all around them. It can scarcely be pretended that such is the case at present. Will not the beloved brethren in these churches ask themselves *WHY?*—with the honest and determined purpose to remove the impediments, and employ the requisites to a greatly enlarged prosperity. At least let them *t-r-y*.

The next day we reached Columbia. The Legislature was now in session, as well as the several courts of the State; in addition to which, this was the day of Commencement in South Carolina College. As may readily be inferred, every nook and corner of this small but neat and pretty town, were filled to running over. Had we not been privileged to reckon as our special friend and former pupil, the youthful pastor of the baptist church in this place, it might have fared ill with us. The hospitalities of his recently opened dwelling, and the kindness of oth-

er friends with whom we formed a pleasing acquaintance during our brief sojourn there, deserve our lasting gratitude. In company with our excellent brother Professor Hooper, we visited the college of which he is so distinguished an ornament. It is now in a flourishing condition, enjoying the liberal munificence of State patronage, and guarded as fully as possible against sectarianism, it proves a rich blessing to the state, of which it is one of the most proudly cherished ornaments. The college edifices are of brick, tastefully arranged on three sides of a square containing some twenty-five acres of ground, surrounded by a high brick wall. In the centre of the square a noble monument has been erected to the memory of Dr. MAXCY, one of its most distinguished presidents. It awakened some very grateful reminiscences, to look at the pulpit of the chapel, whence had sounded forth some of his eloquent discourses, which are now for the first time about to be published in a collected and permanent form. The baptist church here is not large, but contains some excellent materials. May their future prosperity equal the most sanguine anticipations of their friends.

A comparatively short ride brought us to the Furman Theological Institution, in the vicinity of Winnsboro', Fairfield district. This Seminary was formerly located at the High Hills of Santee, and has passed through alternate seasons of elevation and depression. At present under the care of its youthful but highly qualified professors, (both of them graduates of our beloved NEWTON,) it promises to fulfil the reasonable expectation of its friends.—Without ostentatious parade, or a lavish expenditure for external adornment, the purpose seems steadily kept in view, to impart the utmost possible amount of valuable instruction to the future pastors of the churches. We have been promised by the senior Professor, for the pages of the Memorial, at no distant day, a full history of this institution, and of the educational enterprises of the Charleston Association.

out of which it sprung. Prepared with his usual felicity, it cannot fail deeply to interest a wide circle of friends, and indeed all our readers.

The same individual met us at the gate of his enclosure; and for an entire week, partly at his own hospitable board, and surrounded by the attractions of his family—and partly while travelling to and from the convention in his carriage, we were more largely indebted to his kindness than to any single individual during our entire journey. The sweets of fraternal intercourse with congenial minds, form the solace and the charm of earth, and they will never die.

The State Convention of South Carolina met this year at Flat Rock, in Kershaw district. A single day's ride, and ferriage over the Catawba river, brought us to the place, to experience the cordial greeting, and welcome of brethren, some few of whom we had known and loved before; but the great majority were, on this occasion, metamorphosed from strangers into friends, by an easy and natural process.

The preacher appointed for the introductory sermon—Dr. Johnson—being still unable, from his long and severe illness to perform this service, it was arranged, that the junior professor in the Furman Institution should deliver his inaugural discourse in its stead. This was listened to with manifest satisfaction by the congregation at large, as well as the convention; the latter evincing their high appreciation of its excellence, by soliciting its publication. The prospects of its early appearance from the press, fortunately, perhaps, will save it from a meagre report in this connexion. These opening services, with the preliminary organization and arrangements, occupied the day on Saturday.—Lord's day morning was devoted to the Missionary discourse from an excellent, and as he proved himself, an able brother, Durgan: and in the afternoon an appeal was listened to in behalf of the bible cause. For both of these objects, considering the circumstances of the case, a

commendable degree of liberality and interest was evinced.

Monday was closely filled up with business, and Tuesday also, till a late hour in the day. While this was progressing in the ample study of the pastor, the meeting house was occupied with preaching, and several excellent discourses were delivered by different brethren. This plan, pretty uniformly practised by all our Southern brethren, at associations and conventions, has some advantages, undoubtedly, and is apologized for by the destitution of preaching so very common and painful throughout the south and west. But to our minds the draw-back is by no means small. The interest both in the business proceedings and in the preaching, by being divided is greatly diminished; and *the people* too, readily take it for granted that they have nothing to do in the concerns of religious benevolence, and thus fail to get their own minds and hearts as thoroughly imbued with its spirit, as they would if the objects of the convention were to occupy a larger share of their attention.

A kind, amiable, and eminently brotherly spirit characterized all the proceedings on this occasion. There does not, indeed, seem to be as much energetic enterprise, as may sometimes be witnessed in bodies possessing a less aggregate of wealth or wisdom. The *festina lente* of the Latins, appears to be their motto; and in these days of excitement, it is grateful to witness the cautious prudence, which seems to be the predominating trait of their character. We heard it remarked that this session was less numerously attended than usual, and in the sparse population, and magnificent distances of abode which their large plantations here, necessarily occasion, this was not, perhaps, to be either wondered at or regretted. When you have reached the residences of these planter-princes, there is no lack of generous hospitality: and while the members of the convention were obliged to travel from three to seven miles for accommodations for the night, they found themselves delightfully at home

when they reached their assigned quarters.

The South Carolina character, so far as we could judge of it, is rather distinguished for a quiet staidness, a seemly decorum and propriety, rather than for generous enthusiasm. Less impulsive than their Georgia neighbors, and less enterprising than their brethren and children in Alabama; they seemed determined to do nothing rashly, even though their caution should sometimes subject them to the charge of pusillanimity. Justly exulting in an amount of intelligence superior to many others, they *may* still fail to reap all its important advantages, by making their prudence and mutual concessions an end, rather than means to a higher and nobler purpose, even a determination to task their energies to the utmost, to fill this dark and miserable world with the knowledge and glory of the Lord, as early as possible. But who, in this respect is faultless?

The session of the convention over, we spent a day or two in Camden, one of the fatal battle fields of the revolution. The eye, in now looking over the lovely plain on which it is located, lying in sweet repose, studded with beautiful villas and variegated shrubbery, can scarce bring back the conception of the scene, when General Gates and his ill-appointed provincials were scattered in bloody and inglorious confusion before the veterans of Cornwallis. May such spectacles never be repeated. Ay, though victory had perched on the other standard, such lovers of PEACE are we, that most fervently would we respond, "let them *never* be repeated."

All day we were borne on in the stage, till after the evening shades prevailed, before we reached Cheraw, the seat of an important Academy, now ably filled by our friend and former pupil, Professor Wording; and of a Baptist church enjoying now the labors of a grandson of Dr. Furman, as its pastor. Here crossing the Pedee river, and coursing rapidly through Marlborough district, we found ourselves in

North Carolina.

Before noon the following day, we reached Fayetteville. Its interesting church, and especially its excellent and beloved pastor, gave us opportunity to know something of their worth. The holy day of rest invited us to enjoy its delights with them; and we hope its services were not in vain. Crossing the Cape Fear river at this point, we found our way the next day to Wilmington in the South-eastern quarter of the State. A north-east storm of unusual severity commenced just before our arrival, and for a time threatened to frustrate our appointments, and defeat the objects of our visit. Encouraged however, by the entreaty of respected brethren, we outstayed the storm, and in the full proof of their liberality toward the bible cause, found ample recompense for our delay.

This is a place of no inconsiderable importance; its trade in the winter especially gives it the air of bustling activity, not usual in southern towns of this size. The baptist church has been greatly revived and enlarged here within the last few years, under the labors of brother Battle, and on his resignation last autumn, brother Repiton, formerly of Virginia, has succeeded him. May the vigorous, enterprising band of brethren here united, find abundant success crowning all their efforts for the extension of the Redeemer's Kingdom!

We regretted exceedingly that our remaining time was insufficient to allow us to visit Newbern and Murfreesboro', where good friends of our cause were waiting, to co-operate with us for its advancement.

A day and a half's ride on the railroad carried us entirely through the State to Portsmouth, Va. Just eleven weeks had elapsed since we left the soil of the Old Dominion on this Southern tour; and our safe return to it, awakened some gladness, and we hope true gratitude. The kind reception which we met with, from friends in Portsmouth and Norfolk; the pleasure of meeting the respectable and flourishing

baptist churches in each, and their liberal aid to our important object, all helped to increase the home-like feeling which we there experienced.

An account of our excursion up the western branch, to the grave of CARNEY, and to the residences of some who bear his honored name, we will defer, till the statement of its full results can be more definitely exhibited.

A single day in the steamboat on the bosom of the broad James river, took us up to Richmond, where on this, as well as on former and subsequent occasions, all that christian hospitality and kindness can accomplish, to make the worn and weary pilgrim forget his toils and privations, is never withheld. And here, as we touch the point of our outward route, already described, we may as well bring these sketches to a close. If fortunately, they have accomplished in any humble degree, the purpose contemplated in their origin;—if they have made the wide spread baptist family better acquainted, and more in love with each other, every desire of our heart will be satisfied.

R. B.

FOREIGN CORRESPONDENCE

We extract a few sentences of a private letter from our London correspondent, the Rev. Dr. Steane, in which he apologizes for not having earlier sent something for our pages, as he had been travelling abroad. He says:

“I have been making a tour through some parts of the continent, visiting Paris, thence going to Geneva, straying among the Alps, and returning by the Rhine and through Belgium, home. These scenes were all of them new to me, for though I had long wished to visit them, my summer months had always been so fully devoted to journeys on behalf of our Missionary, and other societies, that the opportunity had never occurred before. If you were sitting by my side, (a pleasure I trust yet in reserve for me) I should delight to recite

to you my little adventures, to dilate on the loveliness of lake Lemman, the grandeur of Mont Blanc, the dreariness of the Hospice on the summit of the great St. Bernard, and the inexpressible beauty and magnificence of Alpine scenery, under all the aspects in which you view it. But other topics must engage my pen. I must however, just say how very little there is in this fine country to afford the christian any gratification of a moral kind. With pensive and saddened feelings, I stood in the pulpits of Calvin and Oecolampadius, and thought of the marvellous spiritual achievements of those eminent servants of God. The protestantism of those days was a bold, energetic, vital thing, living and communicating life, daring, aggressive and victorious, and anti-christ quailed before it; but it seems now of all things, the most modest and unobtrusive, feeble, passive, and inert; impotent to grapple with Romanism, scarcely strong enough to maintain itself. The papacy, in the mean time, ambitious and crafty, is putting forth its efforts and aiming at conquest in all directions.”

TO OUR READERS.

We feel that some apology is due for the want of proper attention to the Chronicle and Statistical department of our monthly sheet. Long absences from our post, and some other infelicities, which it may be better to *correct* than recapitulate, have prevented our making these departments all that we intended, and what we hope hereafter to see them. In the mean time, the value of many of our stated contributions has been increasing, and this, rather than any editorial merit, has probably conducted to the wider and more cheering extension of our circulation. The conductors of the Memorial will endeavor to evince their grateful sense of obligation for this high favor, by more strenuous endeavors to deserve it.

New-York, March 1st, 1844.

NOTICES OF THE LIFE AND LABORS OF THE
REV. JAMES MARSH, D. D.

SOUTHBRIDGE, Mass. Jan. 1st, 1844.

*To the Rev. John O. Choules:—*While we were passing through the Sound, not long since, in company with a gentleman who the evening previous had made a successful *debut* before a New-York audience as a Poet, you will recollect that we busied ourselves in conversation on letters and philosophy, until our fellow-passengers had nearly all retired to rest, and the lights grew dim. Among other illustrious names to whom allusion was made, was that of the late Rev. JAMES MARSH, D. D., of Burlington, Vermont, and knowing that I was once his pupil, you requested of me, for the columns of the MEMORIAL, a brief notice of his life and labors. Allusions to him are to me "like the music of Caryl, pleasant and mournful to the soul." I could not deny your request. Though conscious of my inability to speak of him and his works in adequate terms, I am seated to fulfil it.

Dr. Marsh belonged to a family distinguished for intellectual endowments, whose names have been of frequent occurrence in the literary and political annals of Vermont. When that gallant little State "set up for itself," among those who declared its independence, was the Hon. Joseph Marsh, grandfather to the subject of this notice, who was subsequently for several years Lieut. Governor of the State. The Hon. Charles Marsh, L. L. D. of Woodstock, is of the same family, as is likewise the Hon. Geo. P. Marsh, at this time Member of Congress from Vermont, and among the ripest scholars of our land.

Dr. Marsh was born in Hartford, Windsor county, Vermont, in the beautiful valley of the Otta Quechee, July 19th, 1794. Contemplating the life of a farmer, he remained on his father's estate till he was 18 years of age, when, changing his purpose, he fitted for college, and entered at Dartmouth in the autumn of 1813. In

college he distinguished himself by patient and systematic devotion to his studies, in which, remarks his biographer, and successor in the chair of Intellectual and Moral Philosophy at Burlington, the Rev. Joseph Torrey, M. A., "he seemed intent on exploring the whole field of knowledge." In the spring of 1815, during a revival in College, he became hopefully pious, and this happy change in his spiritual condition, at once manifested itself in the expansion of his fields of thought.—His inquiries now went forth far beyond the ken of ordinary minds, and sought rest only in ultimate truths. Dr. Marsh, it is safe to say, and let those note it who imagine that piety dwarfs the mind, would never have been the man he became, but for this consecration of his soul to his God and Redeemer.

In the autumn of 1718, having now completed his collegiate studies, he repaired to Andover, and entered the Theological Seminary. At the close of a year, however, he was again at Dartmouth, having received and accepted an invitation to become a Tutor in that college. "In this situation," says Prof. Torrey, "he spent two of the happiest, and in many respects most profitable years of his life." Again Divine Providence was interposing to fit him for his mission. These two years were spent in assiduous study, over a wide range, and with a mind intent on knowing "the grounds of what he professed to understand and believe," so that on returning to Andover to complete his professional studies in the autumn of 1820, he was prepared to make his residence there far more than ordinarily useful. I should be glad to go into details and give you an account of his second stay at Andover, but the limits demands alike by my time and your columns will not allow it. His comprehensive scheme of studies was formed on the basis which his previous habits indicate—indeed it was but the realization of the one great *IDEA* which he had been gradually stating to his own mind; and it was carried out with a fidel-

ity which seems almost incredible. Here are found, increasing continually in their demands, those longings of his soul which could find no sufficient gratification, till his mind grasped that **SPIRITUAL PHILOSOPHY**, which, at a later period of his life, he so successfully taught.

After the completion of his studies at Andover, he became a Professor in Hampden Sidney College, Va., with which institution he was connected about three years. In October, 1826, he was elected President of the University of Vermont, an office which he held till the autumn of 1833, when he resigned it, and accepted the Professorship of Intellectual and Moral Philosophy, in the same University, a station more congenial to his nature, and whose duties he continued to discharge with illustrious fidelity, till laid aside by the disease, consumption, which terminated his life July 3d, 1842.

I have thus given you a brief sketch of the leading events in the life of Dr. Marsh, and must reserve for another letter, a condensed view of his valuable labors.

I sat at his feet a delighted disciple—I looked up to him with mingled veneration and affection. His mind was clear and profound—it was clear to its profoundest depths. His learning was varied and extensive. Philosophy was his own domain. He explored its surface and its depths—he collected and dispensed its treasures. His heart was gentle, confiding, and affectionate. I had already been two years in College, when I became connected with the University of Vermont. I came at once under his instructions. A stranger in that new and beautiful realm of thought into which I was led by the Philosophy which he taught, I was often bewildered and lost. At such times I was accustomed to repair to him. He received me always with the kindness of a brother, and before I left him, he had solved my doubts, and furnished me with new and extensive materials for thought. I have sometimes thought and said, that my body is not more truly pervaded by the

blood which circulates through my arteries and veins than is my intellectual being with the instructions which at such times I received from his lips. From my heart (and it is the conviction of my judgment too) I say of him, what he, quoting the Son of Sirach, said of COLERIDGE: "His own memorial shall not depart away, and his name shall live from generation to generation." For the present, adieu.

Yours truly, S. S. CUTTING.

PROGRESS OF THE BIBLE.—While every thing else has been perishing, the Bible has been making new and almost miraculous progress. Churches have been disorganized, but the Bible has been translated; thrones have fallen, but the word of God has been stereotyped. And now, instead of a learned Polyglott, in some dozen obsolete tongues, bound in morocco, and laid on library shelves—we have versions in more than one hundred and fifty languages and dialects, open in the cottages, and ready to the hands of as many nations of the earth.—*The War of Opinion.*

INCREASE OF THE BAPTISTS.—The number of Baptist churches in Great Britain is 1675; of these about 1000 have joined the Baptist union, which holds its annual session in London, in the month of April. According to the report of the union, the *clear increase* of the members for the last three years, in 977 churches connected with it, has been:—in 1841, 7125; in 1842, 9366; and in 1843, 10,402; estimated increase during the last three years in the churches not connected with the union, 12,800; total increase, 39,693; number of new churches formed in the last three years, 105. The increase in the stations occupied by the Baptist Missionary Society during the same period has been almost 8000.

PARALLEL BETWEEN CHRIST AND MOSES.

BY DR. JORTIN.

"Moses was preserved in his infancy from the wrath of King Pharaoh, so was Christ from the wrath of Herod. Moses fled from his country: Christ fled into Egypt. Moses returned by the advice of an angel, so did Christ. Moses refused to be an heir to a king; Christ refused to be made a king. Moses was learned in all wisdom; Christ grew in wisdom and stature. Moses contended with magicians, and conquered them; Christ contended with devils and overthrew them all. Moses was a law-giver, a prophet, a worker of miracles, a king, and a priest; Christ was all these in a superior degree. Moses brought darkness over all the land; Christ's death on the cross brought darkness over Judea. The darkness of Egypt was followed with the destruction of the first-born; Christ's darkness was followed with the destruction of the Jews, by Titus Vespasian. Moses foretold the calamities of the Jews; Christ foretold the dreadful siege and ruin of Jerusalem. The spirit of Moses was put on the seventy elders; the spirit of Christ was poured on the twelve apostles, and the seventy disciples. Moses was victorious over kings and nations; Christ has been victorious over the kings and nations of the world by his glorious gospel. Moses conquered Amalek by holding up his hands; Christ conquers satan and sinners, by his ardent intercession in heaven. Moses turned away the wrath of God from the provoking Israelites; Christ turned away the wrath of God from all the millions of his people, by his death and his prayers. Moses ratified a covenant between God and the Israelites, by blood sprinkled on the people; Christ ratifies the covenant of grace, by shedding his own blood as the blood of God. Acts xx. 28. Moses instituted the passover; Christ instituted the Lord's supper. Moses lifted up the serpent to cure the stung Israelites; Christ was lifted up on the cross to cure our souls

stung and poisoned with sin. The affection of Moses to the people was paid with ingratitude; we have been all ungrateful to Jesus Christ. Moses was ill-used by his own family; Christ's own near relations did not believe in him. For neither did his brethren believe in him. John vii. 5. What cursed infidelity was this!—Moses had a wicked and perverse people to treat with for forty years. Christ had a people of the most perverse and wicked dispositions. Moses was very meek above all men; Christ was infinitely meeker than Moses, and all the meekest men in the world. The people could not go into the land of Canaan, till Moses was dead; not a soul could ever be admitted to enter heaven but on the foundation of the death of Christ, who has opened the kingdom of heaven by his atoning blood for all believers. Moses died on account of the people's rebellion; Christ died for the sins of his people. Moses went up to die on mount Nebo; Christ went up to die on mount Calvary. Moses died in the vigor of his age; Christ died in the flower and glory of his manhood. Moses never felt sickness or decay; Christ's body had no seeds of disease and death. Moses was buried, and no man saw his body; the infidel Jews did not deserve to see Christ's body after his resurrection. Moses, before his death, promised another prophet; Christ before his death promised another Comforter, even the eternal Spirit, in all the glory of his mission and divine influence in the church, to the very end of the world!"

Bigots, who are violent, positive, and intolerant in their religious tenets, ought to feel very much humbled when they reflect that they would have been equally so for any other religion, had it been the religion of their parents, or of the country in which they had been born and educated. It would be well for some who have taken upon themselves the ministry of the gospel, that they would first preach to themselves, and afterwards to others.

A FAMILY PORTRAIT.

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"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." 1 JOHN II. 12, 13.

THE figures composing this group cannot be mistaken—they evidently represent members of the same family, related by the closest ties of consanguinity, but exhibiting considerable disparity of age, together with other well-defined lines of characteristic distinction. They are the creation of a master mind; and a master hand has given them to the canvass. We here behold a child, almost in the first stage of infancy—a young warrior, in the bloom and vigor of manhood—and a hoary-headed sage, crowned with years, and all the tranquil honors of sensibility.—Let us transfer a hasty sketch of each, to our Christian portfolio.

The infant has evidently been but a short time summoned from the chaos of sin, darkness and death, into the birth of a new creation. The pain of disengagement from the womb of corruption has been only just succeeded by the exhilarating consciousness of life eternal. The eye is partially unclosed; but even yet the light, though passing through a medium judiciously arranged for the purpose, is too novel to be freely admitted, and the organ occasionally retires into its original darkness, though plainly unwilling to forfeit for a moment the enjoyment of its new acquisition. But why that restless anxiety, disturbing the placidity of the infant brow, and setting every limb in motion? It is not disease, for the ruddy glow of health rests upon every feature. The babe, too, sends forth a feeble, but earnest cry—a new instinct has been called into existence—a new want is expressed, it is for "the sincere milk of the word:"—without it, the infant suffers, languishes, and dies.—Will it be denied?—will the earnest ap-

peal of want and helplessness be disregarded, or those eyes, upturned in love and filial confidence, plead in vain? Ah! no—there is a beam of heavenly light descending from above, it is the parental smile of welcome, and encouragement, for the new pledge of an eternal betrothment. In that smile, oblivion of every former anguish, every sin-travelling pain is announed, and, under its influence, the endearing acknowledgements of filial relationship shall presently burst in rapture from the lips of the confiding child—inexhaustible fountains of health and refreshment shall be opened, and every new-born taste supplied. The first accents of the infant lips shall be—"Abba, Father!"

The figure which next engages our notice, presents a remarkable contrast to this. It recites, with stirring interest to the eye, the history of a life ready to be closed. It is the last chapter of a volume filled with the most striking events, and awakening the liveliest emotions in its perusal—the last gleam of a setting sun over the tranquil bosom of an evening sea—a patriarch passing in his heavenward flight to drop his mantle of dear bought experience—to tell his painful story and be gone. He has fought the good fight—he has kept the faith—he has finished his course.—What a meek and holy dignity in that eye, which seems to penetrate the azure vault above, and rest upon the crown of righteousness—*his* crown, which awaits him there! But oh, what persecutions, what mockings and cruel scourgings have bowed his head and wrung his frame, ere this stage of his earthly pilgrimage was reached, none may know; but as he rested not from toil or shrunk not from conflict, we doubt not, many a dark seal, many a blood red subscription bears his impress, and his evidence to the testimony of Jesus. There is a readiness to depart expressed in every look and attitude, which, but for nature's resignation of her empire, and the complete enthronement of grace might well be called premature, for nature's fires

yet irradiate his brow, though they play around snows long settled there. But the battle is won, the laurels are at hand, and the seraphs above are rehearsing a new hymn of praise to the Most High—selecting the theme of their psalm from the book of life, where are recorded the exploits of the Christian Hero. Soon as the heavenly chords awake on his ear, earth's fetters drop from around him—and he talks with Jesus!

In the portrait of the young and ardent soldier of the cross, there is much to animate, much to console the christian. The celestial radiance of heaven's approving smile, brightly reflected from the breast-plate of the advancing warrior—his assured tread and dauntless carriage, bespeak the triumph of his glorious cause: but there is a meek shadowing of the fires that kindle in his downcast eye, which, in a language more eloquent than words proclaim,—“Not unto us, not unto us, but unto thy name, O Lord, be the praise.” As he advances nearer to the light with which his armour brightens, with one hand he lifts the helmet from his elevated brow, and with the other lowers his shining blade in solemn salutation of Him, under whose banner he has fought and conquered:—his firm, yet self-denying attitude—his martial bearing—the high resolve seated on his bared forehead—all mark the hero—while the spirit of sublime resignation harmonizing every feature into a tone of calm devotion—determine his attachment to the standard of the Prince of peace. S. A. W.

PSALMODY.—Few people are aware of the antiquity of some of the tunes to which the metrical psalms are sung. One called “York” is ascribed to no less a person than Milton; but it was composed by the poet's father. The Old 100th is usually attributed to Martin Luther, and it was certainly in use in his time.

LIFE AND THE SEASONS.

LIFE, like the budding spring opens with beauty. The blooming flowers and verdant fields powerfully impress us with the reflection that life, also, has its spring-time. The youth in gaiety commences his course: his path opens with budding enjoyments, and his heart is filled with delights. He plucks its flowers, and the thorn often reminds him of the pains of too much pleasure; or the clouds that gather over him admonish him that all is not sunshine—that pleasure has sobriety. The summer of life succeeds the spring: its former pleasantness is thrown off, and we begin to get tired, and sigh for changes: we are satiated with its enjoyments and pleasures, and are inclined to prepare for autumn. Autumn approaches, and its arrival is discovered by its frosts and winds, and “sober livery,” the leaves are decaying, and fall from the trees—all things bear a hectic flush of consumption. Man's faculties even so begin to fail: he prepares to meet his dissolution.

Winter comes, the last and aged season of the year. So also man finds his winter: he sinks and falls beneath the cheerless winds of time, his fall speaking only of departed grandeur. The energies of man's spring-time have ushered him into the summer, which has failed him almost at its entrance; and time has opened in the autumn of his life, the pathway to the grave, while the prostrating winter shuts him in the tomb.

But the dull days of winter are succeeded by the dawning of a perennial and glorious spring. The christian only sleeps in the tomb, like the decayed flowers, to be awakened into a glorious and immortal life, to enjoy a new spring, unchanging, yet never-tiring and perpetual.

Bonaparte said *impossible* was the *adjec-tive of fools*.

The printed books in the British Museum Library occupy *ten miles of shelf*.

COLLEGE ANECDOTE.

Many years since, when the late Lieutenant Governor Phillips, of Andover, Massachusetts, was a student at Harvard College, owing to some boyish freak, he left the University and went home. His father was a very grave man, of sound mind, strict judgment, and of few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "my dear, have you any cloth in the house suitable to make Sam a frock and trousers?" She replied, "Yes." "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father, as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice—return to college or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man.

ORIENTAL CUSTOMS.

Psalms xxiii. 5. "Thou anointest my head with oil; and my cup runneth over." In the East, the people very frequently anoint their heads with some fragrant perfume, and give them a cup or a glass of choice wine, which they are careful to fill till it runs over. The first was designed to show their love and respect; the latter to imply that while they remained there, they would have an abundance of every kind. It is probable the Psalmist alludes to something of this kind in this passage. Captain James Wilson says, "I once had this ceremony performed to myself, in the house of a great and rich Indian, in the presence of a large company. The gentleman of the house poured upon my head and arms a delightful odoriferous perfume, put a golden cup into my hands, and poured wine into it till it ran over."

A HOME MISSION.—An old clergyman, rather an eccentric one withal, whose field of labor was a town in the interior of New England, one Sunday, at the close of his services, gave notice to his congregation that in the course of the week he expected to go on a mission to the heathen.—The members of his church were struck with alarm and sorrow at the sudden and unexpected announcement of the loss of their beloved pastor, and one of the deacons, in great agitation, exclaimed—"Why my dear sir, you never told one word of this before! What *shall* we do?" "Oh, brother C—," said the minister, with the greatest sangfroid, "I don't expect to go out of town."

HOW TO SHAKE OFF TROUBLE.—Set about doing good to somebody; put on your hat, and go and visit the sick and the poor;—inquire into their wants, and minister to them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—Howard.

BEAUTY.

Beauty! what a transient flow'r,
O how soon it fades away!
Short lived creature of an hour,
And its longest age a day!

Morning may have charms to boast,
Noon may shine in vesture bright;
But at eve these charms are lost—
Buried in the shades of night.

Wisdom is a nobler prize;
Happy he to whom 'tis given;
'Tis a source of rich supplies,
'Tis the bounteous gift of heaven!

What a treasure 'tis to find,
What a precious pearl is this!
Chiefest beauty of the mind,
Entrance to a state of bliss!
Oxford.

T. S. A.

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BIOGRAPHICAL SKETCH OF THE REV. J. H. LINSLEY.

[Prepared for the Memorial at the special request of
the family of the deceased.]

JAMES HARVEY LINSLEY was born May 5th, 1787, in Northford, New-Haven county, Connecticut. Nothing of special moment distinguished his early life, further than at this period he discovered more than an ordinary degree of mental activity. With him it was not precociousness. His subsequent attainments satisfactorily show that these early indications of mental vigor were the incipient evolutions of his future greatness. The sanguine hopes inspired by his apparent prematureness, suffered nothing of disappointment as young Linsley advanced to ripened manhood. Long ere he had past the years of his minority he was eminently qualified for an instructor of youth; to the duties of which employment he devoted his winter seasons, but still wrought with his father on the farm in summer.

His parents were Baptists. The heavenly mandate, "bring up your children in the nurture and admonition of the Lord," was a part of their religion. Deeply impressed with the sentiment of parental responsibility, they diligently sought to direct their children's feet in paths of wisdom. Nothing was so much desired for them as to be "beautified with salvation." How far that member of the family, whose history we are reviewing, was a participant,

of this splendid adorning, the sequel will faintly determine. His parents availed themselves of the first dawns of intellectual light to imprint on his mind lessons of evangelical truth. Before he had past his juvenile years, he was initiated in the elementary principles of the christian religion. The following record, under his own hand, bearing date Aug. 7, 1830, not only evinces the earnest yearnings of a parent's heart, but reveals one of those secret springs, in the formation of character, which should feel the pressure of some kind hand; and surely none can equal that of a christian mother.

"From childhood a pious mother often exhorted me to repentance, and as frequently declared the absolute necessity of a change of heart, in order to be happy hereafter."

From testimonies too numerous here to mention, and from the tenor of his life, it is manifest that unwearied pains were taken to cherish in his heart the noblest propensities of human nature. These timely attentions to his moral culture were highly appreciated, and classed among his fondest recollections. In various ways he sought to reciprocate the favor. But in his own estimation, the debt of gratitude arising thence, could only be cancelled by his acting in turn the same generous part. Has he failed to devolve upon others a like debt of acknowledged obligation? Beyond the precincts of his own happy family even, not a few can testify to the well-timed

caution and advice which his active beneficence imparted. His words of wisdom to the young are held in grateful remembrance, and justly viewed "like apples of gold in pictures of silver."

The brevity of this notice admonishes us to pursue these reflections no further. We hasten to another part of our design.

It gives peculiar satisfaction to be admitted within the secret chamber of a good man's heart, and familiarize ourselves with what is passing there. This privilege is, at best, but imperfectly granted, unless the keeper of the palace is pleased to open wide the portals, and bid us welcome. In this instance the prohibition is removed. In recording, therefore, the "mysterious whisperings" of the "still small voice" in the sanctuary of our friend's heart, and the responses thence, we shall not fail to interest those whose eyes may pass over these pages.

The grandeur of the transition of the human mind from a state of hostility against the Throne of the Universe, to a calm and joyful surrender, will not admit of any thing like a just description. It is comparable to the vast workings of the Almighty's power in the morning of creation. Yet, if the reader has learned the priceless value of such a change, and felt the sublimity of corresponding emotions, he will peruse the following paragraphs with more than ordinary pleasure. All that might be said, as deducible from his truly Christian life, has been more than anticipated by an account of his religious experience, written by himself, and published at the very pressing solicitation of friends, in the columns of the *Christian Secretary* in 1830.

Serious impressions followed him from youth up. "At the age of fourteen," he says, "a deep impression was made upon my mind, which lasted for some months but eventually terminated without any radical change; and in the course of a few years I became hardened enough to make use of profane language when in company; but when alone, frequently shuddered at

the idea, and prayed with tears to be forgiven."

The reader may, peradventure, identify these remarks with his own history. All, at times, have been more or less the subjects of solemn awakening. The keen sword of the Spirit has been laid bare upon their hearts, and eternal realities have appeared before them in ways that would not let them rest. Perhaps there was felt the strugglings of a convicted conscience against the pride of life.

"Swearing in public and praying in secret!" No novel paragraph in the history of enlightened sinners! A fearful and not infrequently tried method of rendering the daring sinner past relenting.

It has been said, "the further the soul removes from God the faster it flies from him; like a stone rolling down the mountain's side, the velocity of which increases according to the distance it has fallen; and which, at last, with amazing rapidity, rolls to the lowest bottom of the valley. As the soul leaves God in *sin*, so God may leave the soul in *justice*, and measure its own way into its bosom." "Wo unto him that striveth with his Maker." The possibility that his was a hopeless case, did not escape the apprehension of our young friend. He tremblingly remembered what instances of "despite he had done to the Spirit of grace." After the lapse of several years, he remarked, "a thought struck me that, I had committed the unpardonable sin at fourteen years of age." It may be no matter of surprise, that after such marked convictions of guilt, he should tremblingly fear, lest the Spirit had taken his returnless flight, and left him to "perish in the gainsaying of Core." Yet, as the sequel proves, those fears were not realized.

In the autumn of 1809, he accompanied an uncle of his on business to the South. During the ensuing winter he became still more profane; but under no circumstances dared, for a time, make use of the name Jesus. He had been taught to venerate and love this holy name. The instructions

were seemingly written as with a diamond's point upon the tablet of his youthful mind. It was with much difficulty he could efface these first impressions, or suppress the convictions of his own breast, that the Saviour must be revered.

It is not improbable, the chief adversary took advantage of the veneration he entertained for this worthy name, and led him to believe that any degree of profanity might be indulged, with comparative impunity, provided he reserved, for sacred usage, the name of our blessed Redeemer; well knowing that when he should become an adept in the use of profane language, these seemingly pious scruples would, with less difficulty, be overcome. And so it proved. But few weeks were suffered to pass before he had become a proficient in swearing, and was prevailed upon to profane that holy name, which in his mind was associated with all that is venerable and lovely. Yet heaven was propitious. The tempter was foiled. The impious use of the name Jesus was the signal for him to prepare to meet his God. Startled at his own impiety, he said, "Now I must repent. It is time for me to become a christian. But am I ready?" He viewed himself as having well nigh filled the cup of his iniquity, yet, to his great surprise he found that delays had secured to him no advantage. He yet found some plea by which to put off the claims of a religious life.

But it pleased God, after the intervention of a few days, in the exercise of his adorable goodness and sovereign love, to awaken our young friend to a deep and abiding sense of his need of a Saviour. He had, for a short time previously, suffered from indisposition of body, and had called in medical aid. On the evening of February 11, 1810, at Charlestown, Virginia, to use his own words, "God, in his mercy, sent an arrow of conviction to my heart; and it was fastened by the Master of assemblies like a nail in a sure place. I was now in a land of strangers,—entertained little or no prospect of recovery,—

looked forward to eternity without a shadow of hope,—my sins stared me in the face,—eternal banishment from the presence of God was to be my doom. I entreated my uncle to request some clergyman to pray with me; but he was an avowed universalist, and ashamed to comply. I requested a Bible, but he presumed none could be had in the house. I broke into tears of sorrow, as one soon to perish. My distress of mind was so extreme as to keep me constantly in a profuse perspiration, and this circumstance operated favorably to my complaint." In the morning he was far better, and able during the day to travel several miles. At night, he observes, "I retired to my chamber, and had an opportunity which I improved in prayer. My sins appeared to be set in order before me. From the first moment of my recollection, even from my cradle, down to this moment, not a thought had I entertained, not a word had I uttered, not a breath had I inhaled, but sin had been connected with it. Every thing respecting me had been evil, only evil, and that continually; but my astonishment was great, that I had never discovered these facts before. God's mercy was magnified in my preservation thus long; and I entertained not the most remote idea that his mercy could extend any further."

He returns to his father's residence, in Connecticut, where he passed the summer of 1810, in much the state of mind last described; entertaining fearful doubts whether there were any mercy for him. During this protracted period of anxious solicitude, he had placed an undue reliance upon his own efforts, and had not submitted to the righteousness of Christ Jesus.

The contrast to all this offers a brighter scene; and we gladly leave the vale of sorrow for the mount of joy. On the 27th of December, 1810, "a night," says he, "never to be forgotten, the Lord was my helper and my deliverer. My soul was much agonized in prayer, that if possible, I might find salvation. I said and felt that, though I had been praying and en-

treating God's mercy for eleven months, still I was a sinner, and all my prayers and tears were like chaff before the wind. They were not to be found, and so far from making myself better, I was still that miserable sinner, unworthy of any thing but eternal destruction. This scripture seemed impressed with energy and meaning,—‘believest thou that I am able to do this?’ I cried ‘Lord, I do believe, help thou mine unbelief.’ In a moment, in the twinkling of an eye, I felt myself comparatively in a new world. I saw with new eyes, I heard with new ears, and I certainly understood with a new heart. I walked to the window, and the stars appeared to shine with a new lustre. Oh, thought I, that I had ten thousand tongues to praise my Saviour. Every thing appeared to fall so infinitely short of the glory due to him, that I clasped my hands together and cried, Lord, *glorify* thou thyself, and let my soul also glorify thee. Well may the four living creatures, and the four and twenty elders, ascribe glory, and honor, and power, and might, and majesty, and dominion, to Him that sitteth on the throne, and to the Lamb for ever!”

No sooner had light broke in upon his bewildered soul and discovered to him the intense preciousness of the Saviour, whom he now beheld with transports of delight, than he inquired, “Lord, what will thou have me to do?” He looked upon himself as a brand plucked from the burnings, and at the entire disposal of Him who had redeemed him from destruction.

In making haste to keep the commandments, he found a joyful welcome into the Baptist Church in North Haven, then under the pastoral care of the Rev. Joshua Bradley. What his specific plans of future usefulness were at this time no record has been preserved enabling us to determine. That he greatly delighted in the ordinances and fellowship of the gospel, there can be no doubt. He was heard to say, “For about two years after this period I had not a cloud. All was bright, and glorious, and lovely, on the blessed

subject of true evangelical religion.” His friends entertain the belief that his attention was drawn to the work of the christian ministry even from the hour of his first love. Certain it is, that at this period, he evinced no ordinary solicitude for the salvation of men.

Like Melancthon, he entered upon the work of leading others to Christ with the conviction that he could make them see and believe as did he, and partake of the same enjoyment. But like that worthy Reformer, it awaited our friend to be overwhelmed with an instructive view of the insensibility of impenitent souls. His first effort of this kind was with a young man of his acquaintance, whom he awoke from midnight slumbers, and pressed with the claims of Jesus. This solitary auditor evinced a mind as dark as the hour in which he was addressed. He heard for awhile, and then fell asleep. “At which,” says L. “I burst into tears of disappointment, and wept aloud for some minutes, but at length said, if you will not praise God for his goodness, I will. Glory be to his name. I long to take wings and fly from one end of the earth to the other,—beg and entreat all nations and people to love the Lord for his goodness, his mercy, and especially his holiness.” This first and unsuccessful effort did not dampen the ardor of his newly emancipated soul. He was now at a remove from earth, where disappointment even holds but a slender sway. The things and vicissitudes of time ceased to govern. Sublimier objects and loftier themes engaged his holy contemplations. Brighter scenes opened upon his enraptured vision, and drew him upward toward the skies. His imagination seemed to catch the living echoes from the celestial choirs, as they hymned the praises of the Lamb that was slain. And his whole soul expanded as he expatiated upon the mysterious wonders of the cross. He saw and felt,—the living witness was within him, that it was possible for God to save the vilest sinner that believes. He longed to reveal to others the new and

thrilling emotions of his own bosom, and invite them to come and slake their thirst at the same gushing fountain of the Redeemer's love.

Circumstances appeared utterly to preclude the idea of his pursuing a regular course of study. But his thirst for knowledge had now become invincible. A mind, less determined, would have yielded to the force of external causes. To him, these were incentives to perseverance. It is not known that he ever relinquished a pursuit in which he had once engaged, till he had accomplished the desired end. This strength of purpose was now brought to bear upon his preparations for usefulness. With a steady zeal and application he fitted himself, and entered Yale College in 1813. Few have to encounter difficulties equalling his, in taking their master's degree in regular course. His constitution was impaired by disease, from which he suffered several attacks while in college. Dependent upon his own exertions for the means requisite to the prosecution of his studies, he supplied the deficiency, by officiating as principal of the New Township Academy, New-Haven. Nevertheless, he kept along with his class, and found time to devote considerable attention to the acquisition of the Hebrew and French languages, and to the study of theology. He graduated with his class in 1817, intending to devote his life to the ministry of the Gospel.

Previous to this, he had entered into a marriage engagement with Sophia B., daughter of the late Col. Wm. Lyon, of New-Haven. This union was publicly solemnized on the first of February, 1818. The happy partners were looking out upon the career of life with cheering prospects. They hoped to "turn many to righteousness, and shine as the brightness of the firmament, and as the stars for ever and ever." It was soon apparent, however, that they were not to realize all that anticipation had promised. He was compelled, by a hemorrhage at the lungs,

to abandon, for the time being, the work, in which, above all others, he would fain have engaged.

With little delay, he became principal of the New-Canaan Academy, which situation he held for three years, as a successful instructor of youth. Thence he removed, in 1821, to Stratford, where he resided till the time of his death. Several of the first years of his residence in this beautiful village, were devoted to a boarding school, in preparing young men for college. Many of his pupils are now filling stations of important trust. They were warmly attached to their early friend and preceptor. One of them says, and he speaks the sentiment of them all, "It is with much pain that we announce the death of the Rev. James H. Linsley. He was among the excellent of the earth; and his death must cause a pang in the hearts of all who knew him. His departure will be, to his family, an affliction unspeakably great, as his natural tenderness of heart was such, as to bind him to them by the most sensitive, yet enduring ties. To us, he has long seemed peculiarly near, as our early preceptor and friend. We think such a man cannot leave any enemies."

In 1828, he suffered for a few days great spiritual anguish; when delivered, he came forth like gold tried in the furnace, opened his house for meetings, and invited his neighbors to join him in anthems of praise to the Shepherd and Bishop of souls. These were seasons with him of much spiritual enjoyment.

Viewing himself a recipient of the positive blessings of the gospel, he was moved with compassion towards those about him, that they, too, might be partakers of the glory to be revealed. Having received the cordial approbation of the church, of which he was a member, as a probationer for solemn ordination, he rented a shop on the wharf, near his residence, and repaired it for the convenience of public worship, at his own expense. Here, for months, he gathered the sons

of the ocean, and as many of every class as were disposed to heed his kind and pressing invitations, and preached unto them Jesus. He had the satisfaction of believing these labors were not in vain in the Lord. He despised not the day of small things—was willing to put forth his efforts among those, whom many a Levite would have passed unnoticed. Nay, he seemed to covet the labors which would enable him to say, "Blessed are the poor, for the Gospel is preached unto them."

For a number of years he had now been preserved from a recurrence of his old complaint at the lungs, and his general health being improved, he indulged the hope that he might, with all safety, enter upon the duties of the ministry, of which he had never lost sight. It was thought that he should be invested with the rights of ordination. He yielded to the general persuasion, and in the summer of 1831, was publicly set apart, by prayer and the imposition of hands, to the work of an Evangelist. He soon entered upon ministerial labors in Milford, which proved very successful, and resulted in the organization of a Baptist church in that pleasant village. He next accepts a call to the pastorate of the church in Stratfield, where he labored till 1836, discharging the duties of his profession with exemplary fidelity and self-devotion. Had his bodily vigor been proportionate to his mental powers, and the strength of his piety, he would have continued to be an able preacher of the Gospel. But it was otherwise determined. His pulpit labors were now finally intercepted. Though, after this, he was mainly instrumental in rearing a Baptist church in the city of Bridgeport, with which he held his connexion at the time of his death.

It should be borne in mind that though we sketch the life of a minister of the gospel, it is not in this capacity, mainly, we are permitted to view him. Had he been allowed to continue his labors in the

ministry, it were a pleasure to view him amid the checkered variety incident to a long life devoted in this great work.

In the summer of 1836, he was prevailed upon by his physician to travel for his health. This expedient, on a northern tour, afforded but temporary relief. In the December following, being still worse, he sailed for the South, and returned in the ensuing summer, having, during his absence, devoted considerable attention to natural history, and to Sunday Schools, upon both of which subjects he prepared valuable papers for the press. Though his feeble constitution was somewhat invigorated by the salubrious climate of Georgia, yet his health was by no means restored. And this trial taught him but too plainly that he could no longer hope for strength of body adequate to the arduous and incessant duties of the christian ministry. With pious resignation he bowed to this decision of an all-wise Providence.

Having cultivated a taste for natural history, he now deemed it no misapplication of his talents and time, to explore the more recondite stores of nature; for which he possessed qualities of mind admirably fitted, and which did not fail of placing him by the side of the most favored naturalists of his day. With characteristic discretion, he thought, in this devotement of himself, to beguile the hours of pain, and offer some contributions to the cause of science, which he was accustomed to associate with a healthful progress of virtue and true religion. The results of his assiduity and skill in this department of scientific pursuits, are, with those capable of judging, highly appreciated, and have at several times enriched the pages of the "American Journal of Science and Arts."

He delighted to expatiate upon the rich diversity which nature continually unfolded to his enchanted mind. He loved to view the manifestations of the Creator's wisdom and goodness in the vegetable and

animal kingdoms. Like the successor of David to the throne of Israel, "he spoke of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." Nothing, in this wide field, seemed to elude the keenness of his observation.

"Every sight

And sound, from the vast earth and ambient air,
Sent to his heart its choicest impulses."

But few years since, Mr. L. formed the design of furnishing complete catalogues of the animals indigenous to his native state, with copious explanatory notes. The fulfilment of this laudable design, he had nearly realized, at the time of his lamented death.

It will not comport with the limits of this sketch, to give a just idea of the extent of labor which he has devoted to the subject in question. Those who have visited his late residence, at Elmwood Place, must have been no incurious observers of his richly furnished *cabinets*,—comprising *birds*, *reptiles*, *fishes*, *minerals*, and *shells*. An imperfect idea may be formed of the extent of these collections, and their requisite labor, by instancing that of *birds*, which numbers more than 300 species, most of them taken and prepared by his own hand for preservation. A more consistent view of his extensive research may be taken, by the following account printed in 1842, by the "Class of Alumni of Yale College," for the year 1817:

"Mr. Linsley has discovered several more species of animals in Connecticut, in the class of *mammalia*, than have before been found elsewhere in New-England; one species of *sorex*, entirely new; of *birds*, he has ascertained more species in Connecticut, than were found by Willson, in the United States, most of which he has prepared for his cabinet; of *amphibia*

and *reptiles*, he has found some species not found elsewhere in New-England, and of *shells*, native to Connecticut, he has more than double the number supposed by other naturalists, two years since, to be resident in the state; of *plants* and *trees*, he has ascertained nearly a thousand species in Stratford."

In what light these labors were viewed by others interested in the same inquiries, we need only say, "he has been elected Corresponding Member of Yale Natural History Society, also of Hartford Natural History Society, and of the Boston Society of Natural History; is also a Member of the Connecticut Academy of Arts and Science."

The religious newspapers of his own state were frequently favored with contributions from his pen. Generosity was no sickly feature in his moral constitution. His liberal donations to the needy and destitute, as also to the cause of religion and virtue, were commensurate with his means. It has been ascertained that his contributions to benevolent purposes averaged for the last five and twenty years, no less than \$300 per annum. He was the friend and patron of the benevolent enterprises of the day. The cause of temperance shared his unremitting toils. He had only to be convinced of the utility of a cause to give it his support.

Mr. Linsley possessed an independent spirit, naturally impatient of contradiction, yet he sacredly regarded the feelings of others, and would, when conscious of having wounded them, seek a reparative, if one might be had compatible with what he deemed to be right. He enjoyed the entire confidence of the community where he dwelt, not by compromising any part of the truth, but by that noble and ingenuous integrity and consistent daily piety, which ever, with the judicious, commands respect, and insures confidence.

His social virtues were happily adjusted to the cultivation of the more enduring friendship. As might be expected, he shared the affectionate esteem of those who had the pleasure of his acquaintance.

How highly he was esteemed, venerated, and loved, by his own devoted family, now a widow and two daughters, let the burning tears and the riven, bleeding hearts, desolated by his removal, determine. They mourn not as those who have no hope, nor do they fail to appreciate the promises and blessings of the gospel, at an hour like the present. Yet one of that afflicted number says, it is the sentiment of them all, "The dreadful void by our fireside, and more especially in our hearts, is inexpressible; and to me it seems as if nothing this side of heaven could ever fill it." We all partake of their sorrow, and are scarcely able to refrain from audible expressions of grief. His devoted mother, when the mournful intelligence of her son's death reached her, said, "I have not a word to say. He was dearer to me than life; but I remember my vows to the Lord. It is all right, I must not, will not complain." His brethren in the ministry, and associated with him in the cause of Christ in Fairfield county, where he resided, have expressed, in a letter of condolence to the bereaved family, their sympathies with them, and their sense of the loss which the cause of religion, virtue, and learning, is called to sustain by this death.

His last illness was short, occasioning no alarm till some eight and thirty hours before he resigned his breath. During the former part of this period, his mind was wandering, and he incapable of giving or receiving consolation. This was succeeded by a brief spiritual conflict. The rays from the divine throne seemed for a brief moment to be intercepted. He was now conscious that his hour had come,—observing to the companion of his bosom that "he had hoped he should glorify God in death." This desire was not denied him. He was enabled to bring the precious promises of the gospel home to himself. They were his solace and support at the last. Elevating his hands toward heaven, he exclaimed, "It is enough. Glory to God! glory, glory, glory!" These were the last audible accents that fell from his lips.

The appointed hour had arrived—

"The spoiler aimed a fatal dart,
But lost the victory!"

He serenely fell asleep in Jesus, at half past 4 o'clock, on the morning of December 26th, 1843, in the 57th year of his age. His funeral was attended on the 29th, by a large concourse of mourning relatives, and of pious and scientific friends. He was buried at New Haven, with unusual testimonies of the high regard cherished for his character and worth.

J. J. W.

TEMPERANCE.—Samuel Benion, M. D., who was the first pupil, and afterwards the successor, of Philip Henry, at Broad Oak, was, in 1695, a student in the college of Glasgow, whither he went again in 1703, and took his degree of Doctor of Medicine. The account which he gives of the moral state of that populous city, is very pleasing, though, we fear, very different from what it now is. He says, that "all the while he was at Glasgow, though he slept at a public inn, he never saw any one drunk, nor did he ever hear any one swear. And in all the inns on the road, in Scotland, where he slept, though some of them were mean, they had family worship daily performed, morning and evening." To say nothing of the inns of this country, and of this age, how many private houses are there polluted by the vices of drunkenness and swearing, and by the sinful neglect of family prayer?

"His mercy visits every house
That pay their night and morning vows;"

but he threatened to pour out his fury upon the heathen, and "upon the families that call not upon his name." Let swearers, drunkards, and prayerless heads of families think on their evil ways, and reform their houses, tongues, and lives.

THE EARLY CHURCHES, No. 4.

BY REV. WM. CROWELL, BOSTON.

Every one at all acquainted with the ecclesiastical history of the first three centuries, is aware that many important questions respecting their leading principles and practices, are left in uncertainty, and that many of the documents which have reached us from the most distinguished writers of that period bear the marks of prejudice and passion, written as they were during heated controversies, to subserve the interests of a party. It is well known, too, that quotations may be made from these writings to support the most contradictory theories and practices. Every form of church government, and almost every species of doctrine, can find something to support it in the writings of the fathers. If a theory of church government, or religious ordinance has come into vogue in any sect, for which no direct scripture authority can be found, an appeal is at once made to "the Fathers," and passages are quoted, which, separate from their connexion, and from the circumstances in which they were written, seem to show that such was the practice of the early churches.

Yet some truth may be sifted even from the writings of "the fathers," by diligence and candor. A distinction must be made between well established facts, and those which depend on mere inference. The christianity of the three first centuries, though far better than the episcopacy and the popery which succeeded, was far from being faultless. The early churches were neither the best nor the worst that have existed. "We must be cautious," says Neander, "on the one hand, that we do not expect to find, in these first days of the church, any exclusively *golden age* of purity; nor in the visible church, any community entirely glorious, and without spot or wrinkle, nor any thing of the sort; and, on the other hand, that we do not fail to perceive the

heavenly beauty which really did beam through the stains and blemishes of the early church."* It must be remembered that the early christians had not the lessons of ecclesiastical history which we have. They had not all the means of fathoming "the depths of Satan," which subsequent events in the full development of the spirit of anti-christ in the shape of prelacy and popery have furnished us. To later ages was "that wicked one revealed—whose coming is after the working of Satan, with all power, and signs, and lying wonders;" and we must not be surprised that the early churches, not having before them the lessons of history, and not foreseeing, as inspiration declared they would not, the tendency of ecclesiastical usurpation, were gradually beguiled from the simplicity of the gospel.

It is evident, however, that the principles which regulate the rights and the powers of churches were still adhered to. This is the more remarkable, when we remember that the civil rights of the people were in this age so little understood, and so generally disregarded. Our author, having described the peculiar acts of the clergy, next considers the acts and the powers of the laity, or the church members. And the first inquiry is, "how, and by what means they were at first admitted to be members of a church, by virtue of which membership they were made partakers of all those powers, which we shall hereafter mention."

As a first answer to this question, it is evident that all who were baptized were considered members of that particular church into which they were thus received, and had a right to all its privileges. Previously to their being admitted to this ordinance, and the consequent profession and membership, they were carefully instructed in the doctrines and duties of christianity. Persons who were seriously

* Neander uses the word *church* here in its loose popular sense, as including all professing christians.

inquiring after the way of peace and truth, were at first admitted as catechumens, or *catechised ones*; that they might be instructed in the elementary doctrines of christianity, and that they might have opportunity to give evidence of the sincerity of their intentions, by a corresponding change in their lives. If satisfactory evidence was obtained, they were still further instructed, and soon were admitted to all the exercises of the church, and were baptized. "As soon as they were baptized," says King, "they commenced to be members of the church universal, and of that particular church wherein they were so baptized; and became actual sharers and exeters of all the privileges and powers of the faithful."

Baptism then, was the rite of admission to the fellowship and the privileges of a christian church. The relative position of baptism in the early churches, is thus very clearly ascertained. It followed *after* instruction, and the evidence of personal piety on the part of the candidate, and *preceded* the enjoyment of church membership. No practice of the early churches is capable of clearer proof than this. After baptism they were members in full of the churches to which they were thus severally united, and enjoyed all the privileges of membership while they continued faithful.—"Whoever," says Mosheim, Cent. I, p. ii. chap. 2, "professed to regard Jesus Christ as the Saviour of the world, and to depend alone on him for salvation, was immediately baptized, and admitted into the church."

At this point an important inquiry arises: by whom were the qualifications of applicants for baptism and membership judged and determined? In whose hands was the power of admission vested? This is a question of much greater practical importance to christians and to churches in our times, than it could possibly be to the early christians. A profession of christianity then involved sacrifices, self-denials, and dangers the most

trying, but from which we are exempted. It was then far less important to guard the door of the church against intruders, than now. Nor could the possession of this power be an object of ambition to any class of men. These considerations may explain the reason why the writings of the Fathers throw so little light upon this point. We are rather, as might be expected, left to infer, than plainly told, that the power to receive members into the churches, continued in the hands in which, from the nature of things, it was originally. The brotherhood of a church, and they only, could, originally, possess the power of deciding who ought to be admitted to their fellowship, their confidence, and co-operation.

That they did actually possess this right, and exercise it, either directly or through others, is manifest. "Among all the members of the church, of whatever class or condition," says Mosheim, "there was the most perfect equality." "The highest authority was in the *people*, or the whole body of christians; for even the Apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood." It is perfectly evident, that these powers could not exist without including also the power to receive members. But further, it is shown, as we shall soon see more fully, that the brotherhood of each church censured and excluded offenders. "The assembled people," continues Mosheim, "excluded profligate and lapsed brethren and restored them." * * In a word, the people did every thing, that is proper for those in whom the *supreme power* of the community is vested." The power to exclude implies necessarily the power to admit; they must of course be in the same hands. That the early churches, therefore, had the power of admission to their fellowship, is so obvious that the mention of it was apparently deemed unnecessary.

The distinct and separate powers of the associated members of the churches, have been in part described. The election of their pastors or bishops by the members of the churches, was a practice which needed no vindication. The right to choose civil rulers, teachers of science, and of religion, is inherent in man. It is essential to liberty, civil and religious. If the right to choose his own religious teacher be not inherent in man, what becomes of his accountability? And if he does not possess this right, what rights does he possess? If a particular ministry claims to exist by "Divine right," to be "apostolically descended," and demands of me spiritual obedience, attendance on its instructions, and temporal support, as God's only authorized ambassadors, shall I silently, without examination, yield the claim, or exercise my reason to ascertain whether it be well founded? If I may "try the claims of those *calling themselves* apostles," and when I "find them liars," may reject them, must I not decide who are apostles?

But the early churches not only chose their bishops, but deposed them if they proved unworthy. If guilty of scandalous sins, or if they became heretical in doctrine, or apostates from the faith, the people proceeded to try, and if found guilty, to depose them, and to elect others in their room. The case of Martialis and Basilides, two Spanish bishops, or pastors, who were deposed by the people, and deprived of their parishes, and the approval of the act by the judgment of a council of which Cyprian was the president, conclusively proves this. It was, however, customary to some extent, at least, to have the judgment of a council or synod in cases of this kind. In short, the same course, essentially, was pursued as in the election of a pastor.

The next topic of inquiry is in regard to the conjunct acts of the ministry and the people. For in churches thus constituted and organized, there is a mutual dependence, co-operation, and sympathy, grow-

ing out of the relation so formed between pastors and the people of their charge. In the early churches there was a large class of duties in which the agency of ministers and of their people was required. The government of the churches and the administration of discipline belonged to this class. Discipline was, in the view of the early christians, an extensive and important subject. They did not restrict the term to the mere calling of delinquents to account, but extended it to all those means and influences by which disciples in the church below are trained for the church above. "Discipline," says Cyprian, "is the keeper of hope, the stay of faith, the nourishment of a good disposition, the mistress of virtue, by which we are to abide in Christ, and to live to God perpetually, and attain to celestial promises and divine rewards." King defines discipline, as it existed in the early churches, as "the power and authority of the church, exerted by her, for her own preservation, in the censuring of her offending members." How unlike to every episcopal scheme, all of which invariably place the power of discipline in the hands of the clergy, and reserve the final exercise of it to prelates. The baptist form of church government recognises the principle fully, that discipline is entirely within the *power of the church*, and that it must be *exerted by her*. It is one of the leading objects in the formation of a church, and it is the duty of every church to attend to the discipline of its members. This duty cannot be delegated to the ministry, nor to any other church officers, without impairing the integrity of the church. It would be scarcely less inconsistent for a church to undertake to worship by proxy, or celebrate the ordinances of baptism and the Lord's Supper, through delegates or representatives, than to assign the execution of discipline to any other class of persons than its members collectively; and this view is in accordance with the instructions of the Apostle. A member of the church in Corinth had been excluded for incest, but had repented, and

was overwhelmed with grief. The discipline had effected its object, and Paul, through the Holy Spirit, writes to them, "Sufficient to such a man is this punishment, which was inflicted of *many*: so that *ye* [the members of the church,] ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow."* That the early churches acted on these principles till the fourth century, is evident.

The sins which were visited with church censures, were immoralities, covetousness, schism, heresy, and especially apostacy from the truth, or a lapsing into idolatry. The tribunal by whom they were tried was "the whole church, both clergy and laity; not the people without the bishop, nor the bishop without the people, but both conjunctly." It was the special duty of the pastor to pronounce the reproof or censure publicly, with great solemnity. And as a sentence of excommunication was regarded as an exclusion from heaven, and from the favor of God, it was clothed with great terror. If, after a long season of trial and penance, these excluded persons gave evidence of repentance, they were restored, and again made partakers of all the privileges of the faithful.

These facts, therefore, are sufficient to show that the churches were essentially independent. It could not be expected that the relations and mutual duties of different churches would be thoroughly understood in this early age of christianity, because their importance could not then be appreciated. High church offices were not so much objects of ambition, when those who might hold them would only become the first victims of bloody persecution. The number of claimants to the honor of "apostolical succession," would probably be much reduced in our day, if it could be enjoyed only on condition of laboring and suffering as the real apostles did, and of ending at last in a violent

death. The early christians were, in respect to their rights as church members, in the situation of children, who are heirs to a large estate; they knew their rights generally, and acted accordingly, though they had found no occasion as yet to examine very carefully the title deeds.

The only remaining topic in the first part of our author's work, is the unity of the church, as understood by the early christians. "If," says King, "in the first place we reflect upon the word *church*, as signifying the church universal, or all those, who throughout the whole earth, profess faith in Christ, then we may consider its unity in this sense either negatively, wherein it did not consist: or positively, wherein it did consist. Negatively, it consisted not in an uniformity of rites and customs; for every particular church was at liberty to follow its own proper usages; one church was not obliged to observe the rites of another, but every one followed its own peculiar customs." Nor did unity consist in agreement in respect to minor points of belief. The Jewish and the Gentile converts united harmoniously in church fellowship, though differing in some articles of belief. "But positively, the unity of the church universal consisted in an harmonious assent to the essential articles of religion." "Unity was broken when there was a recession from, or a corruption of the true faith and doctrine." It is perfectly clear that the early christians had no idea of such a church unity as required all to be united under one head, or in one visibly organized body, or to adopt the same customs and modes of administration. Unity of faith and love was all that was judged necessary.

He continues "if in the next place we consider the word 'church' collectively, as denoting a collection of many particular churches, in which sense it is once used by Cyprian, then its unity may have consisted in a brotherly correspondence with, and affection toward each other, which

* 2 Cor. ii. 6, 7.

they demonstrated by all outward expressions of love and concord, as by receiving to communion the members of each other, in mutually advising and assisting one another by letters or otherwise, and in manifesting all other tokens of love and concord." This was unity as applied to the relations and duties of neighboring churches. And this is more fully manifest from the fact, that "the schism of the ancients was not a breach of the churches' unity in this sense, as denoting a church collective. But schism principally and originally respected a particular church or parish," and consisted in envies and discords between the members, without a formal separation, which were productive of strifes and feuds, or "a rebellion against, or an ungrounded and causeless separation from their lawful pastor, or their parish church."

The unity of the church, therefore, as understood by the early christians, consisted in unity of spirit, of affection, of faith, in regard to the fundamental articles of belief among the members of each church, and in hearty, affectionate intercourse, and mutual assistance between different churches. It did not consist in conformity, nor in submission to law, except a voluntary submission to what each church considered the law of Christ. By thus "holding the head," they sought to bring unity out of diversity, and if agreement on all points was impossible, at least to "keep the unity of the spirit in the bond of peace." To break this unity was considered a grievous sin; for according to Cyprian, whoever was guilty of it, "had no longer God for his father, nor the church for his mother, but was out of the number of the faithful."

When malice has reason on its side, it looks forth bravely, and displays that reason in all its lustre. When austerity and self-denial have not realized true happiness, and the soul returns to the dictates of nature, the re-action is fearfully extravagant.

REVIEW.

A Discourse delivered at the One Hundredth Anniversary of the Organization of the First Baptist Church in North Stonington, Sept. 20, 1843. By ALBERT G. PALMER. Boston: Gould, Kendall & Lincoln.

The baptists of Connecticut have abundant reason to look back, with lively gratitude to the Giver of all good, over the history of the last century. The scenes of trial and persecution through which our fathers passed, ought to be reviewed by their more favored successors, both to increase our admiration of the men who endured so steadfastly throughout those trying and perilous periods, and to warm our hearts with holier and more ardent love for the principles which distinguished them, and which we trust still live in our bosoms. We wonder not, therefore, that the centennial anniversaries of the organization of their churches are seized on with avidity as the fitting occasions for such discourses as the one now before us. It is, in every respect, a very happy model of what is called for in such circumstances: it must have been listened to with lively interest and profit, and now that it has been given to the press, we trust its perusal will still more widely diffuse the benefit.

Partly because we have felt so sincere gratification in its perusal, and partly because its principal topics lie so fairly within the range of the primary design of the MEMORIAL, we intend transferring very freely from its pages. In the first place let us present what may appropriately be entitled

The early Baptist Churches of Connecticut.

"The only record that can be found of the constitution of this church, is as follows: '1743 the First Baptist Church in Stonington was constituted; Mr. Wait Palmer was ordained their watchman the same year.' But of the names and num-

bérs of its original members, of the churches and ministers who composed the council of recognition, we have from the records no information. Indeed there is an entire blank from 1743 to 1762, embracing a period of nineteen years, about which little can be known, save what can be gleaned from tradition, and collateral history. It must be borne in mind, however, that the date which marks the rise of this church, carries us far back into the history of our denomination in this country. Though from the banishment of Williams, Baptist sentiments had prevailed in Rhode Island, and were gradually making progress in other sections of the country, yet, 'about this time,' says Backus, 'there appears to have been but ten churches in Massachusetts, none in New Hampshire, none in Vermont, and but one in Connecticut.' The first Baptist Church in Groton was constituted as early as 1705; of the immediate circumstances of its origin we have no definite information.

"It is, however, worthy of record, that the date of its organization is the same that marked a general combination on the part of the dominant ministry, for an increase of power over the churches.

"Not succeeding in Massachusetts, the experiment was made in Connecticut with more success. On the death of the third governor Winthrop in 1707, they succeeded in electing as governor a clergyman favorable to the scheme. This issued in the construction and establishment of a form of discipline, famous in history as the *Saybrook Platform*. Whether the dissatisfaction arising from this usurpation of power by the ministry, in many sections of the state, had any thing to do with the origin of the church in Groton, we have not been able to determine.

"Still it is worthy of notice, as illustrating the providence of God, that, at the very time the ministry were seeking to bring to their aid the arm of civil power, in the government of the church, God, upon the very soil where this unholy alliance was being consummated, was raising up for himself a people, before whose influence this *Babel* of iniquity should fall to rise no more.

"It is, however, to be inferred, that the increase of this church at first was but slow and gradual. During the space of twenty years it appears to have called into existence no kindred organization; this is indeed somewhat surprising; but the cause we think is to be found chiefly in the pecu-

liar character of the times. The year 1705 places us near to the early settlement of the country; consequently, it may be supposed that the adjoining towns and neighborhoods were but thinly inhabited, and hence the facilities for a wide and rapid diffusion of truth, were but comparatively few. In addition to this, the educational prejudices of the people were everywhere hostile to the distinguishing sentiments of the baptists.

"The ministry of the prevailing order had succeeded in blending the ecclesiastical and civil administrations; the church had sought and formed an alliance with the state, and this unnatural, unholy connexion, as it always has, produced the most unnatural and unholy effects. Intolerance, persecution, fines, imprisonments, whippings, banishments, and death; these are among the dark crimes, which grow immediately out of this illegitimate connexion.

"Whether the church in Groton felt severely the grasp of this power in the way of direct persecution, we are not able to say. But it is evident, that a body so feeble as this church must have been at that time, could not fail to have been retarded in its progress, by an opposition so powerful as that of the church and state united.

"An age that could be induced to sacrifice the great principles of religious freedom, to yield the high prerogative of ecclesiastical administration to a power, from whose tyranny and cruelty it had but just escaped, of all others would be most unfavorable to those principles of church policy which have ever distinguished the baptist denomination. Men who can be led away by an ambitious, designing priesthood; men who will not take the trouble, nor feel the responsibility of thinking for themselves, are the very last men to renounce *popular error*, or to embrace *unpopular truth*; in other words, the very last men to become baptists. And that this was the character of the age which we are contemplating, the history of both church and state, at that period, plainly indicates.

"In not a few instances, however, the measure was received with marked disapprobation; and in some cases, met with open and decided resistance. Hence originated a species of dissent, or *separatism*, from the established order. *Separate* churches sprung up in various parts of the country, retaining all the characteristics of the old organization, yet resisting the en-

croachments of the ministry, repudiating the union of the church and state, and refusing the aid of the civil power in the administration of discipline. As a consequence, there arose a kind of sympathy between the baptists and these separatists, which in some cases resulted in a *species of union, or mixed communion*; a state of things most unfavorable to our ecclesiastical purity, and hostile to the advancement of truth. And it is not surprising, that the influence of baptist churches, consenting to this injudicious connexion, was not more widely felt, and their *distinguishing* sentiments no more generally embraced.

"In addition to this, the general tone of religious feeling in the prevailing church was exceedingly low; a loose and dark theology everywhere prevailed; the vital doctrines of the gospel were unbelieved, unpreached, and to a great extent unknown. Christianity existed but in *name and form*; and the church, so far from being the congregation of the *righteous*, came emphatically to be the congregation of the *unrighteous*, the repository of error, and the highway to death.

"An impure morality was substituted for experimental piety; obedience to the ministry and the magistracy, took the place, at least in matters of religious discipline, of obedience to God. Hence a factious, disputatious spirit prevailed. Men were occupied, not in searching for truth, but in settling questions of civil and ecclesiastical policy; in enforcing and resisting an authority, which, on the one hand, was regarded as the safeguard of the church, but, on the other, as illegitimate, profane, and anti-christian. The public mind was hence kept in a state of continued excitability, and the warlike passions of the heart were frequently called out in fierce, unholy collision. Still this state of things, unhappy as it was, was not altogether unserviceable in the cause of truth. Amid these commotions, men began to be enlightened respecting the true character of Christ's kingdom. In resisting what they were forced to regard as a usurpation of authority by the ministry, they fled to the scriptures, and studied the constitution of the church as therein revealed, and were thence, by a process not very difficult to understand, frequently led the entire length of truth, touching the great question, not only of gospel order, but also of gospel ordinances. Hence, in immediate connexion with this state of things, baptist sentiments were found ra-

pidly spreading, especially in those sections where *separatism* prevailed; so much so, that, at one time, as Backus states, it seemed that all these churches would become baptists. The church, in her eagerness to bind men to her traditions, had compelled them to adopt the Bible as their only rule of *faith and practice*, and in so doing cut the cords of ignorance and superstition, by which she might otherwise doubtless have held them longer in her allegiance. *But so had God ordained.* The time had come when a purer spirit was to go forth upon the earth in the name of christianity; when the inward life of the church was to be rekindled, and her ordinances in their primitive purity restored. For when we once admit that God has spoken to us in his word, and that from its decision there can be no appeal, conscience will bind the *christian* to all its requirements, whether they regard the internal or external life, the inner sanctuary of the church, or its outward visible forms and ordinances. *A pure christianity within, always secures a pure christianity without, so far as the understanding is enlightened as to its requirements.*

"Hence it is an interesting historical fact, that the more general rise of baptist sentiments in Connecticut, was simultaneous with that glorious revival, with which many sections of the state were visited in the years 1741, 2, and 3. It is of this revival that Backus says: 'The great change that was then wrought in many minds, was the evident cause of the rapid spread of baptist principles in our land.' 'The subjects of that work,' he continues, 'embraced two ideas which produced this effect. The first was, that saving faith is necessary to give any soul a true right to communion in the church of God; the second was, that there is no warrant for a half way covenant therein: and as infants are generally in a state of nature when they are said to be brought into covenant, infant baptism expires before these principles.' So true is it, as a general thing, that the internal and external purity of the church rise and fall together. Thus the moment men began to apprehend the *great truth*, that living faith in Christ was indispensable to admission into his church, immediately, by a necessary inference they advanced another step, namely, that living faith in Christ was an equally indispensable prerequisite to baptism; and having gone thus far, the more discerning and conscientious were constrained to go still

farther, and renounce infant baptism. *For if faith in Christ be the first step towards membership in the visible church, and baptism the second, then, evidently, infants are disqualified for the second, because incapable of the first.* It is not surprising, that, when men began to reason thus, 'infant baptism began to decline.' So true is it, that reason, under the control of a sanctified heart, always extricates us from the labyrinths of error, and guides us along the plain paths of scriptural truth.

"It was amid circumstances and influences like these, that this church seems to have had its origin. It was called into life, not by party spirit, not by sectarian zeal, but under the genial influence of a glorious revival of religion; and the great principles of truth, which it then embraced, and which from that time it has steadfastly maintained, were elicited under the same benign influence.

"During this year, 1743, Baptist sentiments spread with a hitherto unparalleled rapidity. Several new churches were constituted in New England. In New Jersey, Mr. Dickenson, then president of Princeton college, wrote a pamphlet, to arrest, if possible, the progress of a sentiment which was fast undermining the long established and venerated usages of the prevailing church. But it did not answer the design of its doubtless well meaning author. 'The pamphlet was reviewed by Dr. Gill, an English Baptist, in 1749; and this examination of the subject, caused the light to be more widely diffused.'

"Many converts, about this time, were made to baptist sentiments, who were not gathered into baptist churches; but, obtaining baptism at the hand of baptist ministers, remained in the communion of the churches with which they were already connected. This state of things, though at first tolerated, continued, as might have been anticipated, but for a short season. For soon it was discovered, that the new sentiment had made such progress, that it threatened to prevail over the old; and that *baptism*, unless checked, would soon displace *sprinkling*, or affusion, and obtain the exclusive practice of these churches. 'Hence a *fierce* opposition was raised against what was called rebaptizing, which was declared to be a very wicked act.'"

We would next solicit attention to the truthful, but highly eulogistic delineation of

The early Ministers of these Churches.

"The ministry of this period seem to have been endued with a remarkable degree of wisdom, prudence, and piety. They were men, evidently, whom God had selected and fitted for the weighty responsibilities and arduous work to which they were called; men who were able and willing to take the oversight of the church of God; to guide her amid the perils through which she was passing; to lead her up from the darkness in which she had long been wandering, into the full light and liberty of the gospel. Theirs was the responsible work of combining elements; of separating the precious from the vile; of discriminating between the true and the false, both in doctrine and practice; of collecting, arranging, fitting, and harmonizing materials for the establishment of the church of God, as the pillar and ground of the truth, upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.

"They were called upon, not only to preserve the ordinance of baptism, which they had received in special trust, in its primitive relation to the church, but also to cast a mass of mind, just emerging from the darkness of a false theology, into the peculiar mould of gospel truth, into the form of sound evangelical sentiment, and of equally sound evangelical practice; and of the manner in which, under God, they met this responsibility; of the consummate wisdom, prudence, and fidelity, with which they discharged their high and sacred duties; of the correctness of their decisions in most matters of faith, practice, and discipline; the present condition of the denomination, is perhaps the best criterion. For it has advanced to its present state, guided and guarded by those simple principles of ecclesiastical economy, in which they so faithfully instructed the churches committed to their charge. And in no way, perhaps, has the wisdom of their successors in the ministry, been more happily exhibited, than in attempting no innovations concerning these important points of order in the church. Wherever an improvement has been attempted, it has most signally failed; both individuals and churches have found themselves constrained to return, and retire within the prescribed limits of an *ecclesiastical fellowship, based upon union in the truth as it is in Jesus*. The reason of this is obvious. The light which guided our early ministry

in the formation and discipline of the church, was the New Testament. This was their law, their canon, their rule of faith and action. They did not study the fathers, or the decrees of councils, or the decisions of synods, but the **TEACHINGS OF JESUS CHRIST, AND THE ACTS OF THE APOSTLES**. Here they found the grand model of the christian church, or rather the christian church itself, as constituted and regulated under the immediate teachings of the Holy Ghost; and to this they strove in all things to conform the spiritual temple which they were called to rear. Hence under their hand the building rose with something of the simplicity and beauty of the apostolic church. It stood out before the world reflecting in all its prominent features of doctrines, ordinances, and discipline, the light of a pure, primitive christianity. Let it not be supposed, that our veneration for our fathers in the ministry is excessive; we venerate them, because they venerated the New Testament; we follow them because they followed Christ. We speak of their religious principles because they were drawn fresh from the fountain of truth, the living oracles of God; we speak of their acts because they were conformable to the precepts of the gospel, and as such are worthy of our perpetual imitation. We admire their spirit, the elevated tone of their piety, their unwavering fidelity to truth, their strict and undeviating conscientiousness, their patient endurance of suffering, and their manly resistance of religious despotism. They were indeed extraordinary men, but were *made so* by the *grace of God*; by the peculiar circumstances into the midst of which they were thrown; by the responsibilities they were called to sustain; and above all by the sufferings, privations, and persecutions, which they were called to endure. That they were great men we do not claim, at least in the ordinary acceptation of this phrase; and yet, if purity of mind and character, deep and ardent piety, strong attachment to truth, correct and comprehensive views of the gospel, a thorough acquaintance with the word of God; together with an ability in illustrating and applying the same, in an extraordinary degree successful in winning souls to Christ, as well as in edifying the church of God; if these qualifications in any degree constitute *true goodness*, and *true greatness*, then *were they* truly good and truly great men. They were men

of a plain, common education, yet of strong, vigorous intellects, of sound practical sense; and thence brought to the study of the scriptures that peculiar artlessness and simplicity of mind so essential to a right understanding of the word of God. Books they had none. The Bible alone was the man of their counsel, their great and almost exclusive study; and hence they became mighty in the scriptures, thorough and correct expounders of the doctrines and precepts of the gospel.

"They were unlearned in many of the modern modes of interpretation, untaught in many of the nice distinctions of a speculative theology, but were not therefore, we imagine, the *less evangelical* in their sentiments, the *less successful* in their ministrations.

"They seem to have received the scriptures in their most plain and obvious meaning, without seeking to conform them to their prejudices, or to bend them to the support of a denominational creed. Indeed they had no such creed; and if prejudice at any time they had, it was a prejudice consequent to, and dependent upon a diligent and prayerful study of the Bible, and might therefore be supposed to be in harmony with truth. Doubtless, like all other good men in similar circumstances, they were not aware of the greatness of the work they were performing, of the far-reaching influence of the principles which they had embraced, and were laboriously inculcating.

"Hence the absence of all policy and design in their proceedings touching the future. They left truth where the apostles left it, not to be transmitted by means of creeds and heartless subscriptions, but to be handed down from generation to generation in the experience of those who should embrace it, trusting in God that the line of the true spiritual priesthood would continue unbroken, and the church thus be perpetuated to the end of time.

"We are disposed however to trace all this to the superintending providence of God, to the guardian influence of the Holy Spirit. To us it seems evident that God, through the agency of these men, was preparing to give the world a practical illustration of *that great truth*, which the church has ever been so slow to learn, namely: that the *Bible understood*, the *Bible believed*, the *Bible loved*, the *Bible practised*, is the *best*, the *only* safeguard to ecclesiastical purity."

As one striking illustration of the ministry of this period, and of the fires of persecution through which they had to pass, we will take an extract from the appendix. Indeed we should feel impelled to hold up to the mind's eye of the present generation, such pictures as the following, for the double purpose above mentioned, viz: to awaken proper admiration for the character of the men who acted so nobly, and suffered so meekly and unfalteringly; as well as to evince the worth of their distinguishing principles.

The Life and times of Joshua Morse.

"The life and times of Joshua Morse, are intimately connected with the early history of this church. The year following its constitution, we find him preaching in this town, with evident tokens of the divine approbation; yet encountering strong opposition from the clergy of the established order. Though a youth, his ministry seems to have been distinguished by the strength and manliness of riper years. His manner is said to have been unusually commanding and impressive, and warmed with such a glow of feeling, as often to dissolve his congregation in tears. Zealous, ardent, impassioned, bringing to his ministry the freshness of religious experience, with a heart burning for the conversion of souls, it is not strange, that the people flocked to hear the gospel from his lips. Nor is it strange, that the jealousy of the dominant ministry was excited, or that the arm of persecution was stretched out, when we remember the character of that ministry, both in its civil and religious relations. On the one hand, it was sentimentally opposed to evangelical piety, and on the other, from its alliance with the state, it felt itself called upon to resist all innovations upon the established forms of worship. It was, perhaps, as pure as a ministry could be, associated as it was with the state; as little inclined to persecution, as any ministry would be, which might, if it would, bring to its support the power and penalty of law. Still it is historically true, that it was strongly opposed to evangelical doctrine, and experimental religion. Men were then educated for the *ministry* as a *profession*, without a previous preparation of heart, and call thereto, by the Holy Ghost. It is not strange, therefore,

that spirituality languished. What little was still living, lived in the bosoms of the older members, who had enjoyed the benefits of a purer ministry. The rising generation was coming up, destitute of all experimental and practical piety, and what was worse, was coming into the church in this state.

"In this state of things, it is but natural to suppose, that the lighting up of the flame of a glorious revival, would produce a concussion in the religious atmosphere, and wake into collision the great antagonist principles of truth and falsehood.

"Mr. Morse was among the number of those faithful pioneers, who shared most largely, in the trials and sufferings of this great religious conflict. Stonington appears to have been the field of his earliest labors, as it certainly was of his earliest sufferings. At that time, this was the only Baptist church in this town. It is hence more than probable, that he often preached to this people. There was also a small meeting-house, located a few miles north of the village of Pawcatuc, where the Baptists and Separates were accustomed to unite in worship. These were dark and troublous times, when the little flock of Christ, persecuted by the nominal church, were constrained to seek out for themselves a retreat, where they might build their altars, and offer up their spiritual sacrifices of praise to God. Here, we are told, these faithful *men of God* were accustomed to deliver their messages of grace, with that *unction* so peculiar to the evangelical ministry of that day.

"The preaching of Mr. Morse in Stonington, was attended with success; a revival of religion in the vicinity of this church was in progress, when he was arrested and carried before the magistrate. While the trial was pending, the wife of the magistrate, is said to have besought him with tears, not to give judgment against so innocent and holy a man; but the influence of the clergy, and the clamors of a set of bigoted gentry, who declared that his preaching was not according to law, prevailed; and he was sentenced to pay a fine of twenty shillings, or receive ten lashes at the whipping post. The fine he could not pay, and he was taken to the place of punishment; but while the constable was preparing to inflict the stripes, Mr. Morse is said to have addressed him thus: 'Well, my friend, I suppose you must do your duty, but remember that when you strike me, you

strike one of God's dear children.' The simplicity and tenderness with which he spoke, drew tears from the stout-hearted man, and he refused to execute the barbarous penalty, pronounced the law unjust, reproached the court for cruelty, and with a truly noble generosity, paid the fine, and released the innocent sufferer.

"On another occasion, as he was preaching, a clergyman came in, put his hand upon his mouth, and commanded a man who accompanied him to strike him.

"At another time, while preaching in the south part of the town, two men rushed in, and with violent blows brought him to the floor. When he had recovered a little, he looked upon them, and said, 'My friends, if you die natural deaths, the Lord hath not spoken by me.' The word of the Lord was not in vain. Both perished in the deep.

"At another time, while engaged in prayer, he was knocked down, dragged by the hair down a flight of steps into the street, and was there beaten in the most inhuman manner. A gash on his face was laid open so deep, that he carried the scar to his grave.

"On another occasion, the house where he was preaching, was surrounded by a gang of the elite and fashionable of the town, who had bound themselves by an oath that they would kill him whenever he came out. His wife and friends entreated him with tears, not to commit himself to the infuriated rabble. But he replied, 'what mean ye to weep and to break my heart!' Accordingly, he went out, and finding the mob armed with clubs, he lifted up his hands and began to pray for his enemies. The result was, they were confounded and subdued, and some, convinced of their wickedness in persecuting so good a man, begged his pardon and retired.

"We speak not of these things in this place to enkindle resentment, much less to excite an unholy prejudice, towards any portion of the existing evangelical church; but as matters of history; as incidents full of interest to ourselves, and of instruction to others.

"It is surely a matter of no small importance to us to know minutely these incidents of our early history—these sufferings, through which our fathers passed, in procuring for us the high immunities of religious freedom, in transmitting to us in their purity the precious doctrines and ordinances of the gospel.

"They were engaged in a mighty struggle with a *dominant*, but *nominal* church.—They fought the battle well, achieved a glorious victory, and we enjoy the fruits. But let us never forget that the weapons of their warfare were *spiritual*, and were, therefore, mighty through God, to the pulling down of the strong holds of Satan, both in church and state. It was by a simple 'manifestation of the truth, commending themselves to every man's conscience in the sight of God,' that they obtained these splendid victories. 'Through *faith* they overcame the world, wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.'

"In despite of all opposition, Mr. Morse continued his labors in this town with great success; the truth prevailed, converts were multiplied, and the feeble church was strengthened and increased."

Perhaps we may be pardoned for the exercise of very peculiar feelings in the contemplation of the above sketch of that great and good man. Our own venerated sire, baptized and ordained by father Morse, often related in our young ears the principal incidents in his eventful and persecuted career. Can it be expected that we should ever read them or hear them again, without awakening those touching early reminiscences which curdled our young blood in days of yore? But if we do not entirely misconceive, this topic is adapted to awaken interest, and deepen and extend conviction of the truth of our sentiments. Why have pedit-baptist churches, the world over, proved themselves persecutors, except in those instances where the example and leavening influence of baptist or quaker principles, have corrected and improved their character? That such has been, and still is the fact, all history and observation fully confirms. Whatever is the reason of it, the very fact shows a departure in such churches from primitive christianity.

So full have been our illustrations of the two or three topics already quoted from this discourse, that we have very little room for noticing the particular history

of the 1st church in North Stonington which is here given with as much fidelity and extension as could be expected or perhaps desired. We should have been happy to show the model of an *ecclesiastical council* as furnished in their early history; and the picture of a *primitive revival*, as contrasted with some of those which it is the fashion to *get up*, occasionally in different parts of the country in these our days.

It would be fair also, to exhibit on the contrary, as a specimen of the error into which our fathers were naturally betrayed by their persecutors, their unscriptural views and practice against the proper support of their pastors. But we must pass over all these points, referring those who would gratify and improve themselves by the perusal of some correct and well expressed views on these subjects, to this discourse itself.

On the last page but one is found the following list of ministers who have belonged to this church:

Wait Palmer,	Pastor 22 years.
Eliezer Brown,	do. 25 do.
Peleg Randall,	do. 23 do.
Abel Palmer,	
Christopher Palmer,	
Reuben Palmer,	
Abel Brown,	
Jonathan Miner,	do. 20 do.
Gershom Palmer,	
Paul Main,	
Benjamin N. Harris,	do. 1 1-2 do.
Cyrus Miner,	do. 1 do.
Albert G. Palmer,	do. 1 do.
Charles Randall,	do. 1 do.
William Flint,	do. 1 do.

What a contrast is here presented in the length of time during which the pastors held office in this church! The four earliest pastors each held the office on an average for 22 1-2 years. The last four for *one year each*! What will become of our churches and pastors too, if this tendency shall continue for another generation?

At the end of the first century, after the constitution of the second baptist church in Connecticut, the number of

communicants in the State, has reached 16,000, showing a gain during the last year of more than 19 per cent, while the whole population is gaining but very little more than the drain made upon it by emigration. May this cheering increase make us more humble and grateful!

NOTICES OF BOOKS.

A General Biographical Dictionary, comprising a summary account of the most distinguished persons of all ages, nations, and professions: including more than 1000 articles of American Biography. By REV. J. L. BLAKE, D.D. Fifth edition, royal 8vo. New-York: A. V. Blake. 1844.

This is an almost indispensable volume to every collection of books deserving the name of a library. It is remarkably faithful and impartial. Dr. Blake has done himself great credit in the preparation of this important work. Our readers will be gratified to know that our own denomination has received the attention of the author, and that Drs. Stillman, Baldwin, Hart, President Staughton, Professor Knowles, and others, are honorably chronicled on the biographical page.

Very cordially do we commend this volume of interesting and important matter. Dr. Blake is a graduate of Brown University.

Methodism in its origin, economy, and present Position. By JAMES DIXON, D.D. Ex-President of the Conference. New-York: Conference Office. 1844.

This is a very able exposition of the history and tactics of the Methodist body in Great Britain. To the student of church history it will have strong claims. It is well written, and is quite a *vade mecum*. It may be read by most ministers with profit. We have read it every word, and mean soon to read it again.

Church Discipline; by WARHAM WALKER. Homer, New-York. Boston: Gould, Kendall & Lincoln. 1844.

This is a sensible book upon an important subject, and the wide circulation of all good treatises of this kind must be productive of advantage. The style of this work is rather tame, and we do not think it at all likely to supersede James' Advice to Church Members, or James' Church Member's Guide.

Mr. Walker's essay will no doubt have a good influence wherever it is consulted.

The Duty of Preaching to the Conscience. By REV. BRADLEY MINER. Dorchester: Gould, Kendall & Lincoln. 1844.

This is the sermon delivered before the Boston Association at its last anniversary, and the printing of which was called for by a large number of the brethren present.

The text is 2 Cor. iv. 2, "By manifestation of the truth, recommending ourselves to every man's conscience in the sight of God."

The preacher proposes to consider,

I. What is preaching to the conscience.

II. Why we should so preach.

Mr. Miner is but little known out of his own sphere of duty; there he is highly esteemed as a faithful pastor and sound preacher. This discourse is, we believe, his first appearance as an author, and we regard it as a very creditable production. The sermon is characterized by strength and precision, and we trust will be followed by other and larger performances.

Appeal from Tradition to Scripture and Common Sense. By REV. GEO. PECK, D.D. New-York: Conference Office, 200 Mulberry-street. 1844.

We knew that Dr. Peck was preparing a work on *the rule of faith and practice*, and anticipated it with interest, because we were aware of the entire fitness of the man for his task. Cool judgment, warm piety, and great perseverance, belong to the editor of the Methodist Quarterly Re-

view. The work is what might be expected. It is a well arranged condensation of the best authors on this momentous topic, "are the scriptures a sufficient, and are they the only rule of faith and practice?"

Goode's incomparable work, Elliot, Jackson, and a host of others, have been carefully collated, and the reader will find a very judicious abbreviation of their learned labors. The book is elegantly printed, and strikes the eye most pleasantly.

Theopneusty; or the Plenary Inspiration of the Holy Scriptures. By S. R. L. GAUSSEN. Second edition. New-York: J. S. Taylor & Co. 1844.

This edition has received many additions from its excellent author; we regard the book as eminently adapted to the wants of our country. If some of our private members would read and study this book, they would know more of the *claims of God's word*, than their pastors, who have imbibed a wretched semi-infidel theology. We firmly believe that the tendency of German theology at the present time is to reduce the Bible in the estimation of its *students* to the rank of a mere human composition.

The Voice of the Church. By D'AUBIGNE. New-York: J. S. Taylor & Co. 1844.

This is a very interesting discourse, addressed to the members of the Theological School at Geneva, by the eminent historian of the Reformation. It will richly repay a thoughtful perusal; every student for the ministry will find it to be pure gold, and fit for his mint.

A Protestant Memorial. By THOMAS HARTWELL HORNE, B. D. From the Ninth London Edition. New-York: J. S. Taylor & Co. 1844.

We have had this little book in our library for eight years, and made frequent use of it as a compendious sketch of the Reformation.

CHRONICLE.

THE TRIENNIAL CONVENTION, AND OTHER RELIGIOUS ANNIVERSARIES, will call together a numerous delegation from the various and widely dispersed tribes of our Israel the latter part of the present month. The order of services, so far as we have understood it, will be as follows.

1. A preliminary discourse before the AMERICAN AND FOREIGN BIBLE SOCIETY, in the meeting-house of the First Baptist Church, Philadelphia, on Monday evening, April 22d, by *Rev. B. T. Welch, D. D.*, of Albany.

2. Business Meeting of the same Society at 9 o'clock, and Public Anniversary at 10 o'clock on Tuesday the 23d.

3. The afternoon and evening of the same day will be devoted to the anniversary services of the AMERICAN BAPTIST HOME MISSION SOCIETY.

4. The TRIENNIAL CONVENTION FOR FOREIGN MISSIONS, will meet at 10 o'clock, on Wednesday, the 24th, to organize and hear the Annual Report. Anniversary Sermon on Wednesday evening, by *Dr. Lynd* or *Dr. Sears*.

5. The AM. BAPTIST PUBLICATION AND S. S. SOCIETY, will probably hold their Anniversary on Wednesday afternoon.

Most of the above-mentioned societies, it is presumed, will hold adjourned meetings subsequently, for the completion of any business which requires their attention: and the Triennial Convention are accustomed to meet daily for deliberation on the important objects committed to their care, for about a week. It is sincerely hoped that none of the delegates to the Convention will be in haste to leave till its business is all deliberately attended to. Certainly the great and grave concerns demanding the attention of this body, and which will draw them together from thousands of miles separation, ought to secure their patient consideration.

We cannot but hope,—and trust that thousands will join in the fervent prayer,—that on this solemn occasion, brethren may come together with much of the Spirit of Christ: that in all lowliness of mind each may esteem others better than himself: that all may be swift to hear, slow to speak, and slower still to wrath. If during this whole month, a spirit of humble, persevering, believing prayer were exercised, not only by the delegates elect, but by all our churches for them, there would be solid ground

for hope that Satan and all our enemies would be disappointed, and the wondering world would be constrained to see and to say, “behold how these brethren love one another!”

FAMILIAR EDITORIAL COLLOQUY WITH OUR READERS.—We have often desired to lay aside the stateliness of formal topics and prosing articles of full detail, and just fill a column or two of our monthly sheet with brief suggestive hints, such as the passing objects and incidents may supply. We long to cultivate that kind of familiarity with the many thousands who indulge us with their perusal, which we should be sure to improve could we meet them personally, and sit down with them each at their own firesides. We are satisfied that we—and perhaps they too—would be gainers by such intercourse. As it is, while we are widely sundered from them, and they from one another, perhaps we cannot more nearly approximate to the desired intercourse, than by laying under contribution our correspondence, and the bird's eye view we catch of the state and the progress in each field of our culture, to furnish out the materials of such a medley.

Every week and month and quarter some two score of religious periodicals come regularly before us, communicating much from which we intend to glean—and hundreds of letters, too, from all parts of our country, with not a few from foreign lands;—many of them not intended or adapted in full to meet the public eye, but still containing facts, opinions, fancies, whims, praises, censures, of ourselves and of all the matters and things which interest the great baptist family. It has long seemed to us that a moderate share of industry and discrimination might draw out of all this mass, a lively, agreeable, and instructive compend: so arranged and condensed as to furnish amusement, pleasure, and even some profit. Now that we are in the mood of it, let us just give, out of a small part of the field, a specimen from the

EDITOR'S TABLE.—Beginning away down east in the Provinces of her majesty, where the fogs are so dense, the winters so long—but the hearts so warm and true: a good brother writes us, that within a few months there is manifest a greatly increased disposition to investigate and

discuss the Bible question, and kindred subjects having a bearing on our relations and duties, to one another and to the world, as well as towards those who have sundered us from their fellowship and co-operation; all out of dislike to sectarianism, bringing the very spirit of sect and schism into action where they were never seen before. He tells us, too, of his purpose to meet with us this month in Philadelphia, where we promise him a warm reception, and ourselves and our brethren in "the States" great pleasure and satisfaction in his society. The Christian Messenger, throughout both those eastern Provinces, seems to be nobly and successfully battling for *the right and the true*, while weekly it bears good tidings. Its neighbor in Maine, Zion's Advocate, lifts up its voice like a trumpet. Really, since the commencement of the present year, our old friend puts on a new face, and rallies a noble array of stout hearts and willing, able hands, to advocate education, missions, church discipline, and almost all good things. So does the snug and usually well filled little sheet, the New-Hampshire Baptist Register. May its **WORTH** never be less! In that great and good city of "notions," the venerable Watchman, ever "*primus inter pares*," holds up its head as loftily, and speaks as decidedly, and plies its duties as vigorously and successfully as ever. It furnishes to the shade of Andrew Fuller and the genius of Antioch ample arena for [brotherly?] antagonism; while "hints for the times" shoot at follies as they fly. Near by, the Reflector sheds its welcome and searching light, more adapted *of late* to bless, cheer and guide aright, than as once, to scorch, wither and destroy. Out of that Missionary thesaurus, which monthly comes to us, there looks forth from the last number the meek, patient, thoughtful countenance which so many years greeted and cheered us in the city of peace. Alas, that we shall look on the original no more! There is the garnered sweets of Sabbath Schools, treasured up so wisely and well; but where is that stately Review? [Surely its quarters (of abeyance) are too long. The Secretary, where whilom blue laws prevailed, and the Observer, on its verdant mountain heights, the Register in Canada, and that other Register in the interior of the empire state, with our near neighbors the Advocate and Maternal Counsellor, as well as the Record of brotherly love, all are well fulfilling their destiny.

All over this wide field, the shades of Acade

mus and the schools of the prophets ever and anon rise to view, shedding the light of joy and hope. The pastors tend their flocks, (on an average more than one year in a place,) and the restless sheep look up (and down too) whether unfed or no the result will prove. Here and there a verdant spot gives no dubious indications of faithful spiritual culture. Many a glad heart that loves the Master's cause rejoices in some token of its advancement; and the desponding fail not to find sure omens of its sad and speedy discomfiture. Some who profess to love, obey and believe **THE WORD**, which teaches them not to lay up treasures on earth, nor make haste to be rich, are presuming, yes contriving, watching, agonizing to do so: and some few who read that the redemption of the soul is precious, seem in earnest to secure it. [*To be continued monthly*]

MINISTERIAL REMOVALS.

We are grieved to see certain religious newspapers palming off deceptive causes for the removal of brethren, especially from city churches. Let Pharaoh's chariot wheels drive heavily, and things look squally, and the pastor resign, and some kind editor assures the religious community that the dear man's health has long been giving way, and *therefore* he is compelled to leave his labors; and all this time the ministers and the people *know* that *this* is a mere pretext.

A few years ago, a beloved brother left his church after much deliberation and advice: the religious newspaper made him out a sick man, while every body round about him, knew the falsity of the assigned reason of removal. We have recently seen some glaring instances of this unprincipled charity, in quarters where better things might be expected. There are dear good brethren of whom we would rather hear that they had left half a dozen of some sort of churches, than that they were in poor health.

FOREIGN INTELLIGENCE.—Interesting letters have been received from *China*; where the whole company of missionaries seem vigorously engaged in revising the versions of the New Testament, that it may be widely published among the immense millions who need its saving light.—Also from *Bankok* in *Siam*; where our feeble band are struggling manfully, and with cheering tokens of success. From *Tavoy*, in British Burmah, we also hear glad tidings. Our sheet, this month, is too full to give details.

INCOME AND EXPENDITURE

OF THE

PRINCIPAL PUBLIC INSTITUTIONS CONNECTED WITH THE BRITISH BAPTIST DENOMINATION DURING THE PAST YEAR.

MISSIONS:

Arranged in the order of their Formation.

SOCIETIES.	FORMED.	RECEIPTS.	EXPENDITURE.
Baptist Missionary Society,	1792	\$101,751 40	\$131,371 80
Baptist Home Missionary Society, . .	1797	22,767 36	25,296 30
Baptist Irish Society,	1814	11,105 20	14,123 10
General Baptist Missionary Society, .	1816	7,262 94	7,148 30
Scottish Home Missionary Society, . .	1826		
Baptist Colonial Society,	1836	1,143 60	1,766 50
Bible Translation Society,	1840	15,902 16	16,440 88
<i>Total for Missions,</i>		\$159,932 66	\$196,146 88

ACADEMICAL AND THEOLOGICAL INSTITUTIONS.

PLACES.	Founded.	No. of Students.	INCOME.	EXPENDITURE.
Accrington,	1841	8	\$1,626 36	\$1,561 92
Bradford,	1804	30	5,368 08	5,461 80
Bristol,	1770	20	5,492 38	5,755 32
Haverfordwest,	1841	9	840 26	769 22
Loughborough,	1798	7	2,029 22	1,820 34
Pontypool,	1807	20	3,175 02	3,805 56
Stepney,	1810	26	7,807 26	8,692 22
<i>Total for Education, .</i>		120	\$26,338 58	\$27,866 38

MISCELLANEOUS CHARITIES.

Sources of Income.	Founded.	Objects.	Receipts.	Expenditure.
Baptist Fund, .	1717	Education of Ministers, Assistance of Poor Churches, &c.	\$11,921 02	\$14,127 40
Baptist Magazine,	1809	Relief of Ministers' Widows,		892 80
Bath Society, .	1816	Support of Superannuated Ministers,	2,871 72	999 24
Baptist Building Fund,	1824	Erection of Chapels,	3,102 44	3,098 16
New Selection, .	1829	Relief of Widows and Orphans of Ministers and Missionaries.	936	696
<i>Aggregate total for religious benevolence, . .</i>			\$205,102 24	\$248,826 86

NOTES ON THE PRECEDING TABLES.

1. So near to the time of our religious anniversaries, we have supposed that a more acceptable service could not be rendered by the MEMORIAL, than to give the exact returns of the benevolence of our British brethren. Special pains have been taken to make them as correct and complete as possible; and to facilitate comparison with our own accomplishments, the pounds, shillings and pence of the English currency have been reduced to dollars and cents.

2. The large excess of expenditure over the annual income, will naturally excite attention, and perhaps painful surprise; amounting as it does in the aggregate to nearly 50,000 dollars in a single year. It is accounted for, however, in part at least, by the unexampled depression of business and trade during the early part of the last year which considerably reduced the income, and perhaps more still by its following directly after the very large extra contributions of the Jubilee year of the English Baptist Missionary Society. The collections arising from that fund, enabled this Society alone to expend 30,000 dollars more than its income of *that year*, without getting in debt.

3. The large amount expended by *the handful*, comparatively, of our brethren on the other side of the Atlantic, is adapted to awaken our admiration, and we would fain hope, may provoke us to emulation. The total of Baptist churches in Britain is 1630, and of members about 150,000; not more than one third more than are found in New York alone. But how far in advance they are, in the line of religious benevolence to the whole 700,000 Baptist church members on our lists!

4. Why this wide difference? It results, undoubtedly, from several causes combined. We are but just laying the foundations, and beginning to subdue the wilderness, and have therefore to expend much care, toil, and expense in preparatory work for ourselves, from which they are more exempt. For a similar reason, our youth, we have not as large a proportion of accumulated, solid capital. But after the extenuation which may be plead on the above grounds, it requires to be frankly admitted that we are not generally as self-denying as they are: either in our habits of living or in the incidental expenses of building and furnishing our places of worship, and in similar things generally. Once more, we have not brought the great mass of our church members even, to contribute anything systematically. It is probably true that British baptists, with less than one quarter of our members, have actually a larger number of regular contributors to their various benevolent objects than we. Hence the prime desideratum with us seems to be, a practicable efficient plan of inducing all to give as the Lord hath prospered them. Who will wisely devise and faithfully execute such a plan for us?

DEATH-BED SCENE.

BY REV. JOSEPH BELCHER.

About twenty years ago, I spent an interesting evening with the late excellent William Stephens, pastor of the Baptist church at Rochdale, Lancashire; a man who blended a correct knowledge of evangelical truth with a scriptural boldness of address, in a very remarkable degree. Our conversation turned on pastoral visits to death-beds. We agreed as to the generally doubtful character of the repentance then first professed; and each had to tell of not a few instances in which solemn vows made in the prospect of death, had been violated on unexpected return to health. My valued brother, however, after we had been speaking of the possibility of salvation at the last hour, related the particulars of a visit which he

once paid, of a highly gratifying character:—

It was during his residence in the city of London, where he had been called to succeed the venerable Abraham Booth. He had closed the services of a laborious Sabbath, in the depth of winter, and had just sat down in his study, in his loose coat and slippers, to spend a quiet half hour, when a woman in a very high state of excitement, knocked at his door, and implored him to go at once to see her dying sister. He hesitated, but she earnestly besought him to hasten, or her sister would be gone before they could reach her bed-side. As they rapidly walked through the streets, he ascertained that the object of their solicitude had come over some years previously from Ireland, and had always been entirely negligent of religion; but that now she was conscious that a very few hours at farthest would remove

her to another world, and was exceedingly anxious to see some minister of Christ, who could tell her the way of salvation.

By this time they stood at the bed-side of the dying woman. My friend looked at her, asked some general questions, and then began to remind her of her sinfulness; all this she knew, and said comparatively little; observing all the symptoms of immediate dissolution, and feeling that not a moment was to be lost, he began at once to tell her of the love of an infinite Saviour, who came from heaven to die in the stead of the sinner, and to show her that belief in the testimony which God had given of his Son was inseparably connected with salvation. She listened to him with attention the most profound, and with a look which told him she had never before heard these things. At length she asked in a faint whisper, "Is that true?" My friend replied, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief;" and added, "Jesus will save you, if you depend on him." With a smile, he assured me, such as he had never seen before nor since, she replied, "Bless his dear name, I do trust in him," her head at that moment fell on her pillow, and she expired. "Never," said my brother, "did I before so powerfully feel the adaptation of the gospel to the sinner in all the circumstances in which he can be placed, and never before was I so strongly impressed with the sovereignty and power of divine mercy."

The reader will probably be reminded by this fact of a similar circumstance in the seventeenth century, in connexion with the holy Mr. Guthrie, of Scotland, who said, at the end of his account of the scene,—“I found her in a state of nature, saw her in a state of grace, and left her in a state of glory.”

Hope can yield no solid pleasure, when the object to be gained is only sensual.

THE THUNDER STORM.

Nearly thirty years have passed away since the occurrence of an event which then powerfully impressed my mind, and on which I cannot even now think without deep interest.

About the year 1814, from one hundred to one hundred and fifty persons had assembled for worship on a week day evening, in Newhall-street meeting house, Birmingham. The pulpit was occupied by a valued minister from a distance, the Rev. D. Trotman, of Tewkesbury, who yet lives, adorned with the "hoary head," to him the "crown of glory." The day had been sultry, and almost without a breath of air, but no one seemed to expect what really occurred.

The service had commenced in the usual way with singing, and while "the man of God" was leading the devotions of the people at the foot of the eternal throne, lightnings and thunders seemed to come immediately from the hand of its occupant, such as I remember at no other time. The elements all appeared in a moment to have blended together, and to threaten the dissolution of universal nature. In a few minutes the rain began to descend in torrents, and perhaps almost every individual was reminded of the season "when all the fountains of the great deep were broken up, and the windows of heaven were opened," or was led forward to "the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The jarring elements, the descending rain, the noise of passing carriages dragged by horses infuriated with terror, over whom their drivers had lost all control, added to the shrieks of several of the female worshippers, made it impossible to hear the voice of prayer, and induced the servant of God abruptly to close his address to the Supreme Being.

It will be felt that the scene was one of indescribable grandeur, and if one could have thought at all, the inquiry would

have presented itself—what will the preacher do? There he stood, calm as the evening had been an hour before; he evidently felt that all was right; while his composure seemed to read a lecture on the peace inspired by piety. Looking round on his agitated friends, he uttered with a tone of childlike confidence and sweetness:

“The God that rules on high,
And thunders when he please;
That rides upon the stormy sky,
And manages the seas;
This awful God is ours,
Our father and our love;
He shall send down his heavenly powers
To carry us above.”

If ever I felt the power of Religion, and its tendency to diffuse serenity over the soul of its possessor, it was then. The agitation seemed at an entire end, and the ear to take in the noise of the thunder and the voice of the preacher with equal interest. For half an hour or more did he continue to speak of the grandeur of Deity; of his condescension and kindness to man; and of the manner in which his favor might be obtained. With holy pathos he invited his hearers to the Great “Refuge from the storm,” and showed how such minds could be kept in perfect peace, reposing on God. With holy dignity he stood and said:

Let mountains from their seats be hurl'd
Down to the deep, and buried there;
Convulsions shake the solid world,---
Our faith shall never yield to fear.”

The storm abated, we sung the lines first quoted, again addressed the throne of heaven, and then left the house of God, feeling that his blessing indeed rested upon us. We were thankful for the storm which produced such an address, and prayed that we might be favored with the same holy peace when we shall see

“A God in grandeur and a world on fire.”

REASONS FOR BELIEVING THE BIBLE.

Young persons would do well to commit to memory the following reasons in support of the authenticity of the Holy Scriptures, with the view of fortifying their minds against the objections of infidels:—

1. Because what we learn from the natural world of the existence, power, wisdom, and goodness of God, agrees with what the Bible states of them.

2. Because a book like the bible was much needed, to make the will of God more clearly known to man than nature alone could do.

3. Because holy men were inspired to write, without error or mistake, those truths and facts with which they were previously acquainted, or which had been made known by the Holy Spirit.

4. Because the account given in the bible by various writers differ from each other so far as to prove that they had not consulted together and yet agree in the main particulars, so harmoniously as to prove their truth.

5. Because the fulfilment of many prophecies proves that the bible contains the truths of God.

6. Because many miracles that were wrought prove that the bible contains a religion which came from God.

7. Because the account which the bible gives of the condition of man agrees with his real state all over the world.

8. Because the subjects contained in the bible were so very acceptable to the friends of religion, and so very objectionable to its enemies, that under such contending circumstances, nothing but truth could have been preserved.

9. Because the original copies of the holy scriptures were the oldest books in the world, and our English translation has been made with great care and faithfulness.

10. Because the religion of Jesus Christ as contained in that bible, bestows the greatest benefits on all persons who believe in it, and *live* according to it.

DAILY THOUGHTS.

1. If you have been happy enough to find a true friend, you have found a treasure; his reputation will secure your own; he will answer for you to yourself; he will alleviate all your troubles, and multiply all your pleasures. But if you would deserve a friend, you must know how to be one.—*Mde. de Lambert.*

2. If those who teach well neglect to do well, how can they expect profit from their labors?—*Peter Lambard.*

3. Every man has just as much vanity as he wants understanding.—*Swift.*

4. Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—*Jeremy Taylor.*

5. How hard it is for men to bear greatness without pride and insolence; to be rich without being covetous or luxurious; to be devout worshippers of God, when they themselves are adored and flattered by men.—*Sherlock.*

6. Wise sayings often fall on barren ground: but a kind word is never thrown away.—*Anon.*

7. There is no calling of any sort, from the sceptre to the spade, the management whereof hath any good success, any credit, any satisfaction, which doth not demand much work of the head or of the hand, or of both.—*Bar row.*

8. Only good and wise men can be friends; others are but companions.—*Anon.*

9. He must know little of the world, and still less of his own heart, who is not aware how difficult it is, amidst the corrupting examples with which it abounds, to maintain the spirit of devotion unimpaired, or to preserve in their due force and delicacy, these vivid moral impressions, that quick perception of good, and instinct-

ive abhorrence of evil, which form the chief characteristics of a pure and elevated mind. These, like the morning dew, are easily brushed off in the collisions of worldly interest, or exhaled by the meridian sun. Hence the necessity of frequent intervals of retirement, when the mind may recover its scattered powers, and renew its strength by a devout application to the Fountain of all grace.—*Robert Hall.*

10. There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government is, either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant.—*Coleridge.*

11. Christianity may thank its opponents for much new light, from time to time, thrown in on the sublime excellence of its nature, and the manifestation of its truth. Opponents, in some sort, are more welcome than its friends, as they do it signal service without running it in debt, and have no demands on our gratitude for the favors they confer. The stronger its adversaries the greater its triumph; the more it is disputed, the more indisputably will it shine.—*Young.*

12. Religion is such a belief of the Bible as maintains a living influence in the heart.—*Anon.*

13. The omnipotency of mere talent is the grand delusion with which the devil is now deceiving the nations.—*Budd.*

14. Never be soured by calumny and detraction, and never think it necessary to confute them; for they are sparks, which, if you do not blow, will go out of themselves.—*Boerhaave.*

15. Whoever pays you more court than he is accustomed to pay, either intends to deceive you, or finds you necessary to him.—*Courtenay.*

16. Defer not thy charities till death; for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own.—*Bacon.*

17. Affectation is the wisdom of fools, and the folly of many a comparatively wise man. "It is," says Johnson, "an artifi-

cial show; an elaborate appearance; a false picture." Surely it must be a most inferior judgment which prefers counterfeit to real; and which employs art, labor, and pretence, to produce that which is spurious and vile, whilst the genuine commodity requires no such effort.—*Anon.*

18. An hour well spent, condemns a whole life. When we reflect on the source of improvement and delight gained in that single hour, how do the multitudes of hours already passed rise up and say what good has marked us? Wouldst thou know the true worth of time, employ one hour.—*Miss Smith.*

19. There is but one case wherein a man may commend himself with good grace, and that is, in commending virtue to another; especially if it be such a virtue whereunto himself pretendeth.—*Lord Bacon.*

20. It is a melancholy truth, that the period at which men receive the color of their life, is that which is generally least regarded. When we most want judgment we have none; and age is often passed in lamentations over youth. The eventful moment which determines our future years is mingled and lost among hours which cannot be recalled.—*D'Israeli.*

21.—Conversation enriches the understanding, but solitude is the nurse of genius.—*Gibbon.*

22. No man is a better merchant than he that lays out his time upon God, and his money upon the poor.—*Jeremy Taylor.*

23. Gentleness which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It removes no just right from fear; it gives up no important truth from flattery: it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value.—*Blair.*

24. All information pursued without any wish of becoming wiser or better thereby, I class among the gratifications

of mere curiosity, whether it be sought for in a light novel or a grave history.—*Cole-ridge.*

25. The happiness we cannot call our own we yet seem to possess, while we sympathize with our friends who can.—*Southey.*

26. A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life, his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.—*Anon.*

27. Of all sins, pride is the most offensive to God; probably because it was the original sin of the devil, and led the way to all other sins; and because our Maker knows best the weakness and dependent nature of his creatures. Of all kinds of pride, he hates the spiritual most; probably because he most perfectly discerns our want of real worth, our wickedness and our hypocrisy.—*Skelton.*

28. The king who is not feared is not loved; and he that is well seen in his craft, must as well study to be feared as loved; yet not loved for fear, but feared for love.—*Anon.*

29. Admit not sleep into thine eyes, till thou hast thrice examined in thy soul the actions of the day. Ask thyself, where have I been? What have I done? What ought I to have done?—*Pythagoras.*

30. Our Saviour tells us, that for every idle word we speak, we shall give account in the day of Judgment. However the interpretation of these words may be disputed or explained away, their application to the present case, it is presumed, is too obvious to be contested.—*Anon.*

31. Remember, that though God promises forgiveness to those that repent, he does not promise that they shall have tomorrow to repent in. "Be wise to-day."—*Aquinas.*

Vice brings in its train miseries which we can neither anticipate, nor avoid.

RECOLLECTIONS OF THE ENGLISH PULPIT.

REV. ALEX. FLETCHER, LONDON.

The chief place in the heart due to God.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."--LUKE xiv. 26.

CAN these be the demands of a religion which professes to be a religion of love? Is it agreeable to its principles, that we should indulge in our heart the passions of hatred against the most amiable relations in life—against those who have the most powerful claims upon our regard? We answer, no. It makes no such demand. The hatred spoken of in our text is comparative, not real. The demand in our text does not require us literally to hate our relations and friends, but only to love them less than Christ; as if our Divine Lord had said, "I have claims upon your love far more powerful than those of your most endearing connexions, you therefore cannot be my disciples unless you love me more than them, unless your regard to them be hatred, compared with your love to me." According to this mode of speaking, Jacob is said to have hated Leah, when the meaning is only this, that he loved Leah less than he loved Rachel. It is thus Christ proposes the terms of discipleship to the hearers of the gospel. "If any man come unto me, and hate not," that is, bear to them an inferior regard, "hate not father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

For the purpose of elucidating this passage, we may first consider the case supposed,—“If any man come to me;” secondly, those objects which we should love less than Christ; and, thirdly, Christ, as deserving more love than them all.

I. A case supposed; “If any man come unto me.” Happy is the man who can say from the heart, “To whom can we go but to thee, Thou hast the words of

eternal life!” There are various ways of coming to Christ, but there is only one way of savingly drawing near to him. There are many who come to him in the way of profession; there are others who come to him with the heart. The former approach him with hearts filled with hypocrisy; the latter draw near to him with hearts filled with love. The former go to him as day laborers: at one time active, at another indolent; at one time at their post, at another have forsaken it; the latter come to Christ with a determination to keep by him, never to forsake him—to follow him through fire and water, through floods and flames; to take up their cross, however heavy, and however grievous, and thus to cleave to him, through good report and bad report—in life and death. Surely they who come to Christ after this fashion, must have learned a lesson so sublime, in another school than that of nature and human reason. Certainly they have; and that school is none else than the school of Christ.

II. Objects which are to be loved less than Christ.

First; father and mother. These relations bring to our remembrance the most admirable feelings, emotions, and affections, that can shed lustre upon our species. Consider the privations to which they willingly submit, the sufferings they readily undergo for the sake of their offspring, and then see how much they deserve the love of their children. But after all, they have never done for their offspring what Christ has done for sinners, and therefore we ought to love them less than Christ.

Secondly; husband and wife. Great are the claims of a wise woman, and great the honor conferred upon her in the sacred page: “A prudent wife is from the Lord. Her price is above rubies; she will do her husband good, and not evil, all the days of her life.” On the other hand, great are the benefits which are derived from a husband who fears the Lord, and discovers that affection to the partner of his days, which bears some resemblance to the love Christ shows to the church. Powerful are

the reciprocal claims which these happy and honored individuals have on each other's regard; but Oh, look to the excellence and love of Christ, and then acknowledge that he is worthy to be loved more than them all.

Thirdly; children. Great is the ardor of that affection which parents show to their offspring. Many have found it difficult to confine it within proper limits, while others have carried it to the sinful lengths of idolatrous adulation. Let parents remember when they feel within them the powerful workings of parental affection, that there is One who deserves a place in their heart still more pre-eminent, namely, the "Child born, and the Son given."

Fourthly; brethren and sisters. Close indeed are those ties by which brethren and sisters are united together. Descended from the same parents, they lay in the same womb, hung at the same breast, were nourished at the same table, and enjoyed each others fellowship, while they passed along the flowery vale of animating childhood. The recollection of such ties cannot fail to enkindle in the bosom the most powerful risings of affection. There is a Brother whom we are required to love more than them all. And who is he? He is Christ, the Brother born for adversity; he is the friend that sticketh closer than any brother, whose affection lives when the love of every earthly connexion dies.

Fifthly; life. So valuable is natural life, that we esteem all the collected honors, and pleasures, and treasures of the world, nothing but vanity, when brought in competition with it. Much as we love, and much as we ought to love our life, we must not bring our life into competition with Him, who loved us so much that he laid down his life to procure on our behalf a life immortal, to be enjoyed beyond the grave.

III. Christ is worthy of more love than all those objects which are dearest to our hearts.

First; there is emptiness in all earthly

enjoyments. There is an emptiness of nature. They do not suit the spiritual and immortal nature of the soul. There is an emptiness of extent, and therefore cannot fill the boundless desires of the soul. God never designed them to be otherwise; and it is the greatest folly for men ever to expect to find them different to what they are; for men ever to expect from them what they cannot bestow. There is an inscription written on them all, and revolving centuries have not been able to efface the lines, "vanity of vanities, all is vanity!"

Secondly; Christ, therefore, deserved to be loved in preference to all, because he is infinitely suitable to the soul. What every thing beside is not, he is. What all the world cannot give, he can bestow. The conscience needs peace. He alone can pacify its tumultuous agitation, by pointing to his righteousness, and showing that God is reconciling a guilty world to himself. The understanding needs light. He alone can dispel the dark clouds, and fill the soul with beams of heavenly light. The maladies of the heart require the aid of a skilful physician. He alone has skill to understand these maladies, and power to remove them. Great is the weakness of the soul, numerous the enemies with which it has to contend, formidable the obstacles which constantly oppose its progress in its journey to the heavenly world, it therefore requires an Almighty arm to lead and defend. None has that arm but Christ. Man is formed with desires boundless as immensity, exhibiting in our nature an inexplicable mystery, infinite dwelling in finite. How true that nothing on earth—that all on earth can never satisfy these desires. They were made by God for himself, and none but Christ can impart to them the enjoyment after which they evidently aspire.

REFLECTION.

Oh, how worthy Christ is of being beloved! Love him, ye aged, and while you feel that by decaying strength you are hastening to the grave, He will be the

strength of your heart, and your portion for ever. Oh, love him, ye who are young! May your youthful hearts burn with love to him! May the Holy Spirit enkindle in your soul that heavenly flame which will render you the ornaments of religion, and prove the harbinger of heaven! Amen.

ONE HUNDRED AND NINETEENTH PSALM.

This song is the anatomy of the real christian's heart: 'tis the finest piece of experimental divinity that ever was written: it lays open the various heavenly emotions, passions, and tastes of the believer's soul towards the word of God; and is most richly adapted to our daily use, to assist us in meditation, and in self-examination into our heart and frame towards God and Christ. I cannot wish, my dear reader, a greater happiness, that he may feel every hour the same high relish for the Scriptures of God, which the psalmist felt and tasted in all the course of years which he spent in penning that admirable psalm.—*Ryland.*

ANECDOTE.—An intimate friend of Mrs. H. More having often observed that illustrious lady's peculiarity in preserving her seals, of which, from the number of her correspondents, it may easily be imagined she received a great number, one day asked her reason for what appeared, in her eyes, foolishness and weakness. She smiled, and produced a large bag, filled with seals; the different colors placed in different partitions of the bag. She stated that she had long been in the habit of destroying her seals; but, some years before, a poor woman, who lived opposite her residence, called to beg for alms; and, wishing to procure something permanent, she had, since that period, never destroyed a seal, but had given them to the poor woman, who melted them and now sold them for a considerable profit. If such was the conduct of Mrs. More, undoubtedly one of the greatest

females her country has ever produced, how can we account for the conduct of others who live in disregard of their fellow-creatures, than by concluding that the Christian spirit which she so eminently manifested in her whole conduct through life, is wanting in their experience. Let others go and do likewise.

ADDRESS TO TIME.

BY J. BETHUNE.

Gray monarch of decay!
Stern conqueror of kings!
Beneath whose all unbounded sway
The mightiest nations melt away,
And are forgotten things!
Oh, spare but one poor gift to me,
And I resign the rest to thee!

If aught of manly grace,
Or youthful blood be mine,
Take from thy subject's form and face,
Each faintly marked and fading trace.
Stern spoiler they are thine;
But dip not thy relentless dart,
In the deep fountain of my heart!

Take health, as thou before
Hast taken from my frame;
Take all the little treasured store,
Which memory holds of hard earned lore,
For these are thine to claim;
But leave me still the power to scan
Kindly the woes of suffering man!

If tyranny must sting
My soul to sternness here,
And from my heart, by torture, wring
Those gentle sympathies which spring
Where man to man is dear;
Then bait me with the sons of pride—
By them be all thy firmness tried!

But ne'er by guile or wo,
That tender organ tear,
Which o'er the weak—the fall'n—the low,
Vibrates with sympathetic glow—
Those tender springlets spare;
And if denied the means to heal,
Still let me have the power to feel!

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CHURCH ARCHITECTURE.

We propose to say a few things on this subject, and shall proceed at once to our theme. Let us consider the power and universality of mental taste in man, the means of its culture, and the relation it bears to high religious excellence.

The spiritual faculty by which we perceive right and wrong, is conscience, or the moral sense. The faculty by which we perceive beauty and deformity, is taste, a power of the mind which takes its name from a well known physical capacity. Now, both of these attributes of the human soul are born with us, and in a greater or less degree their power is latent in every breast. It is the office of beauty and sublimity, truth and holiness, to awaken and elicit their exercise. By the wisdom man is endowed with, all creatures are subjected to his dominion, and by his affections he is enabled to perform all the sweet charities of life. Governed by the law of love, and guided by an enlightened conscience, he is made to prefer the interests of others to his own, to distinguish the beautiful and good, and not only to trace the Creator in all his works, but he may offer to his God the homage of a refined intellect and sanctified heart.

The benevolence of the Creator is strikingly indicated, by the fact that we are endowed with faculties of knowing and of loving, and that these are made capable

of mutually invigorating each other. The refined perception of beauty creates intelligence. As it is the effect, so is it the cause, of graceful and impassioned reflection. The cuticle of the roughest nature is not insensible to the humanizing influence of lovely forms. Burke has happily expressed this sentiment:

“There are some men formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be awake during the whole course of their lives. Upon such persons, the most striking objects make but a faint and obscure impression. There are others so continually in the agitation of gross and merely sensual pleasures, or so occupied in the low drudgery of avarice, or so heated in the chase of honors and distinction, that their minds, which had been used continually to the storms of these violent and tempestuous passions, can hardly be put in motion by the delicate and refined play of the imagination. These men, though from a different cause, become as stupid and insensible as the former; but whenever either of these happen to be struck with any natural elegance or greatness, or with these qualities in any work of art, they are moved upon the same principle.”

This universality of effect results from an universal cause, existing everywhere in mind, in the latent principles of mental taste. The power of this faculty of the soul is well described by Cowper:

"Her's is the spacious arch, the shapely spire,
The painter's pencil, and the poet's lyre;
From her the canvass borrows light and shade,
And verse, more lasting, hues that never fade.
She guides the finger o'er the dancing keys,
Gives difficulty all the grace of ease,
And pours a torrent of sweet notes around,
Fast as the thirsting ear can drink the sound."

Our second topic relates to the cultivation of this potent and universal attribute of mankind. That taste is as much an essential part of our moral nature, as eyes and hands are parts of our material selves, is evident; and it is also manifest that, like these, it is capable of a high degree of accuracy and improvement.—That the feeling for the elegant and impressive is natural, may be inferred from all nature's works, which are everywhere sublime or beautiful, and as full of ennobling splendors when contemplated in union, as they are graceful and pleasing when viewed apart.

The principles which govern the fine arts, refine the primitive emotions of mankind, and augment intellectual power. They tend legitimately to inflame devotion, as well as add charms to social joys. Our organic pleasures are first developed, and in proportion as these are made pure by culture, the higher bliss of intellectual exercise will succeed without exhaustion or satiety. He who obtains the earliest and strongest relish for beauty in nature and art, will make the earliest discovery of that unfathomed fount of happiness which is opened in every breast where purity and piety are found.

Buildings that are tasteful and grand, give a pleasure which we should seek elsewhere in vain. As the colossal works of man, the gigantic mass of which is invested with a beautiful and intelligent form, they stand midway between the enormous features of nature, and the mere offspring of human fancy, at once combining the advantage and charms of both. Grecian architecture imbodifies the purest sensuous beauty, the most fascinating

material symbol of thought, which never oversteps the limits of perfect propriety and grace. What majesty and power were "pillared" in the most magnificent edifice of classical antiquity! And though the ruthless hand of man, more destructive than time itself, long since laid low the Parthenon, leaving only the shattered colonnades on the high terrace of its former glory; yet it is rising with renovated charms on other shores, verifying the maxim of taste, that

"A thing of beauty is a joy for ever!"

God in mercy has vouchsafed to the humble and studious, all the vast resources of nature, art, and religion, that in each domain of elegance and power, we may cull and combine those influences which tend to awaken lofty and good sentiments, which qualify the rough outline of character by beautifying and harmonizing the undisciplined elements of the soul. It is thus that we increase and heighten all our pleasures, by awakening emotions and reflections which do not exist in an uncultivated state.

We now proceed to consider more fully our third topic—the relation which a cultivated taste bears to high religious excellence. Mental taste, and that higher faculty, the moral sense, go hand in hand in their progress towards maturity. They are both aided by the same kind of culture. To a cultivated taste, as to an enlightened conscience, perfection furnishes a delight for its own sake, independent of the material in which it is manifested, or the benefits it immediately confers. In proportion as man rises above grovelling pleasure, he perceives that what is most real is most beautiful, and that by the contemplation of elevated objects, he is taught and exalted. The spirit of magnanimity is promoted by admiration and a holy enthusiasm, for it habitually looks upward towards what is essentially excellent. This strong tendency of the human heart to revere transcendent worth, is the

source of loyalty and adoration. When it is nourished only by the natural ardor of the mind, its result is poetry, and its creative power is genius; but when the heart is purified by grace divine, its flame is love immortal, and its aspirations blend with the devotions of spirits in bliss. It is a divine pleasure to admire, and in the exercise of this faculty, we appropriate to ourselves something of the excellence we honor and emulate in others. The sentiment of the beautiful is eminently pure: it is moral, and one of the noblest branches of the sensibility of the soul.—This taste for the good, the beautiful, and the sublime of nature and art, affords an infinite variety of pursuits, admirably adapted to all the diversified dispositions of mankind. All the higher arts of design are eminently chaste. The accident of their perversion to sinful purposes, leads to degrading effects upon those only, who, like other reptiles, find, if possible, and feed on poisons in the midst of flowers, and to whom a vestal even would be impure. These are the unhappy persons to whom nature presents herself, not as a quiet and glorious temple full of Deity, but as a noisy and voluptuous banqueting-hall.

Nature is sometimes admired as the unwritten revelation of God. But this is the lowest step in the high-way to holiness. In art, excellence is personified; in morality and religion, it is realized. We are creatures of assimilation. One cannot dwell habitually in the presence of extraordinary merit, without being made better by its influence. Good models present to the understanding the clearest definition of excellence, the best means for its attainment, and through the excitement of a happy sympathy, they convey to the heart the sublime sentiments they create.

Pride and envy, two disgustful passions, find in our depraved constitution no enemy more formidable than a delicate and discerning taste. He who possesses this virtue in the highest degree, will, in all

probability, be the first to participate of higher qualities to a corresponding extent. Faults and failings are to him no less obvious; but these he avoids or removes out of sight, because they give him pain.—On the contrary, a man void of taste, upon whom even striking beauties make but a faint impression, indulges pride or envy without control, and loves to brood over errors and outrageous faults.

The social affections are by this means invigorated as much as the heart is improved. The cultivation of taste heightens our feeling of pain and pleasure; and, of course, the increased acuteness of our sympathetic emotions will necessarily be productive of mutual good will and esteem. In fine, the cultivation of a just relish for what is beautiful, just, refined, and ornamental, is a strong incentive to duty, and will be found to be an excellent preparative for the same keen relish for all the more exalted adornments that can ever belong to the spiritual destiny of man.

These are some of the reasons why we would throw all innocent and ennobling attractions around the altar and worship of our God. It is not that Thomas U. Walter, Christopher Wren, or Michael Angelo, could build him an habitation any way more worthy of his presence, than the humblest cottage on the bleakest desert: but because that the warmest emotions, the richest treasure, and the mightiest talents should contribute in erecting and adorning the patrimonial palace of every class of men—for such is, or ought to be, the church of Christ thrown open to all mankind.

In a temple of worship, properly built, there is a power which, in the inarticulate majesty of symmetrical art, speaks with thrilling eloquence to the soul, and in reverent silence often fastens attention more fascinating than the organ-swell or preacher's voice. "Like minister, like people," is a maxim long since deemed valid; and we think that "like house like congregation," will be found to express an equal

amount of truth. Admiration is contagious, and he who has been won to admire in the place of worship, will almost always return with others to be impressed like himself beneath the higher and holier influence of eternal truth.

Bible critics do not greatly esteem the memory of that rocket-maker at Alcala, who wrought up the Greek manuscript of the Complutensian polyglott into cartridges for his fire-works. The barbarism is not much milder which scorns to blend the beauty of art with the sublimities of religion, simply because superstition has sometimes honored adventitious decorations more than the ineffable Creator. We believe, however, that the humblest theologian need sacrifice nothing of his spirituality by the graceful alliance of his doctrines with what is humane and magnanimous in sentiment, or delicate and refined in taste. Samson wielding a jaw bone, may be a good model among Philistines, but we reckon that Apollos would win more on the hearts of common men.

Religion has in all ages inspired the noblest thoughts, and executed the grandest works. It was this that prompted men to erect temples and public places of worship, not only that they might, by the magnificence of the edifice, invite the Deity to reside therein, but that such stupendous works might open the mind to vast conceptions, and fit it to converse with the divinity of the place. Every thing that is majestic impresses reverence on the mind of the beholder, and with awe and grandeur swells the natural greatness of the soul. The sentiment of adoration called forth the magnificent temples of Greece, where, by a striking conception of that wonderful, but in many respects misguided people, the tomb became the altar, and ever retained its shape. But, as Schiller has said,

“The intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty, and the majesty,

That had their haunts in dale, or piny mountains,

Or forest, by slow stream, or pebbly spring,
Or chasms, and watery depths—all these
have vanished;

They live no longer in the faith of reason.”

A purer faith succeeded the ancient mythologies. The religion of the middle or romantic age, was far different in its origin and aspirations. The wonderful story of Christ's advent, sufferings, death and resurrection; the heroism of apostolic faith; the triumphs of christian enterprise; the certainty of a future life; and the glorious immortality destined for the brave and good; filled the hearts and imaginations of men, till time faded into insignificance, and eternity burst rapturously on their view. In harmony with the cultivated taste of that age, arose that style of church architecture, pre-eminently christian, whose lofty vaults and pointed arches, clustered pillars and graceful ornaments of leaves and flowers, rise profusely around where martyrs and mailed warriors slumber on their tombs with closed hands and adoring aspect; while from crypt to choir and from choir to far-off airy domes, angels, archangels, and triumphant saints, on free wing mount even to the sublime pinnacles above, and join in the “sevenfold chorus of hallelujahs and harping symphonies,” to the King of kings.

We do not expect that a cathedral, or Grecian temple is to be erected by every congregation in our land. But it is our most positive belief that edifices built in good taste are enduring blessings to the public mind, and that any given amount of money may be employed under the moulding influence of good taste, as well as otherwise. Let us not be content to live in ceiled houses and build God a barn. The classic orders are adapted to different degrees of expenditure—the plain and substantial Doric, the chaste and beautiful Ionic, or the florid and magnificent Corinthian. One thousand dollars,

or one hundred thousand, can just as easily be imbodyed in tasteful and convenient shapes, as in those architectural abortions which so strongly tend to make barbarians of us all. The Gothic style is doubtless most appropriate for religious uses, to those who have abundant means. But in ordinary circumstances, we should do well to remember Sir Philip Sidney's advice, and secure "a house built of fair and strong stone; not affecting so much any extraordinary kind of fineness, as an honorable representing of a firm stateliness; all more lasting than beautiful, but that the consideration of the exceeding lastingness makes the eye believe it is exceeding beautiful."

Allow religion to appear respectable, and it will be respected. Let our houses of worship be as comfortable and attractive as prudence and piety permit. The most uncouth mortal will instinctively act the man of refinement in the charmed presence of excellence. Let appropriate music speak her magic tones, and from the altar of instruction and expostulation, let genius and talent go kindling up to heaven with the holy flames of intelligent zeal. Let art touch the sensibilities and fix the mind intently on the scene, and then let the eloquence of truth and compassion open her sources of tremendous power full on the hushed throng, and you will everywhere see sin like her own Felix, trembling, and shouting saints and angels shall tell that God is glorified.

ELM.

Great minds have their peculiar empire, their renown, their dignity, their conquests. They need not the sensual splendors of this world, between which, and the things that they seek, there is little similarity. It is the mind, and not the eye which appreciates their excellence; but then this satisfies them, for a conviction of the mind will have a corresponding influence upon the heart.

BIOGRAPHICAL SKETCH,

OF THE LATE REV. THOMAS USTICK, OF PHILADELPHIA.

[BY REV. A. D. GILLETTE.]

THE REV. THOMAS USTICK, A. M., formerly pastor of the First Baptist church in the city of Philadelphia, was born in the city of N. York, August 30th, 1753.

His grandfather, THOMAS USTICK, was a native of Cornwall, England, who came to this country in early life, and purchased a tract of land near Schooley's mountain, N. Jersey, known by the name of Copper Mines. Mr. Ustick commenced mining in that ore; not succeeding well, he retired with his family to the city of New-York, where, on the 11th of October, 1738, he died at the early age of 34, and was buried in the grave yard of Trinity Church, leaving a widow and four children, whose names were STEPHEN, WILLIAM, HENRY, and ELIZABETH.

Descendants of each of these except Henry, are now living. Two of the grandsons of Wm. Ustick are H. U. ONDERDONK, Bishop of the Episcopal Church in New-York, and B. T. ONDERDONK, Bishop of the Episcopal Church in Pennsylvania. Stephen, the eldest son of Thomas Ustick, and father of the subject of this memoir, was a respectable architect in New-York, and with the other members of the family belonged to the Episcopal church. He married June 30th, 1752, Miss Jane Ruland, sister to the Rev. Luke Ruland, many years pastor of the Baptist church Pachogue, Long Island. Miss Ruland was a member of the Baptist church; her parents emigrated from Holland early in the last century; her family were originally French Protestants, who fled to Holland during the bloody persecution connected with the history of St. Bartholemew's, when the Papists butchered so many thousands of innocent Protestant Christians. Stephen Ustick died at Port Au Prince.

Thomas was early placed under the care and in the family of his uncle, Wm. Ustick, hardware dealer in N. Y. He remained employed in his business, until he was thirteen years of age. While with his uncle, young Ustick formed several acquaintances in families belonging to the First Baptist church, of which the REV. JOHN GANO was then pastor. With these people he constantly attended a weekly prayer-meeting, where it is believed his first deep-seated religious impressions were received. The pious band with whom this youth assembled, observed his consistent and serious conduct, and asked him on one occasion, to lead them in prayer; after hesitating for a few moments, he resolved to comply, and in doing so he ever after believed that lasting and permanent impressions were made on his mind, as to the sinfulness of his heart and his need of forgiveness.

From this time he felt himself devoted to the pursuits of piety; his convictions grew more thorough—his attendance on the ministry of the Rev. Mr. Gano was unremitting, and soon in the exercise of fervent prayer and hope, he was led to rejoice in the love of the Saviour, and resolved to obey all his commandments.

From this time he was zealously affected in a good cause—being fully convinced that baptism was a privilege to which believers only were entitled, and hoping he was one, he offered himself through the pastor to the church, by giving them an account of his religious exercises; he was cordially accepted, and when a little more than thirteen years of age, was baptized on a profession of his faith, by the Rev. John Gano.

At the baptism, Mr. Gano, in reading the hymn to be sung on that solemn occasion, so changed it that it read

“His honor is engaged to save
The *youngest* of his sheep.”

Young Ustick, leaning on his venerable pastor's arm, and looking up to his face,

with all the deep solicitude of a son and a young child of love, asked him, My father, why did you not read the word as it is,

“The *meanest* of his sheep,”

for truly so I am.

In renouncing the Episcopal peculiarities, in which his parents had reared him, and to which his ancestors for many generations had been attached, our *young* convert was strongly remonstrated with. His uncle, in whose family was his only home, was especially severe with him for the religious steps he had felt it his duty to take, so much so, that he made arrangements for confining him to his chamber, during the day on which he was baptized. Our young christian hero, learning that such was the design, escaped too early for it to be executed. “This,” says a relative who knew, “was his only act of disobedience to an uncle who tenderly loved him, and to his latest hour spoke of him in terms the most endearing and respectful.”

Our young disciple felt in his earliest religious emotions, an intense desire to qualify himself to discharge what he considered man's highest honor and responsibility—his evident duty; to make salvation known by preaching the gospel to his fellow men. After a prayerful study of this subject, arrangements were accordingly made—he was admitted a student in the Academy at Warren, Rhode Island, of which the Rev. James Manning was then principal. Soon this Academy was incorporated as Rhode Island College, and is now Brown University, at Providence, (R. I.); Dr. Wayland, president.

On the removal of this College to Providence, Mr., afterwards Dr. MANNING, became its president, young Ustick continuing within its halls. During their lifetime, an intimacy and affection existed between president and pupil, as is to be seen by letters in the Ustick family, creditable to the social and religious charac-

ters of both these eminent servants of the most high God.

Young Ustick graduated in the year 1771, aged 18 years. In 1772 he married Miss Hannah, youngest daughter of Mr. John Whitier, bell-founder of Fairfield, Connecticut, the same family from whence the gifted poet of the name had the honor to arise. Thirteen children were the pledge which a bountiful Providence was pleased to give, as a proof his acceptance of the mutual love and early union in marriage of this devoted young couple.—Most of these children reached mature years and became professors of a holy religion—a few of whom still live, ornaments to their family, an honor to their sainted parents, useful in society, and valuable members of the church of Christ.

In 1774, our graduate received the well-earned degree of Master of Arts, and by the church in N. Y. was licensed to preach the glorious gospel of the blessed God. For a time succeeding his graduation and marriage, he taught a highly respectable school in the city of New-York, devoting his talents chiefly to lessons in Greek, Latin, and the higher mathematical studies, adapted to fit boys for college, professional life, or various other callings.

In 1775, apprehensions were entertained that the city would be taken, and occupied by the British troops. Mr. Ustick retired with his family to Fairfield, Conn., and spent some time with his wife's relations, residing there. We soon again find him supplying the church at Stamford, Conn. On leaving this church, they gave him a letter, certifying that "his conduct was in character with his calling, and that he had given such general satisfaction in his public labors, as proved the Apostle's declaration, who, after saying Christ had ascended on high, added 'and hath given gifts unto men.'"

In 1776, by invitation from the church in Ashford, he removed to that place, and took upon him the care of that people, where, and in the surrounding region,

which he supplied with the gospel, he was the instrument of bringing many sinners to the knowledge of the truth.

In 1777, Mr. Ustick was solemnly set apart to the work of preaching the gospel and administering its ordinances by Apostolic ordination. The presbytery who imposed ordaining hands on him, were his revered president, James Manning, D. D., Rev. Job Seamans, of Attleboro', and Rev. Wm. Williams, of Wrentham. In 1779, Mr. Ustick removed to Grafton, Mass., where he discharged the duties of his office with fidelity and success, for the space of three years.

Mr. Ustick's removal to Philadelphia began to be contemplated in Oct. 1781.—Dr. Manning was at that time on a visit to this place, and finding the church destitute, cordially recommended to them, as a young man every way calculated to be useful, his friend and pupil. Mr. Ustick soon received an invitation from the church to visit them with a view of becoming their pastor. He spent the winter with them, and on receiving a unanimous and pressing call so to do, he left Grafton, and removed to this city, where he resided and preached the gospel for 21 years.—The period of Mr. Ustick's settlement with this church, was one of peculiar difficulty. ELHANAN WINCHESTER, his predecessor in the pastoral office, adopted the sentiments of universal restoration, and the final salvation of all men, irrespective of piety towards God and faith in Jesus Christ; he preached these doctrines, and being an eloquent speaker, and a man of unexceptionable morals, he captivated with his sentiments, and drew off by his influence, a great number of the church, who established another congregation in Lombard-st. A suit at law ensued—after a partial investigation, and through the benign agency of the Rev. Dr. Rogers, the evangelical members were confirmed in the right of possessing their meeting house. In consequence of these sore trials through which they passed, their members were few and their ability small.

Mr. Ustick devoted himself untiringly to the interests of the church, in the conscientious discharge of his ministerial duties. The prosperity of his people lay upon his heart, and the history of his protracted pastoral labor with them, was characterized by all that success which a sanguine heart could reasonably desire. Mr. Ustick cultivated the most affectionate and friendly intercourse which a minister of Jesus could desire to enjoy with his flock. He was a promoter of peace, and if not a son of thunder, he was of consolation. If alienation took effect between brethren, he was the means of subduing it. If it was manifested by any towards himself, from a supposed offence being given—conscious of never designing it, he either bore it meekly or lived the offender into love with him. His naturally quiet and sensitive spirit was so well regulated by humility and prudence, that it commended his piety, and won all hearts to his conciliatory and Christ-like deportment. The widow and the fatherless, the poor and afflicted, were the objects of his sympathy, and not seldom was he found consoling such with the promises of the gospel—commending to them the skill and balm of the great Physician, the God of the widow, the Father of the fatherless, and the Comforter of such as mourn. Mr. Ustick received the confidence of all who knew him, in an eminent degree; and besides his numerous correspondents—the most influential men of our own country—he left behind him letters from RIPPON, RYLAND, FULLER, SUTCLIFF, BEDDOME, &c., men of whom not only England, but the christian world feel they are not worthy.

Mr. Ustick had many and great trials in Philadelphia; amidst all of which he trusted in his Saviour, and was sustained. In 1793, the yellow fever raged in the city with a malignity that appalled the bravest of men. Multitudes fled into the country, among whom were many of his dear people, some of whom never returned.

Death removed a number who tarried in the city. WM. WATTS, Esq., of Bucks Co., made ready a house which he offered his friend and revered brother Ustick, as an asylum for himself and his; but his eldest daughter, being attacked, and the children indisposed to a separation from her, he concluded to decline the hospitable offer, and abide the issue with his loved ones at home. Thus resolved, he confidently committed all to the direction and care of Jehovah, who controls the pestilence, and rides upon the storm; and devoted his time to the work of consolation among the sick and dying; where, side by side with that *great and good man*, Dr. BENJAMIN RUSH, he administered spiritual health to thousands ready to perish. Surely "the memory of the just is blessed." Surrounded as he was with disease, desolation and death, the Almighty overshadowed him with his protecting wing, and spared his life and abilities for future usefulness, and graciously carried in safety through violent attacks of the fever, several of his beloved children, some of whom yet live to praise him.

Mr. Ustick was an ardent friend to civil and religious liberty; and during his residence in New-England—the scenes of many tragedies enacted by the war of the revolution, and of great excitement upon national policy, he took a decided stand, and maintained an active participation in all that he regarded important to the well-being of his young beloved country. He opposed, as unjust, the taxing of all other christians for the support of the congregationalists; arguing that it was in vain to shed our blood to rid ourselves of *foreign* oppression, and then submit to oppression at home. In accordance with the spirit and custom of many of our best pastors of those times, Mr. Ustick frequented town meetings, and publicly advocated his views of civil liberty and religious equality, as the right of all who professed themselves christians; his pen also contributed masterly articles on these

great subjects, through the newspaper then published by Noah Thomas, at Worcester, Mass.

When our freedom was won, and our rights acknowledged, he religiously devoted his entire time and talents, to the work of preaching and teaching the gospel of his master Jesus; and never afterwards interfered with partisan politics, but fostered and advocated every means calculated to promote a knowledge of the arts and sciences, and the general welfare of the great human family.

Mr. Ustick was above the middle size. slightly corpulent; his features were prominent and full, dark complexion, with black eyes; his whole countenance was indicative of penetration, agreeableness, and candor. As the result of mental culture and intercourse with the best of society, and we would add, the influence of the inwrought principles of a refining gospel, his manners were affable, polite and dignified. In the domestic circle, in social life, and in the church, his example was worthy of imitation.

Mr. Ustick's discourses were original in manner and matter; they were delivered with animation, agreeableness, and pathos; they were a happy union of the doctrinal, practical and experimental; and in general, they were the result of careful study, and written preparation. Not unfrequently, however, from a sudden impression, he would change the subject, as the following shows: On entering the pulpit one warm Lord's day morning, he found a large fan which a kind sister had carefully placed there for his use; he performed the devotional services with great fervor and effect, and on arising to preach, he stretched forth his hand in which he held out the present before the eyes of all, and repeated as his text, "Whose fan is in his hand," &c. The attention of the audience was secured; he preached with such freedom and ability, that it was generally believed both saints and sinners were profited.

Mr. Ustick's sentiments implied salva-

tion by the free unmerited love of God, through faith in Christ; the sinner dependent on his blood and righteousness. The influence of the Spirit in applying the word to the heart, in effecting conversion. These themes, as much as in him lay, he was ready and glad to preach to every creature. During his ministry in Philadelphia, the recent war, the pestilence, the infection of universalism by which many were ruined, the unmasked avowal on the part of multitudes, of infidel principles, imbibed from the gallant French officers, who contributed so gloriously to the emancipation of our country from the yoke of British aggression, and his personal trials, were great impediments to his usefulness; nevertheless the church grew in numbers and efficiency, and several churches were formed in the vicinity during his life time, among whom are those of Roxboro' and Budd-st. He established and frequented prayer meetings in various sections of the city. His exhortations and preaching were like bread cast upon the waters, many who professed religion after his decease, referring to his ministry as being sealed to their conversion, and to him as their spiritual father. His soul ardently desired the prosperity of Messiah's kingdom. He was a faithful herald of the cross of Christ; his praise was in all the churches. His first sermon was from "The law is our schoolmaster to bring us to Christ;" his last from "Follow peace with all men, and holiness, without which no man shall see the Lord."

In 1801, a pulmonary complaint fastened upon him, and a gradual decline of health and strength ensued. In 1802, an epidemic fever prevailed in the city, the fifth contagion during his residence here. He removed his family to Burlington, N. J., and although quite feeble, he occasionally officiated for Dr. Staughton, then pastor in that city. His last sermon to that people was from Paul's benediction, "The grace of our Lord Jesus Christ be with you all, amen," selected under the conviction that he should preach to them

no more. The closing scene was indeed near; from that time disease made rapid progress, and in March confined him entirely to his room. During this time, the gospel which he had preached to others, was his support, his consolation and joy. On Lord's-day, being visited by several brethren, he proposed prayer, and the singing of the hymn

"Firm as the earth thy Gospel stands."

The same was sung at his baptism. The night before he closed his earthly career, as he grew rapidly worse, sensible of his approaching change, he said to his son who stood near, "The Lord is my shield and buckler." He sat in an easy chair, the partner of all his joys and sorrows by his side, with whom he conversed freely, until Monday the 18th of April, 1803, about 10 o'clock, A. M., he sweetly fell asleep in Jesus—

"That blessed sleep,
From which none ever wake to weep,"

and was gathered to his fathers, aged about 50 years. An appropriate discourse from, "Our friend Lazarus sleepeth," was delivered at his funeral by the Rev. Dr. ROGERS, to an audience very large, composed of clergymen of the various denominations, and citizens generally, among whom he lived in habits of friendly intercourse, and by all of whom he was greatly esteemed.

Thus one of the fathers in our ancient Israel, ran and finished his course, having kept the faith, and no doubt, he has been, lo! these forty years in possession of the crown of glory which fadeth not away.

Mr. Ustick's remains were interred in the grave yard in the rear of the First Baptist Church in this city; over them lies a marble tablet about seven feet long, and two wide, on which is the following inscription:—

In Memory of

THE REV. THOMAS USTICK, A. M.

A graduate of Rhode Island College,
who fell asleep in Jesus

April 18th, 1803,

In the Fiftieth year of his age.

Who was upwards of twenty years
Minister of the Baptist Church of
Philadelphia.

Nor death nor hell shall e'er remove,
Christ's favorites from his breast,
On the dear bosom of his love
They must for ever rest.

Philadelphia, 1844.

RELICS OF THE OLDEN TIME.

PHILADELPHIA, Jan. 22d, 1844.

Editors of the Memorial:

Respected brethren, members of the family of the Rev. Thomas Ustick, A. M., many years pastor of the First Baptist church in this city, have kindly placed at my disposal a number of letters, written to their venerated father, by the good and great men of a former century. Some of these christian epistles are of inestimable worth. As a specimen, I select for your pages the following, from JOHN RIPPON, D. D. Yours truly, A. D. G.

London, Aug. 18th, 1786.

MY REV. AND DEAR BROTHER:

I have long wished by some means or other to bring the brethren in America and England better acquainted with each other, and finding that it was likely to be agreeable to you, I have at length proposed to several of the senior and most active ministers in our association, the interchange of associational letters. The proposal has met universal approbation here, and you will find in the package a few letters from each of the three Associations, which the brethren are happy in sending, and hope the step may be followed with

such an acquaintance as may terminate in the mutual advantage of the churches on each side of the Atlantic. Should we live till next year, you will receive a greater number, on intimating that such a communication is agreeable. I should be glad to receive at least *fifty* letters from each of your associations, early in the spring, that there might be time to send them free of expense, to our associations, which generally meet in the Whitsun-week.

Your account of the success of the dear brethren Gano, Wilson, and others, is good news from a far country, and has been like cold water to a thirsty soul. I am mistaken if you will not be pleased with an account of some of our churches. There have been greater additions in the western churches than ever were known before.—O may the kingdom of Christ come all over the globe.

I have been at some of our associations in England, which have reminded me of the day of pentecost. Ministers and people seem to have lighted their torches at the Sun of Righteousness, and they have returned home like giants refreshed with new wine. What pleasure would it afford me to be at an *American* association, where a spirit of prayer and praise reigned, and when the shout of a king, (not Louis, of France, nor George of England, but Jesus of Nazareth,) was among you. How often have I longed to see Dr. Stillman, Dr. Manning—Gano, S. Jones, D. Wilson, &c., &c. I think this would be one of the greatest gratifications I could have this side of glory—but this high felicity I am never likely to enjoy. Yet "*we shall all meet,*" not at Boston, nor New-York, nor Providence, nor Philadelphia, but on Mount Zion. Manning, Stillman, Jones, Rogers, Morgan, Gano, Wilson, Hart, Ustick, with other dear brethren, there shall all meet. And is this Heaven, and am *I* there? I, the chief of sinners there? I, less than the least of all saints, there? There is Manning and Stillman: welcome to glory! brother

welcome to glory! Rather, JESUS is there. Yes, we shall all meet: not as you will meet at Philadelphia, but we shall all meet and never, *never* part. O what an association will that be! an association of universal harmony, and of everlasting happiness. Don't you long for it, my dear brother Ustick? I feel a pleasure this moment in the anticipation of it, not to be described by pen, even if it were dipped in the ocean of celestial happiness, which flows from the throne of God and the Lamb. Methinks I am now upon Mount Zion—not one of the chosen family wanting—the top stone is put into the building. Hark! the celestial band strike up: the joy, the shout, the harmony flies over the everlasting hills. Christ is the Alpha and Omega of the song—the brilliant myriads of intelligences lead the choir: "Worthy is the Lamb that died," they say, "to be exalted thus." The noble army of martyrs complete the triumph, "Worthy the Lamb, our lips reply, for he was slain for us." But I must come down from the mount of songs above, to describe the songs which I have lately been preparing for the church below."

Dr. Rippon goes on with a full account of the origin, plan, and arrangement of his hymn-book, giving the authors of all the originals, and an account of all their abilities to assist him in this valuable undertaking. He gives in manuscript three, "such as may be proper to sing in an association or meeting of ministers." The first he gives is the 1199th of W. and R. Selection, by Dr. Stennet. The second is 1142d, "For a meeting of Ministers, or ministers abounding in the work of the Lord," by B. Francis, author of *Conflagration*, a poem. The third is 1056, by B. Francis, "For a Church." "This hymn was first sung at the opening of a place of worship after it had been enlarged the third time. God is answering the prayers of it. O that he may grant all the benedictions in it to the church at Philadelphia. Amen, amen. If Dr. Manning is at the association, communicate

the contents of this to him, and thank him. Pray for me. O that you may have a joyful pentecost.

Affectionately, very affectionately,

Yours in our dearest Redeemer,

J. RIPPON.

We extract the following from a letter dated

FEB. 13th, 1788.

My Dear Friends:—You cannot tell how much I have felt on account of dear Mr. Ustick's affliction. I have often hoped to hear of his recovery—not knowing how he is, I write that this may come to Mrs. Ustick at least. If he be alive and well, I hope he will receive my *tenderest* love, and if he be not, I hope Mrs. U. will receive my christian *sympathy*—of it, she may be assured. If brother U. is gone over the river never to return, I will show my respect to his dear family, in every way I am able. I pray that this visitation in your family may be sanctified to Mrs. Ustick's soul—to the children, (I hear there are no less than eight) and to the church. Within four months, we have lost two of the ablest Baptist ministers in this country, of their age, Mr. Hopkins, of London, Mr. David, of Norwich, neither of them 38 years of age. This is composed not knowing circumstances;* I know not how to write. Let me subscribe myself

Your very affectionate friend,

JOHN RIPPON.

LONDON, Oct. 15, 1795.

Rev. and Dear Sir:—Several of our ministers have lately been removed, Dr. Stennet, Mr. Beddome, Mr. Clarke, three of our greatest men. Lord, what is man? I wish you would forward articles for my register, and allow me to make you some pecuniary returns. No one in all America has forwarded to the Baptists

here any account of the *American Concert of Prayer*. I have heard it was engaged in by Dr. Stillman. The Presbyterians and Congregationalists, have sent word of it over to their brethren, and it has been printed here. How glad I should have been to have had the first sight of it from you, Dr. Rogers, Stillman, or some one else. We have lately sent two students from Bristol, as Missionaries to Sierra Leone.

JOHN RIPPON.

ABLE DIVINES IN ALL AGES.

Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Matthew, Mark, Luke, John, Peter, Paul, Chrysostom, Augustin, Athanasius, Calvin, Luther, Dr. Owen. Charnock, Witsius. It is remarkable, that whenever any artful and corrupt man has arisen in the church, the Son of God has always raised up some noble champion to defend his truth and confound his enemy. Thus when Arius arose in the fourth century, God raised up Athanasius; when Pelagius arose to poison the church, God raised up that noble champion Augustin, bishop of Hippo; when popery had got to its height of impudence, Christ raised up the glorious Wickliffe, in 1360; with John Huss, and Jerome of Prague; and Martin Luther arose in 1517, with Zuinglius, Calvin, and ten thousand more.

RYLAND.

THE "RULE AND THE "REASON."

—Horne Tooke, when at Eaton, was one day asked by the master, the reason why a certain verb governed a particular case? He answered, "I don't know." "That is impossible," said the master, "I know you are not ignorant, but obstinate." Horne, however, persisted, and the master flogged. After the punishment, the master quoted the rule of grammar, which bore on the subject, and Horne instantly replied, "I know that very well, but you did not ask me for the *rule*, you demanded the *reason*."

* Mr. Ustick happily recovered, as appears in the memoir of this excellent man of God.

REVIEWS.

KENDALL'S SANTA FE EXPEDITION—

Comprising a Description of a Tour through Texas and across the great South western Prairies, the Comanche and Cay-gua hunting grounds, with an account of the sufferings from want of food, losses from hostile Indians, and final capture of the Texans, and their march, as prisoners, to the city of Mexico, with Illustrations and a Map. By GEO. WILKINS KENDALL. In two vols.: New-York, Harper & Brothers. 1844.

Nothing of this character could possibly be more timely or inviting than these beautiful volumes. Texas and Mexico are our near neighbors; and beside this proximity, anticipated relations of another character, the rumor of which is now astir all over our land, will not fail to attract toward the countries themselves a large share of the anxious regard of all good citizens in the United States. While with that part of the subject which mixes itself up with the party politics of the country we have nothing to do, it has often occurred to us that there is far too little definite information on the subject of Texas and Mexico, to enable our countrymen to form discreet and candid opinions on matters of the greatest import which must ultimately be decided by them. The perusal of the exciting, romantic, vividly delineated, and we doubt not, truthful narrative contained in the volumes before us, will help in a general and indirect way, to the attainment of this ampler degree of information, and may be relied on for this purpose all the more confidently, because the writer had no idea or motive to give it a bias on this then unanticipated question.

The publishers, as is usual with this enterprising house, have spared no care or expense in giving embellishment and attraction to the work. Besides an extensive outline map—the careful study of which

half an hour, has taught us more of the geography of these regions than all we knew before—we have several beautiful illustrative engravings on steel, in each volume, and the letter-press extending to between eight and nine hundred pages, on fine paper and in tasteful binding, is really all that the most fastidious could desire.

But the chief attractions after all, are not of this extrinsic character. The writer, one of the most popular editors of a daily paper in New Orleans, fancied that his health or happiness required some divertisement from the requisitions of his constant routine of drudgery, and with the hope and desire of adventure, he attached himself to an expedition partly mercantile, partly military, and partly diplomatique and revolutionary, which was fitted out in the summer of 1841, from Texas, for that part of New Mexico lying far up the Rio Grandé, and distant many hundred miles from both Texas proper, and the city of Mexico. Unless we set at naught the repeated and solemn assurances of the author, we must acquit him of all predetermination to compromise his neutrality as a citizen of the United States, by taking a partizan share in the contest between Texas and Mexico. That all his associates in the enterprise were thus innocent would be incredible, and is not here asserted. The excitement of adventure is therefore to be regarded as the ruling motive in young Kendall's breast, and he must have satisfied it to his heart's content.

He spent some weeks in Texas before the expedition set forth, and visited the places of chief interest and attraction. His account of this in the early part of the first volume, though tame and commonplace compared with the tragic scenes and wild, novel experiences which are subsequently chronicled, we have still looked at with uncommon satisfaction, as furnishing that kind of bird's-eye view of real life, and topical points of interest, which to us was the great desideratum. The following extract from the beginning of the third chapter is a fair specimen.—

*Description of San Antonio, and the old
Spanish Missions.*

“By far the most pleasant as well as interesting town in Texas is San Antonio, or Bexar as it is frequently called by the inhabitants. The San Antonio River, which heads a short distance above the town, meanders through its streets, and its limpid waters, by the different turns it makes and the irrigating canals, are brought within a convenient distance of every door. The temperature of the water is nearly the same all the year through—neither too hot nor too cold for bathing—and it is seldom that a day passes in which all the inhabitants do not enjoy the healthy and invigorating luxury of swimming. I say *all*—for men, women, and children can be seen at any time in the river, splashing, diving, and paddling about like so many Sandwich Islanders. The women in particular are celebrated for their fondness for bathing, and are excellent swimmers.

“The climate of San Antonio is pure, dry, and healthy; so much so, that the old but rather hyperbolical saying, ‘If a man wants to die there he must go somewhere else,’ appears specially to apply to the place. During the summer months, a cool and delicious breeze is almost continually blowing, bringing health and comfort. But little rain falls; and to supply this defect the rich and fertile bottoms of the river are intersected in almost every direction by irrigating ditches, which carry the limpid waters in every direction. Whenever the ground requires a moistening, the water from the canals is let over it at once; so that even should the summer pass without a drop of rain, the crop is invariably abundant. Peaches and melons arrive at great perfection, and I have little doubt that many other species of fruit could be cultivated with success. The prairies in the vicinity afford the finest pastures for cattle and horses to be found in the wide world, and so mild is the climate that they thrive at all seasons.

“By far the greatest curiosities in the neighborhood of San Antonio are the *missions*. Before I describe these immense establishments, it is necessary to observe that early after the conquest of Mexico, a main object of the Spaniards’ policy was to extend the authority of the Roman Catholic Church. The conversion of the

Indian and the promulgation of Christianity were as eagerly sought by them as the gold and silver which first lured them to the Western World; and this missionary zeal produced some of the most remarkable incidents in the history of the country. The new doctrines were first inculcated by force and cruelty, but subsequently in a more humane temper, by allowing the superstitions of the Indians to mingle with the rites introduced among them; and to this day, anomalous consequences of this policy are to be seen in the Indian ceremonies, some of which I will describe when I shall hereafter speak of our journey through the Mexican country. For the purpose however of affording protection to the Roman Catholic missionaries, there were established, at various times, settlements which still bear the name of Missions. They are very numerous throughout California, and in Texas there are several. The Alamo, at San Antonio, was one of much importance, and there were others, hardly of less consideration, in the neighborhood, called the Missions of Conception, of San Juan, San Jose, and La Espada. They were all most substantially built; the walls are of great thickness; and in their form and arrangement they were frontier fortresses. They have generally, though not always, a church at the side of a square having one entrance. Seen from without, they present the form of a blank wall surrounding a square enclosure; within is a large granary, and the wall forms the back of a series of dwellings in which the missionaries and their converts lived. There was a large appropriation of the surrounding district for the support of the mission, through which small canals were made for the purpose of irrigation. Such, at least, is the case with the missions which I have mentioned. The Alamo is now in ruins, only two or three of the houses being inhabited. The gateway of the church was much ornamented, and still remains, though deprived of the figures which once occupied its niches. But there is enough still to interest the investigator of its former history, even if he could for a moment forget the scenes which have made it celebrated in the history of Texan independence. The exact spot where the eccentric, but brave Crockett fell, surrounded by a ring of Mexicans whom he had killed, is shown, as also the quarter where the heroic Bowie breathed his last. About two miles lower

down the San Antonio River, is the Mission of Conception. It is a very large stone building, with a fine cupola, and, though plain, magnificent in its dimensions and the durability of its construction. It was here that Bowie fought one of the first battles with the Mexican forces, and it has not since been inhabited. Though not so well known to fame as other conflicts, this fight was that which really committed the Texans, and compelled those who thought of terms and the maintenance of a Mexican connexion to see that the time for both had passed. The Mission of San Jose is about a mile and a half down the river. It consists, also, of a large square, and numerous Mexican families still make it their residence. To the left of the gateway is the granary. The church stands apart from the other buildings, in the square, but not in the centre; the west door is surrounded with most elaborate stone carving of flowers, angels and apostles. The interior is plain. To the right is a handsome belfry tower, and above the altar a large stone cupola. Behind the church, and in connexion with it, is a long range of rooms for the missionaries, opening upon a covered gallery or *portales* of nine arches.—Though the Texan troops were long quartered here, the stone carvings have not been injured. The church has been repaired, and Divine service is performed in it. About half a mile farther down is the Mission of San Juan. The church forms part of the side of the square; it is a plain, simple edifice, with little ornament. The adjacent buildings are poor and out of repair. The granary stands alone in the square, and on the northwest corner are the remains of a small stone tower. The other mission, that of La Espada, is also inhabited, as well as the last. The church, however, is in ruins. Two sides of the square consist of mere walls; the other sides are composed of dwellings as in the other instances.

The church at San Antonio was built in the year 1717; and although it has suffered much from the ravages of time and the different sieges which the city has undergone, is still used as a place of public worship. When San Antonio was attacked and taken by Colonels Cooke and Milam, in 1835, General Cos made the belfrey of this church his headquarters. A well-directed cannon-shot from the Texans struck just above his head, inducing him to evacuate the place with his staff

immediately. The hole made by the ball is still visible, and, in fact, all the houses in the principal square of the town are more or less marked by shot.

“San Antonio is laid out and built with some little regularity. The houses are all of one story only, with few windows and thick walls. The town probably contained, at one time, a population of some twelve or fifteen thousand; but the different revolutions, the many bloody battles which have been fought within its walls, and the unsettled state of the frontiers, have combined to lessen this number materially. It is still, however, a place of no inconsiderable trade, and should peace be concluded with Mexico, will regain its former standing.”

At length on the 18th of June, the last detachment of the expedition left Austin, and the adventurers bade adieu to civilization. Their encounters with ferocious and wily savages, with wild beasts of almost every variety, with hunger and thirst in their most frightful forms, in making their way through this unfrequented tract of country by a new route, is faithfully and minutely described. But in just this connexion the author's genius shows to admirable advantage. By the proper adjustment of his light and shade, he furnishes out a picture so complete to the reader's eye, that all these events, and the thousand incidents growing out of their relations and circumstances, seem actually passing before you. Without an effort, apparently without the thought of doing so, the writer carries you along with him, to see with his eyes, hear with his ears, to suffer or enjoy, to laugh or weep with him and his companions. This is the triumph of a nobly endowed intellect. May this author remember that where much is given, much will be required.

At length, after having braved incredible hardships and dangers, about the middle of September, when the advance company, with which Kendall was then travelling, had nearly reached San Miguel, a few days' march from Santa Fe, they were made prisoners by the Mexicans; threatened—after they had been flattered

to give up all their arms, papers, and effects—with instant death. This was indeed the beginning of sorrows. The degradation and misery which they endured till the next mid-summer, sometimes in dungeons, rivalling the black hole in Calcutta, sometimes witnessing the cold blooded murder of one and another of their associates, is almost incredible. The cruelties and indignities to which they were thus subjected, are now and then relieved in the narrative by the admirable humor of the author; and we hesitate not to commend the development of good qualities here set forth, as a fitting and profitable study of patience. Surely if mere philosophy and a spirit of worldly enterprise can thus endure, how ought christian principle and hope, to bear up its subject in the ordinarily smaller trials of our pilgrimage!

At length the captive found release, by the interposition, tardy though it seemed, of the United States government. He remained however, for some considerable time in Mexico, and has given us not a little insight into its present condition. We have room but for a single extract more, and that shall be from the close of chapter XVII. of the second volume.

The present Priesthood in Mexico—its character and influence.

“I cannot close this subject or this chapter without a few words in relation to the present priesthood in Mexico—the faults of the holy brotherhood I shall allude to with reluctance, for from one and all I never received other than the kindest and most benevolent treatment. With whatever intolerant zeal they may preach to their congregations against the heretics, and with whatever vividness they may paint the purgatory to which all out of the true Church are destined after death, the Protestant stranger will seldom find other than a hospitality the most munificent within the gates of the padres. He will find them, too, men of liberal and enlightened views, well-educated and entertaining companions, tolerant and charitable, extremely good livers, and disposed to an indulgence in many of the luxuries and vanities of this lower world—in short, he

will find that their numerous departures from the rule of conduct prescribed for them, sit as easy upon their consciences as do their gowns upon their backs.

“With the style of living and domestic relations of the Catholic priest, we are taught to associate all that is abstemious, so far as relates to worldly affairs, and that such is the case in Ireland and in the United States, I know full well; but he who believes that such a state of things exists among the brotherhood of Mexico is either wofully ignorant or wilfully blind. At his table, as I have stated above, the Mexican padre is a *bon vivant*, delighting in the good things of this life; and however strongly he may inculcate upon his flock the necessity of strictly observing all fasts, his appetite frequently begets an obliviousness which turns every day alike into one of feasting while at his own table.—Another thing: if all the male portion of the community in Mexico were attached to the priesthood, centuries would elapse before the race would become extinct unless some tremendous revolution in the morals of the brotherhood should take place; for it is just as well known that they contrive to break the bonds of celibacy strictly enjoined upon them, as it is that such bonds are prescribed by the Church of Rome. Were the pope to be put in a *clairvoyant* state, and willed to look into the domestic habits and relations of his agents in Mexico, a precious set of backsliding padres he would find.

“That the good padres of that country have their *companeras*, or female companions, is well known, not only to foreigners, but to their own people, and equally well known is it that they invariably make their selections with a discrimination which shows that they are most excellent judges of female beauty. They rear families, too, and with great care and attention; and although the unaccepted and more ill-favored portion of the women constituting his flock may think their padre very naughty, he finds means to close their eyes and mouths upon his peccadilloes, and all goes on smoothly.

“I trust that the kind-hearted cures, from whom myself and companions received so many favours and attentions, will give me full pardon for thus exposing some of their weaknesses and frailties—absolution for my tell-tale sins: they will not attempt to deny any thing I have said of them. They will also excuse me, when I say to and of them, that they are

a class of enlightened, generous, good-natured, discerning, hospitable, hail-fellow-well-met, penance-hating, women-loving men, prone towards the enjoyments of the table, holding fasts in great scorn, addicted to occasional gambling and wine-bibbing, and pretending no ignorance in matters of cock-fighting and sports of a like nature: more particularly when I repeat that I entertain the best feelings towards one and all of them. In describing them, I have not "set down aught in malice," but, on the contrary, have spoken of them precisely as I found them.

The influence and power exerted by the priests of Mexico, over the ignorant and superstitious population, are immense ---a fact as well known to them, and even better, than to the intelligent foreigners who have visited the country. They know, too, that the population they govern is led and kept in subjection by impostures the most flimsy, by deception the most transparent; for not to know this would be proving them fools, a title they do not deserve. They farther know, that in order to sustain themselves in their past and present position, to retain their supremacy and their fat benefices, they must persevere in their impostures and continue to gull their simple flocks, to hold the trodden-down mass in the same ignorance in which they have so long been kept—and hence their open intolerance towards all other sects, and their zealous care that no other religion than their own shall be preached or inculcated in the land.* The almost countless number of

ecclesiastics in Mexico are well aware that their expensive system of church domination inevitably tends to diminish the resources and retard the prosperity and advancement of the country; but it is not in the nature of men holding power, whether Protestant or Catholic, political or religious, to resign it willingly, or give up any office of influence or emolument already within their grasp, because it conflicts with the interests or liberties of the people; and to expect the priests of Mexico to abandon their sway or abdicate their ascendancy would be to suppose them more than men. All reformation of existing evils, either of Church or State, must come from the people themselves: whether the Mexican nation will ever be brought to know, feel, and exert itself against the powerful ecclesiastical and military establishments which are pressing and keeping it down, is a matter extremely problematical.

The Catholic reader must not construe these remarks into an attack upon his religion, for such is far from my intention—towards both faith and its professors, I entertain no other feelings than of respect. My object has been to draw a rough picture of Catholicism in Mexico, and the power and means by which it is sustained, and in so doing, I have confined myself strictly to the truth. In its essentials the Romish religion in Mexico is doubtless the same as it is in the United States, or in any country where toleration, that firm and enduring foundation of all political liberty, is known; but in its administration there is as much difference between the two as there is between the religion of the Pilgrims of New-England and that of the Hindoos or New Zealanders."

Our purpose will not be accomplished, unless those who peruse these pages, are led to exercise a more consistent christian commiseration, and put forth more direct and persevering efforts for the religious welfare of the millions of our Mexican neighbors, now cursed with such perverting guides. Let us not merely weep and pray, but ACT in their behalf! The time for consistent, peaceful, but vigorous effort is now manifestly near at hand.

* No other religion than the Catholic is allowed or preached up to this day in Mexico, but a greater degree of tolerance is manifested towards the professors of other creeds now than formerly. I have read in some book—but its author I cannot call to mind—of a debate in the Mexican Senate in relation to the allowing Protestant foreigners a burial-place. No such privilege was permitted them until within the last ten or fifteen years, and it was only through the urgent remonstrances of the then British minister that the point was conceded. One of the Mexican Senators, when the subject was debated in Congress, made remarks something like the following: "There is one of four things we must allow these heretics who may happen to die in our land: we must eat, pickle and send them out of the country, throw them in the fields, or bury them under ground. To eat them would be most repugnant—not one of my colleagues would taste the flesh of a heretic; to send them out of the country would be expensive; to throw them in the fields would be pestilence-breeding, and otherwise exceedingly of-

fensive. I move, therefore, as the easiest, cheapest, safest, and every way the best course for us to adopt, is to allow them a burial-place"—and the motion was carried.

HISTORY OF THE CHURCH OF SCOTLAND, from the introduction of Christianity to the period of the disruption in 1843. By Rev. W. M. HETHERINGTON, M. A. New-York: Robert Carter. 1844.

We congratulate the publisher upon the acquisition of this work to his valuable catalogue; unless we are greatly mistaken it will have a large circulation. It exactly fills up the niche in the theological library that had been vacant. Cruickshanks, Carstairs, Baillie, Wodrow and others are rarely to be found, and then every one wants a knowledge of the existing state of the Scottish Kirk, and especially of the events which have transpired during the past ten years. Mr. Hetherington is a thorough going presbyterian, well instructed in the history of his church, and he has made a valuable and very interesting volume. There is nothing remarkable in his style, which is occasionally heavy,—but there is too much of—we had almost said romance, in the history of the Scottish Zion, to suffer her annals to be tedious. If any man wishes to see the genuine character of Prelacy, in its best estate, her invariable tendency to persecution and tyranny, let him read, mark, and digest this volume. The reader will, we are sure, come to the conclusion, that a liberal catholic Episcopalian is a man much better than his system. God has the blood of his church in Scotland still to account for, with that curse of the nations, a religious law establishment.

We have marked the conduct of the Free church party with deep interest; never, since prelacy drove out two thousand holy ministers of Christ on the Bartholomew's day, have Christians witnessed such a manifestation of religious principle among the clergy of any church. We are sorry that the leaders of that noble movement have not made a more thorough remove from the government, and broadly avowed the voluntary principle; we hope that the excellent men now visiting our land on behalf of the Free Church, will

see so much of the results of voluntaryism here, as to go back prepared to take a stand with the Congregationalists and others, who maintain a total independency of government. We fear that the Free Church, however, are prepared to do as their brethren in Ireland have done, accept the *Regium Donum*.

We do not greatly admire the letter which has been sent in answer to queries proposed by some ministers in Yorkshire.

It will be observed that the letter is written in behalf of the committee, appointed by the late General Assembly of that church, to answer addresses and congratulations, and therefore may justly be regarded, not only as a public and deliberate, but also as an official declaration, of the sentiments of that body.

THE FREE KIRK AND THE VOLUNTARIES.—The Leeds Times, of December 30, prints the following letter, which has been recently received by the Rev. Henry Dowson, of Bradford, with reference to a series of resolutions, adopted by the West Riding Association of Baptists, at Shipley: "*Committee Rooms, 7, North St. Andrew-st., Edinburgh, 16th December, 1843.*"

"Dear Sirs: The committee appointed by the late General Assembly, to answer the addresses and congratulations from other churches, in acknowledging the resolution passed by the West Riding of Yorkshire Association, at Shipley, on the 8th of June last, and transmitted by you to Dr. Chalmers, very naturally wish that the said resolution had been less in the style of censure and reproof. But, believing that your remarks were well intended, and knowing that you and we are agreed on the great question of the sinfulness of the civil magistrates' interference *in sacris*, we take your observations in good part, and shall endeavor to profit by them.

"In return, we beg leave to assure you that our conviction, that it is the duty of the civil magistrate to countenance, encourage, and support the true religion, is as clear and decided as that he is usurping the office of the Lord Jesus Christ, when he intermeddles with the administration of spiritual affairs. *We regard the nation which is without a religious establishment as virtually disowning the authority of Christ, and REPUDIATING THE NAME OF CHRISTIAN.* We have not changed our princi-

ples; we have no reason for changing them; our ministers have renounced the emoluments of the Scottish ecclesiastical establishment, and our people have deserted it along with us, because the grand bulwark of an establishment was thrown down, and we would not be partakers of other men's sins. We love our Jerusalem; we cannot forget her, least of all when she is in ruins. *Our fervent prayer is, that her walls may be rebuilt*, her temple restored, the throne of Christ again erected in the midst of her, and the *Man of Sin withstood by the combined efforts of pure Protestant establishments*, and of Christians of all denominations recognising the supreme authority of Christ speaking in his word, and by the ministry of the gospel.

"With regard to the voluntary principle, properly so called, we never were opposed to it. *We controverted, and EVER will controvert, the non-establishment principle*—but the voluntary contributions of our people we have never been ashamed to ask, and have at all times thankfully received. The efficiency of the non-establishment principle has not been proved as yet by the Free Church of Scotland. At the present time, our funds come so woefully short of the demands upon them, that we are glad to receive the aid of our Christian friends in England and Ireland—aye, and in America—to enable us to prosecute the glorious end of making the Free Church commensurate with the boundaries of our beloved country.

"That the spirit of truth may guard you and us from error, and guide us into a knowledge of all truth, and that he may enable us in all our contendings to keep the glory of God and the promotion of spiritual religion in view, is the earnest prayer of, dear sir, in the name of the committee, yours sincerely,

"PATRICK M'FARLANE. Convener.

"Rev. Henry Dowson."

LOVE OF THE SCRIPTURES.

Thomas Cromwell, Earl, of Essex, in a journey to and from Rome, learned the whole Testament from the translation of Erasmus.

Beza, when only eighteen, could repeat any chapter of Paul's Epistles in Greek.

NOTICES OF BOOKS.

The press has been fruitful in valuable works, and we have this month to take notice of many that we deem of special interest. We have been greatly pleased with an octavo volume of Sermons, by *Rev. Charles Bradley*, of the English Church; and as we read these admirable expositions of Gospel truth, we could not help crying out, *O si sic omnes!* Our young ministers can hardly find a better model; take our word for it, this one volume, well digested, is worth a dozen volumes of semi infidel German criticism! We cordially thank *Messrs. Appleton* for this tree of life; it is worth all Newman, Maurice, and Pageot ever wrote—a very cheap volume, in large type, and double column.

Chalmer's Sermons, in two octavos, by *Robert Carter*—are capital additions to our theology. Now, if you want thought, labored trains of investigation, here is a river deep enough for a man to swim in. If any man reads this notice who can afford to do his pastor a lasting kindness, do let him buy these two volumes for a present. He will get the worth of the money again, in a *new spring* given to the mind of his religious instructor.

Then, too, *Mr. Carter* has published a fine edition of *Butler's Sermons*, and one of *Butler's Analogy*. These are books only fit for men who choose to think, and who wish to make their own thoughts valuable. No library should be without these very acceptable editions.

Mr. Dodd has done a good deed in giving us a very neat and well printed edition of *John Bunyan's Grace Abounding to the Chief of Sinners*. This is the old Baptist's autobiography, and is next to his *Pilgrim's Progress*, his very best work. It is very cheap, only 37 1-2 cents, and every Baptist in America ought to possess it. When a good Baptist book is published by a bookseller, we ought to let it be seen that we can appreciate the book, and that his operation is a safe one.

Blake's Library for the Parlor, is a very well selected series, and perfectly safe for our young people. The titles are:

Parental Instructions,
Anecdotes of American Indians,
American Revolution,
Book of Nature,
Science of Common Things, &c.

Our venerable friend, the Rev. Dr. Blake, is an excellent purveyor, and the works which issue from his son's press under his auspices, are all worthy of perusal. We are much pleased with this series, and hope to see it extended.

Rev. Dr. Stone's volume, called "*The Mysteries Opened*," is a well written volume on Baptismal Regeneration and the real presence. Both the Bishops Onderdonk together, are unable to answer this well-timed effort. It is printed in *Harpers's* usual good style.

We really rejoice to see our old favorite, *Hunter's Sacred Biography*, put out by the *Harpers* at so cheap a rate, and in one such handsome volume. The style is beautiful, the sentiments are richly evangelical.

If any of our friends want a rich treat, and a cheap one, then get *Religion in America*, by Rev. R. Baird, D. D.—343 octavo pages for fifty cents. This is just the book to make Europe understand what America is. We thank Dr. Baird for his masterly production; we love him for his Christian candor* and faithfulness. It is the most important publication of the season. In England it is exciting a very deep sensation, and it is thought will bring over a large and religious body of emigrants.

We would by no means forget a beautiful little gilt edged volume from our

friends, *Gould, Kendall, & Lincoln*, called *Lyric Gems*, and edited by the Rev. S. F. Smith. To mention his name, is to say that the book is a casket of jewels and gems of poesy. It is one of the prettiest things we know of.

Neal's History of the Puritans, has advanced to its fourth part, making one half of the work. Judging from the demand which it meets with, the publication is regarded as seasonable and interesting. It is exceedingly cheap at two dollars for two octavo volumes, as the London copy in three volumes is not to be had but at seven or eight dollars. In all our churches there seems to be an interest awakened to know the character and sacrifices of the Puritan fathers of the seventeenth century. Perhaps there is no book extant, that priests, bishops, and papists, would so gladly suppress, as the *History of the Puritans*.

Mr. Carter has just published, also, cheap editions, at thirty-seven and a half cents, of *Owen* on Spiritual Mindedness; *Mason* on Episcopacy; (this book is worth any price)—and *Belcher's* Scripture Narratives. This last work has been very popular in England, and has in America passed into a second edition. These narratives are simply and beautifully laid open; they probably were the foundation of a series of discourses, and are marked by all the sound sense of their excellent author, who is now among us, and who will, we trust, soon be settled with a church.

Natural Theology. By Dr. CHALMERS. 2 vols. New-York: Robert Carter. 1844.

It is needless to say a word in praise of these delightful volumes, so far as their contents are concerned. We are glad, however, to say that this edition is well printed, on a large clear type, and are offered at the cheap price of fifty cents a volume. This low rate is owing to the fact that the work has been extensively adopted in schools, academies, and colleges, as a text book, and the circulation is consequently great.

* The design is admirable, and the execution as good as any pedobaptist would be likely to make it. One cannot but marvel, however, that the estimable author, after all he has seen and experienced of the effects of leaving God's word untranslated, should express regret that Baptists would not suffer one important part to remain so.

CHRONICLE.

UNION OF THE "MONTHLY RECORD,"
WITH THE MEMORIAL.

We suppose that this confederation, prematurely announced by some of our neighbors some months since, and then apparently repudiated by one of the parties, has now been consummated. May the union be happy and profitable to both parties, and productive of increased pleasure and advantage to all their mutual friends. One monthly journal of this character, is quite as much as is likely to be well sustained, without interfering with other, and perhaps more important publications: and judging from the past, we presume that no superabundance of ability for the proper management of *one*, will be likely complained of. Very seriously, and as we think rationally, we rejoice in this union, because it will promise, by the cheerful, energetic, and better sustained labors of the conductors of both, to give higher satisfaction to the great Baptist family, for whose convenience, pleasure, and profit, both have been projected.

With the next and all the succeeding numbers, we hope to evince how much the joint concern is enhanced in value and interest: and in the mean time, shall be greatly obliged to all our contemporaries to give to our MARRIAGE a significant *publication*.

New-York & Philadelphia, 1st May, 1844.

EDITORS' TABLE.—Just as we are going to press, this month, the whole camp seems in movement, for the great meetings in Philadelphia. Pleasant and familiar countenances from all directions are thronging in so fast, that we have scarce time or heart to look at our table at all. Next month, we shall hope to chronicle the sayings and doings for permanent and convenient reference, so as to garner up all the sweet, the lovely, the morally sublime, which the occasion may afford. Had we some wise filtering process, by which all the good, the true, the fair, could be retained, while the contrary flows off, we would most assuredly employ it on this, as well as on similar occasions. We will *hope*, at least, that there may be more of the former than of the latter: and if so, the larger portion of our next number may be occupied with this unusual banquet.

Most of our religious newspapers, just at present, are busy in furnishing hints, projects,

wise councils, and sad forebodings in reference to the Triennial Convention. This is all well, very well; and we sincerely hope that all will give due heed, and patient consideration to what each other set forth. To weigh all these matters maturely, gravely, as the magnitude of such interests demand, is surely the dictate of common sense, and of a higher wisdom. "To see ourselves as others see us," and then just reverse the spectrum, and see others as they see themselves, would prepare the way for more of that humility, and mutual forbearance, which the good Old Book so warmly commends, but which is too nearly obsolete in the practice, if not the theory of modern empyrics.

What a pity, we have sometimes thought, that certain ardent minds whose fever is scarce ever below the boiling point, could not be turned in some innocuous direction! If they would but become impassioned antiquarians, inveterate lovers of statistics, as madly devoted as any German utopian to the niceties of philology, or even the harmless vagaries of dreamy transcendentalism, it would be tolerable, yea comfortable, compared with their range and rage for endless revolution in the practical working of the organizations of religious benevolence. Here, just here, is the loud call, the large requisition for THE PATIENCE OF THE SAINTS.

Let us direct our thoughts to other themes: Here our associate gives you

"WORDS ABOUT BOOKS."—I never enter a Library without a feeling of reverence for the company in which I am placed. I regard a volume as the very spirit of its author, the actual being of the man who thought it, wrote it, left it, and sent it forth for all its purposes of might and mercy. I do not feel any love for the man who shuns his fellow men, and courts a retirement which leads to no valuable results, nor do I sympathize with him who can command the best society in the world, the men of all ages and ranks, and who can have their company in their best moods, and happiest tempers, and yet declines the blessed privilege. Books perpetuate man's mind, and give him a presence, an action in all the future.

How strange that men whose profession is literary, should be willing to live and do, without books! I know there are ministers who pine for what they cannot obtain; may God and

their fellows help them to daily food for that famishing intellect whose cravings are felt as keenly as the cravings of animal necessity! But how many men there are who are *willingly* mechanics without tools—who seem contented to live and act and die, without any participation in the labors of intellect, and the efforts of christian sanctified intellect exhibited by the church of God, by men who *were in Christ before them*. What strange reflections rush into the mind of a thinking man when he gazes upon the shelves of a richly stored Library.—For instance, what queer juxtaposition will authors find upon tables and shelves. Men who in life were sadly hostile, and divided in judgment and affection, here lie down side by side. The lion and the lamb, the vulture and the dove, keep quiet company. I am now gazing upon Featley's Dipper Dipt, and Paget's Here-siography on a table, while directly over them I see Keach and Kiffin, Tombs, and the venerable Jesse—these men wrote and controverted for all coming ages, and yet no doubt they are now all happy and united in fraternal love in that heaven where the *spirits of just men made perfect*, have been delivered from error, prejudice, and rancor. There on that shelf is the glorious folio, Reliquiæ Baxterianæ, and a few inches off, the Bloody Assizes, and the life of that errant scoundrel George, Lord Jeffreys, the supple tool in all the cruelties of James the 2d. Lloyd's Worthies of Charles the First's reign are cheek by jowl, with Lord Nugent's capital Life of John Hampden, and Forster's Lives of the Statesmen of the Commonwealth. Then some books seem to get together by the principle of *elective affinity*.—Dr. Chalmers' works will keep close by Andrew Fuller—(reader, how intently the Scotchman has studied the sturdy baptist!) and Jay's Sermons will be found very near to old Jeremiah Burroughs.—I would whisper a word to men who want good company: look out for one Henry Smith of Cambridge, some men call him silver-tongued—it is worth five dollars to become acquainted with him,—he is quite a stranger, and I think can seldom be found in our latitudes, except occasionally at my good friends Bartlett and Welford's under the Astor house, New-York,* they

welcome him, and such as are like him, and often have I found an angel in their keeping, but they have such knowledge of *good society*, that an angel is never entertained by them *unawares*—Dr. Thomas Fuller's holy state will prove no hindrance to comfortable thoughts, and if any friend of mine asks for choice converse, I commend him to Bishop Brownrig, Dr. Donne, and Dr. Robert Harris; and there will be no lack of it, if you are shut up with that right venerable folio, of Cotton Mather's called Magnolia.

NATIONAL EDUCATION ON RELIGIOUS PRINCIPLES IN GREAT BRITAIN.—By our late arrival of Magazines from England, we are glad to see that the Independents are making a noble effort in behalf of the religious education of the children of the land.

A most respectable meeting of delegates from all parts of England was lately held at the Congregational Library. It was determined to raise 100,000 pounds sterling, though there is no question that sum will be doubled.

This measure grows out of the late wicked attempt of Sir James Graham's bill for education, by which the Church of England would have had the management of all the schools in the kingdom. This bill was nobly defeated by the Non-conformists. The church is now rousing her energies into voluntary action, and has raised 150,000 pounds to carry out a system of education which shall be under her own sanctions.

Well, be it so, only let the nonconformists of all classes be at work also. The Methodists are nobly engaged in the same good cause. We think an impulse is about to be given to the cause of education, and that on religious principles, throughout England.

LATE REV. JOHN FOSTER, THE ESSAYIST.—We have often been asked to describe the person of John Foster, the Essayist; here is a very faithful, life-like account of his appearance, given by the Rev. James Cubit, of Bourton on the water. It relates to Mr. Foster about a year before his decease.

"His external appearance is most striking, his countenance is very emaciated, and he himself a tall, bony man. He wears a blue striped shirt, with a high collar of the same, a bright yellow cravat, a long blue coat, such as (English)

* Messrs. Bartlett & Welford, have the largest collection of rare theological works to be found in the United States. They are scholars and gentlemen, and ministers and students can do no better than call and examine their unrivalled catalogue.

farmer's servants frequently have, a brown waist-coat and trowsers, the latter coming very little below his calves, blue worsted stockings, and high, thick shoes."

Jonathan Edwards Ryland, Esq., the friend of Mr. Foster, is engaged in preparing a biography of this admirable writer. Mr. Ryland is well qualified for the task.

How to RAISE FUNDS FOR A CHURCH.—We take it that many of our churches will be thankful for a hint how to raise the wind—what with junketing and pic nics they have probably exhausted their devices; well, let them see how the old lady in England, the daughter of Rome, manages. We here select, from a recent English paper, and hope our friends may see the evil of a course in which we have made such rapid progress.

A MEDLEY.—The hackneyed quotation, "from grave to gay," received a most serio-comic illustration, the other day, in Wisbeach. A cemetery being unattainable without money, funds were raised to provide the ground; but still a fence and a chapel were unprovided. The fertile invention of the vicar has created a fund for these also. His means were various. First, a fancy fair; secondly, a charity sermon; thirdly, a grand "do" at the laying of the foundation-stone by Lady Hardwick; fourthly, a dinner at the vicarage to 136 ladies and gentlemen; fifthly, a concert at the theatre (to which the guests proceeded from the vicarage;) sixthly, fireworks; seventhly, a second fancy fair; eighthly, a ball; and ninthly, an exhibition of pictures! This carnival occupied from Wednesday to Saturday, and included "a Chinese pig with a curly tail," the "Hallelujah Chorus," a "gallopade," a "charity sermon," and "Fill, my boys, and drink about!" The result was—833*l.* 16*s.* 11*d.* —*Leicestershire Mercury*.

CLOSE STUDY.

Hierom was a remarkably close student, the works of Origen he called "*suum*," *his own*. How well it would be if our preachers would make such a study of some eminent leading theological writer, that he could call him *his own*, say *Fuller*, *Erskine*, *Owen*, *Edwards*, or that admirable divine, the younger *Ryland*. Dr. Ryland is one of the clearest theological writers of this century, and one hundred years

hence, his sermons will be regarded as masterpieces in divinity. A lazy, lounging preacher, is a disgrace to his cloth. God requires of all men that they should be active and industrious in their places, and he that is not so, is a burden to the creation, no credit to his Creator, nor comfort to others.

WHAT IS HUTCHINSONIANISM?

BROTHER CHOULES:—

I want to know what is meant by the term Hutchinsonianism? I often hear of certain English ministers being Hutchinsonian. I will thank you to furnish your readers in the Memorial with an explanation that I think will be generally useful.

Yours, fraternally,

ALPH.

ANSWER: The distinguishing feature of the Hutchinsonian system is a supposition that the Hebrew Scriptures contain a perfect system of natural philosophy, theology, and religion. So high an opinion did Mr. Hutchinson entertain of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, and which his disciples discover accordingly in the Old Testament.

They lay a great stress upon the evidence of Hebrew etymology, and strongly enforce the study of that language.

What is called the religion of Nature, they abominate, as an usurpation of the religion of Christ, and no better than Turkish honesty. Being fond of analogical reasoning, they consider not only the types and figures of the Old Testament, but even every thing in nature to have a symbolical reference. The Hutchinsonians are strenuous advocates for the doctrine of the *Trinity*, which they illustrate by their philosophy of *fire*, *light* and *air*. In natural philosophy, they differ from Sir Isaac Newton, in his method of proving a vacuum, and the subject of

gravitation. Inert matter, they consider to possess no active qualities. Hutchinson and the earlier writers of his school, were remarkably bigoted, and were very abusive toward their opponents. All who differed from them were stigmatized as Atheists, Deists, Socinians, and Arians. In consequence of the revival of Hebrew learning, these sentiments have gained considerable ground. Among the principal advocates of this system may be named Bishop Horne, Rev. William Romaine, Parkhurst, the lexicographer, the Rev. William Jones of Nayland, and the late Rev. William Thorp. A detailed view of Mr. Hutchinson's system may be found in Forbes's thoughts on Religion, and Jones' life of Bishop Horne.

HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.

To the Editors of the Baptist Memorial.

My dear brethren—As I have reason to believe that the impressions made upon the mind of a stranger from a far-off land, on a first visit to the admirable Institution at Hamilton, may not prove entirely unacceptable to you, I sit down to transfer them to paper.

Leaving this city in the evening, something more than a fortnight ago by that most splendid of all steamboats, the Knickerbocker, I found myself early the next morning at Albany, where I spent more than a day with our mutual friend, Dr. Welch, inspecting his beautiful church, and visiting the legislature and other places of interest; on the following day I proceeded to Troy and West Troy, where I saw several estimable brethren, and examined the remarkably neat new church now erecting for our denomination, to be occupied by the Rev. L. Howard, and his friends. I went on Saturday to Utica, having previously engaged to preach there on the Lord's day. In the morning I had a pleasant interview with the church in

State-street, which is in a greatly improving condition, under the pastoral superintendence of brother Corey, and in the afternoon and evening occupied the desk at Broad-street. The church here has recently passed through severe trials, but the prospect brightens, and with an acceptable pastor, a new house, and an increase of the spirit of prayer, will do well.

After enjoying the kind hospitality of our friends there, I proceeded last Wednesday week to Hamilton, over shocking roads; we were eleven hours in going thirty miles, but as I travelled with the mail, I was given to understand that I ought to be satisfied.

But Hamilton once reached, repays all the difficulty in getting to it. It is, as you know, situated in a lovely valley; the beauty of the village could scarcely be exaggerated by any description that might be written of it; while the kind hospitality of the venerable Dr. Kendrick, and Professor Conant, and their families, between whose houses I divided my visit, made me feel perfectly at home; if any thing more had been wanted to complete my pleasure, I received it in expressions of kindness of every sort from all with whom I came into contact. I could scarcely realize the fact that I was four thousand miles from the land which gave me birth, and among persons scarcely any of whom I had before seen.

I had very long been desirous of becoming acquainted with the Literary and Theological Institution in this locality. The description of it which had been published by our beloved brethren Drs. Cox and Hoby, had interested very many in its operations; the fame of some of its professors had reached England; I had already become acquainted in the United States with several estimable brethren who had pursued their preparatory studies there; and these facts, combined with the recollection that it was the largest institution of the kind, in connexion with our denomination, in the world, might well dispose one to see it. When then, I receiv-

ed an invitation from Professor Conant whom I had known in England, whose excellent translation of Gesenius's Hebrew Grammar I had been the means of publishing in that country, and which I had seen superseding other works of the sort in several of our English colleges, I lost no time in accepting it.

Nor have I at all regretted my visit. The first sight of the collegiate buildings on the eminence above the village, with the houses of the different professors, deeply affected my mind. There, thought I, are hundreds of young men, now training by laborious study, to give character to millions of minds, in all countries, and in all time, and whose instructions will even come into contact with the destinies of those millions throughout eternity. The thought is overwhelming, and ought of itself to induce a spirit of solemnity and of prayer among all the followers of the Redeemer. I was gratified, though by no means surprised, to find that among all the parties concerned, a deep feeling of responsibility was cherished.

I need not remind you, dear brethren, that the institution stands on a farm of one hundred and seventy acres, generously presented by a valued member of the Baptist church in the village, who, forty years ago, cultivated the first land tilled in the district, who died only last fall, and whose widow yet lives to favor the institution by her prayers and influence. Its location is admirably fixed about the centre of the state, far removed from all commerce and bustle, and having abundant and cheap means of living.

You know, moreover, that there are two large stone buildings for the accommodation of students, each one hundred feet long and four stories high, containing about two hundred rooms for study, recitation, and lodging. In addition to these, there are a spacious boarding hall and three professors' houses. The number of students reported in this year's catalogue, is as follows: Resident Graduate, 1—Theological Department, 36—Collegiate Department,

135—Academic Department, 41—Total, 213. About two hundred of these are in actual attendance. Illness and other causes compelling the absence of the rest.

The faculty consists of nine professors and one tutor. A teacher of sacred music is employed, to give instruction to the members of the institution. There is a library embracing many valuable works, but falling far short of meeting the wants of the faculty and students. An excellent philosophical and chemical apparatus has been lately obtained, by special subscription, at a cost of more than two thousand dollars.

The plan of study, exclusive of the academic department, occupies six years; embracing a collegiate course of four years, and a theological of two. There is also a shorter course of three years, embracing only English studies, for those whose age prevents their pursuing the longer course.

I was greatly interested in the account with which I was furnished of its origin. It appears that in 1817, when three flourishing colleges were sustained within the state, there were but three Baptist ministers in all the state, west of the Hudson, who had enjoyed the advantages of a collegiate education. A general diminution of influence was the inevitable consequence, and the attention of sagacious brethren began to be drawn to this subject. In May, 1817, (at the very time that the venerable Dr. Baldwin, of Boston, was urging the claims of ministerial education before the general convention assembled at Philadelphia,) five or six individuals (not knowing of the meeting at Philadelphia,) met at the house of Deacon Samuel Payne, in Hamilton, to converse and pray over the same subject. Thirteen brethren, after mature and prayerful deliberation, proceeded to organize the *Baptist Education Society of the State of New-York*, subscribing one dollar each. Such was the seed that was cast into the soil a little more than a quarter of a century ago! and behold, it has become a mighty tree!

Among other pleasing indications of success, I learned that between twenty and

thirty of the students have become missionaries to the heathen, more than sixty have settled in the valley of the Mississippi, and twenty-seven are now pastors in twenty-three cities of the Union. No graduate of the full course of study for the last seven years has failed to make an acceptable and useful minister.

The progress of the institution, and the interpositions of Divine Providence in its favor, are truly remarkable. Its founders must have been men of extraordinary faith, and its present managers must have a remarkable talent for economizing, so as to enable them to meet the current expenses with an annual sum not exceeding twelve thousand dollars. To these excellent brethren it must be truly interesting to contemplate the usefulness of those who have been under their care. I shall not soon forget the apparent delight of Dr. Kendrick, as he told me of Brother Kincaid's labors in Burmah, the interest he excited on his visit to his *Alma Mater* in the summer of last year, and the attendance of two or three thousand hearers of his sermon delivered in the grove on the farm.

I had the pleasure of attending the recitations of four of the classes, and was highly gratified to observe the *thorough* system of the professors, and the marked attention of the students to all their pursuits. Nothing could be more pleasing than these interviews.

I was greatly struck on looking round on the students, (for I met with them all more than once,) and seeing the marked differences in their countenances, manners, dress, and attainments. There seemed to be all classes, from the son of the wealthy deacon, to the farmer's laborer in the back woods;—some whose countenances indicated high intellect and intelligence, and others who seemed more intent by far on labor than on distinguishing acquirements of learning;—some who are ready to make an attempt to win the polished citizens to the Gospel, and others who will as cheerfully go to the Society or Sandwich Islands

to tell ignorant idolaters of Jesus, and to promote their advancement in agriculture as well as in religion. Here God has his agents for various kinds of labor. Long may they be employed in his service, and eminent may be their success.

If I have not conveyed to you, my dear brethren, an impression of my high gratification in almost all I saw and heard at Hamilton, I have entirely failed in my design. I must, however, before I lay down my pen, express my persuasion that ere many years have expired, the Baptists of America, and especially of "the empire state," will do far more for Hamilton than they have done hitherto. I have already said, that the library needs great enlargement, especially in the department of general literature; moreover, I had been told by an excellent deacon in this city, himself a munificent contributor to the institution, that every professor in it might double his income by removing, I felt then that the treasury ought always to furnish their salaries when due, which I half suspect is not the fact; and still farther, it ought to be known to the one hundred thousand members of the Baptist churches in the state of New-York, that the buildings at Hamilton must shortly be considerably enlarged and improved. To say nothing of the total absence of all architectural beauty, there are many evidences about the buildings of economy having been carried to an extreme. There is not a recitation room worthy of its object, and I fear that one of the present buildings will, ere long, require to be entirely renovated, if not rebuilt. I feel persuaded that the Baptists of this noble country need only to be told these facts, to induce them to act worthy of themselves. Hamilton has excellent friends, it only needs their number to be enlarged; and I feel confident this will soon take place. The claims of the world, the state of the church, and the glory of Christ, all demand prompt and cheerful contributions for the education of the rising ministry. What has been done at Hamilton by the *few*, indicates what might be

done by the *many*. One quarter of a dollar from each member of a Baptist church in the state, would add very greatly to the efficiency of the institution. Who will refuse so small a help to such a cause?

I am persuaded, dear brethren, that the import of these remarks will not be mistaken. I am so delighted with what I have witnessed, that I feel an irrepressible desire that every member of every church should act worthy of themselves, and have the testimony borne to their conduct—"They have done what they could."

Believe me, dear brethren, very truly yours,

JOSEPH BELCHER.

New-York, April 13, 1844.

CHURCH OF ENGLAND CATECHISM.

Nothing that we see going on in England pleases us much more than to notice he united and determined attacks of all classes of nonconformists to that wretched concatenation of lies and false doctrine, the Church Catechism. How any Christian can suffer his child to learn it, is more than we understand. This alone is enough to justify dissent from the body which teaches it.

PUSEYISM, as described by Rev. Charles F. Ilvaine, Bishop of the Episcopal church in Ohio.

"The whole system is one of *church*, instead of *Christ*; *priest*, instead of *Gospel*; *concealment of truth*, instead of '*manifestation of truth*;' ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty,—all tending to load us with whatever is odious in the worst meaning of priestcraft, in the place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God."

NOTICE.

After this Number of the **MEMORIAL** was in press, an arrangement was completed to unite with it the **MONTHLY BAPTIST RECORD**, by which the American Baptist Publication Society becomes interested in its publication and circulation.

The union of the two periodicals was projected in January, after the issue of the first number of the **RECORD**, but delayed till the arrival of the Corresponding Secretary from his Western tour. He now becomes co-editor with those brethren, whose labors heretofore have given to the **Memorial** the elevated character it has attained in the denomination.

The department which will more directly claim the labors of the undersigned, is that of Western Baptist History and Biography. For this department he has most ample materials. So far as space is afforded, he will endeavor to carry out the plan in the prospectus issued in the first Number of the **MONTHLY RECORD**.

The subscribers to that work will lose nothing by the change. And for their convenience of having the volume complete, we purpose to send them the **Memorial** from the commencement of the year.

The very recent arrival of the undersigned in this city, from his long Western tour, the pressure of time in preparing for the anniversary, and the policy of getting out the May number of the **Memorial** before the meeting of the brethren at the triennial convention, preclude any editorial articles from his pen in this number. He will now only say to his numerous correspondents, especially his brethren in the Western Valley, and the friends and patrons of the Publication Society in every State, that they will aid the objects of the Society by active and immediate co-operation in obtaining and sending the names of subscribers for the **Memorial**, either to the office of publication, 160 Nassau-st., N. Y., or to the office of the Publication Society, 31 North Sixth-st., Philadelphia.

J. M. PECK, *Cor. Sec.*

Philadelphia, April 15th, 1844.

STATISTICS.

A Statistical View of the Baptist Denomination in Alabama, A. D., 1843.

From the Christian Messenger.

BAPTISTS IN INDIANA.

ASSOCIATIONS.	Number of Churches.	Ordained Min'rs. 1843.	Licensed Ministers.	Number Baptized.	Total.
Unasso'd Churches,	10			200	800
Flint River,	21				*940
Bethlehem,	37	13	2	457	3248
Cahawba,	24	14	4	879	2743
Alabama,	25	13	2	394	2441
Muscle Shoal,	27	10		437	2507
Bethel,	23	9	3	247	1658
Mount Zion,	14	1		7	*250
Mud Creek,	12				*800
Shoal Creek,	7				*280
Chattahoochee United	6	2			*257
Buttahatchee	14				*347
Conecuh River	20				*553
Leaf River,	3	2			100
Mulberry,	23	11	2	129	1375
Tuscaloosa,	32	14	7	166	2118
Canaan,	16	7	2	77	744
Tallassehatchee,	18	5	2	85	765
Coosa River,	24	11		153	1171
Choctaw,	10	8		247	1300
Union,	21	10	4	185	1432
Will's Creek,	15				*560
Liberty, Chambers,	45	24	8	302	2648
Pilgrim's Rest,	12				*557
Zion's Rest,	5	2			*278
Columbus,	7	1	1	32	308
Beulah,	28	15	3	59	866
Ebenezer,	26	12		118	1358
Liberty, Madison,	8	5	2	142	652
Liberty, DeK. & Ben.	8				*500
Salem,	22	8	4	294	1472
Liberty, Sumter,	9	7		57	450
Macedonia,	7				*200
Antioch,	4				*100
Wetumpka,	10	5		10	245
Alabama River,	8				248
Bethel, Ga.	3				*143
Tallapoosa, Ga.	1				*34
Upotoie, Ga.	1				*29
Bethel, In. Coosa.					
	606			4777	36290

* Number of the latest Minutes consulted.

A full return of all the Associations would undoubtedly produce an aggregate of over 5,000 baptized in 1843, and of at least 40,000 communicants.

ASSOCIATIONS.	Number of Churches.	Ministers Ordained.	Licentiate.	Baptized in Associational year.	Communicants.
Bedford,	9	5			684
Union,	12	4	1	183	674
Bethel,	8	5	2	81	595
Bloomington,	14	3	2	156	794
Brownstown,	13	7	3	100	635
Coffee Creek,	15	7	7	230	937
West Run,	9	3		7	285
Flat Rock,	26	14	5	439	1727
Indianapolis,	17	9		103	1015
White Water,	28	12	15	247	1269
Langhry,	27	13	3	339	1558
Madison,	24	13	5	345	1911
Lost River,	16	9		19	420
Northern Indiana,	21	11	2	148	940
White Lick,	17	7		133	1120
White River,	11	6	?	63	386
Tippecanoe,	118	?	?	148	724
Huntington,	110	?	?	139	523
Danville,	22	?	1	82	752
Conn's Creek,	11	6		6	276
Little Zion,	12	1	?	3	220
Sand Creek,	18	?		195	786
Curry's Prairie,	11	3		92	127
Lebanon,	14	7		43	375
Little Pigeon,	12	5		70	452
Northeast Indiana,	10	7		23	230
Salamania,	6	2		43	147
Sugar Creek,	14	9		20	414
Blue River,	14	8		5	449
Crawfordsville,	4	2		?	150
Eel River,	22	10		61	735
Lafayette,	6	3		?	150
Prairie Creek,	5	2			179
Salem,	17	11		42	929
Total,	493	204	81	3621	22575

The above table is only an approximation to truth. It has been compiled chiefly from the tables in a late paper, and the Baptist Almanac. Considering the oldness of some of the returns, and other circumstances it will be safe to estimate the number of Baptists in the State at upwards of 25,000. This is about their number in Ohio, but for want of their complete organization, how much do we fall short of them in efficiency!

TABLE OF ASSOCIATIONS IN GEORGIA, 1843.

ASSOCIATIONS.	Churches.	Ord. Ministers.	Licensed.	Baptized.	Total.	ASSOCIATIONS.	Churches.	Ord. Ministers.	Licensed.	Baptized.	Total.
Allabalia, (Anti.)	8			11	248	Chestatee,	18	8	1	40	418
Apalachee,	12	7	4	91	928	Echaconna,	21	10	2	24	887
Bethel,	40	17	4	272	2486	Harmony,	21	12		31	743
Canoochee,	33	14	1	39	1021	Hightower,	24	10	6	123	959
Central,	16	7		145	1421	Houston,	9			11	213
Chattahoochee U. P.	25	10	10	138	1114	Mountain,	14	5	5	41	431
Columbus,	35	16	8	278	3084	Ocmulgee, the less	5	2	1	3	296
Coosa,	35	18		341	1415	Primitive Western,	19	7	1	15	807
Ebenezer,	31	12	1	273	2004	Suwannee,	19	5		86	781
Elijah,	11	6		49	277	Talapoosa,	13	5	5	66	578
Flint River,	28	7	3	159	1689	Towalaga, Prim.	28	11	3	47	1170
Georgia,	52	27	11	635	6995	Tugalo,	26	8	3	48	964
Hephzibah,	22	10	3	288	1905	Upatoie,	26	8	3	44	803
Ocklocknee, Prim.	29	9	1	77	871	Yellow River,	41	19	3	85	1474
Ocmulgee,	23	6	2	45	900						
Oconee,	10	4	1	15	512		284	110	33	664	10524
Rehoboth,	19	9		213	1333						
Rock Mountain,	17	5	3	174	1156						
Sarepta,	22	9	1	273	2030						
Springfield, Prim.	3	2	1	6	52						
Sunbury,	17	8	3	302	5815						
United Baptist,	14	7	6	62	707						
Valley River,	16	8	3	51	384						
Washington,	17	8	3	301	1394						
Western,	34	14	12	154	2911						
	569	240	81	4392	42652						

The above are from minutes of 1842.

The following are from the Baptist Almanac and Register for 1844 :

Ebenezer, Prim.	13	8	0	26	500
Pea River,	4	2	0		150
Piedmont,	5	3	0	6	178
Pulaski, Prim.	10	5	0	16	305
	35	18	0	48	1133

The following are from the Mint's of 1841.

Chattahoochee, Rg.	16	6	2		685
Euharley, Prim.	14	4	4	22	375
	30	10	6	22	1060

AGGREGATE.

From Min. for 1843, Associations	25	Churches	569	Ord Ministers	240	Licensed	81	Total	42652
" 1842, "	14	"	284	"	110	"	33	"	10524
" 1841, "	2	"	30	"	10	"	6	"	1060
Almanac and Register, "	4	"	32	"	18	"	"	"	1133
Total,	45		915		378		120		55369

DEDUCTIONS.

From Bethel Asso'n,	Churches	3	Ord. Ministers	1	Lic'd Ministers	0	Members	153 in Ala.
Chattahoochee (U.B.)	"	6	"	2	2	"	299	"
Ocklocknee,	"	6	"	4		"	195 in Flor.	
Suwannee,	"	6				"	296	"
Tallapoosa,	"	1				"	34 in Ala.	
Tugalo,	"	12				"	356 in S. C.	
Upatoie,	"	1				"	20 in Ala.	
		35		7	2		1363	

This will be more than counterbalanced by Churches not represented at their respective Associations, churches connected with Associations in other states, the increase in those from which the returns are old, and the number connected with Associations from which no return is made.

DAVID'S PSALMS.

AMBROSE observes, "In other scriptures we may take notice of things single, history instructs, law teaches, prophecy foretells, reproof corrects, morality persuades, but in the book of Psalms here is a procedure of all these and a medicine for man's salvation. A psalm is the benediction of the people, the laud of God, the praise of the vulgar sort, the applause of all, the speech of every one, the voice of the church, a shrill confession of faith, a full devotion of authority, the gladness of liberty, the noise of pleasantness. It mitigates wrathfulness, it hides perplexity, it alleviates sorrowfulness. Nocturnal weapons, diurnal masteries, a shield in fearfulness, a feast in holiness, &c. What is it that thou meetest not with, in reading the Psalms?"---*Ambrose in Psalm Ddv. Præfat. p. 460, 461, Vol. 4, Basil, 1577.*

BASIL, the great, said "All scripture divinely inspired and profitable, was for this cause written by the spirit that as in a common medicine shop for souls, every man might gather out the medicine fit for his particular disease. For some things the prophets instruct us, and others the historians, and others the law, and others the proverbs. But this one book of Psalms, comprehends in it what is profitable out of them all. It prophesies things to come, it records histories, it gives laws for our lives, it prescribes what things are to be done, and in a word, it is a common store-house of good doctrines, bringing to every one things found out with singular care. A psalm is the tranquillity of the mind, the arbiter of peace, stilling the swelling and waves of the thoughts. A psalm is the procurer of amity, the union of those who disagree, a reconciler of those that are at enmity: for who can count him an enemy with whom he once sends up one voice to God. That, therefore, which of good things is accounted most excellent, singing of psalms doth afford, namely, Love. A

psalm is an expeller away of devils, a procurement of the succor of angels, armour against nocturnal fears, rest in diurnal labors, tuition of infants, an ornament of youth, the solace of old men and woman's most apposite ornament. It inhabits wildernesses, it brings markets to sobriety. To beginners it is the first element, to proficients an argumentation, to the perfect a consummation. The voice of the church—a psalm is the work of angels. The heavenly employment, the spiritual incense. O the wise invention of our teacher, whereby we may at once sing, and learn the doctrines of salvation! Things taught so do heat our souls, a forced learning is not permanent, but what we learn with delight and joy, more firmly fixeth on the soul. And what mayest thou not learn thence? Not the magnificence of fortitude? Not the exactness of justice? Not the venerableness of temperance? Not the perfection of prudence? Not the manner of repentance? Not the measure of patience? Here is perfect theology---the prediction of Christ coming in the flesh, the threatening of the judgment, the hope of the resurrection, the fear of punishment, the promises of glory, the revelation of mysteries. In the book of psalms, all things are treasured up as in a common store-house."---*Basil Magn: in Hamil. ante, Psal. I Vol. 1: Paris, 1618.*

"It is a fatal mistake in parents to continue, throughout their lives, to be the ministering servants of their offspring. Fathers should be the patriarchal sovereigns and mothers the queens of their households; and every child should be so trained as to yield them the willing homage of attention and respect, no less than of affection. And they who abdicate the throne legitimately belonging to them, either through neglect or weak indulgence, will find, in their old age, that there will be none to rise up and 'do them reverence.'"

LATIMER'S DESCRIPTION OF THE MOST DILIGENT PREACHER.—Bishop Latimer, speaking of the clergy, says, "Now I will ask you a strange question: Who is the most diligent bishop or prelate in all England, that passeth all the rest in doing office? I can tell you, for I know who it is, I know him well. But now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and is the most diligent preacher and prelate in all England: and will ye know who it is? I will tell you—it is the Devil. He is the most diligent preacher of all the others; he is never out of his diocess—he is never from his cure—he is ever in his parish—there was never such a preacher in England as he. In the mean time the prelates take their pleasure: they are lords and no laborers; therefore, ye unpredaching prelates, learn of the devil to be diligent in doing your office—learn of the devil, if ye will not learn of God and good men, learn of the devil, I say."—*Plough Sermon, preached 1548.*

A STORM IN THE POLAR SEA.—No language, I am convinced, can convey an adequate idea of the terrific grandeur of the effect produced by the ice and the tempestuous ocean. The sea, violently agitated and rolling its mountainous waves against an opposing body, is at all times, a sublime and awful sight; but when, in addition, it encounters immense masses, which it has set in motion with a violence equal to its own, its effect is prodigiously increased. At one moment it bursts upon these icy fragments, and buries them many feet beneath its wave; and the next, as the buoyancy of the depressed body struggles for reascendancy, the water rushes in foaming cataracts over its edges; whilst every individual mass, rocking and laboring in its bed, grinds against and contends with its opponents until one is either split with the shock or upheaved on the surface of the other. Nor is this col-

lision confined to any particular spot; it is going on as far as the eye can reach; and when from this convulsive scene below, the eye is turned to the extraordinary appearance of the blink in the sky above where the natural clearness of a calm and silvery atmosphere presents itself, bounded by a dark hard line of stormy clouds, such as at this moment hovered over our masts, as if to mark the confines within which the efforts of man would be of no avail, the reader may imagine the sensation of awe which must accompany that of grandeur in the mind of the beholder.—*Beechey's Voyages towards the North Pole.*

LORD CHATHAM ON TOLERATION.—In the debate in the House of Lords, on a motion for the enlargement of the toleration act in 1773, Dr. Drummond, Archbishop of York, violently opposed the motion, and stigmatized the dissenting ministers as "men of close ambition." Lord Chatham replied, this was judging uncharitably, and whoever threw such a charge against them, without proof, defamed. Here he paused, but presently proceeded: "The dissenting ministers are represented as *men of close ambition*; they are so, my Lords, and their ambition is to keep close to the college of Fishermen, not of Cardinals, and to the doctrine of the inspired apostles, not to the decrees of interested, aspiring Bishops. They contend for a spiritual creed, and spiritual worship. We have a calvinistic creed, a Popish Liturgy, and an Arminean clergy. The reformation has thrown open the scriptures to all. Let not the Bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief, where they were not kept under restraint, but history affords no proof, that sects have been mischievous when they were not oppressed and persecuted by the ruling church."

A CHILD.—A child is a man in the smaller letter, and yet the best copy of Adam before he tasted the sinful apple. He is Nature's fresh picture, newly drawn, which time and much handling dims and defaces; his soul is yet a white page, unscribbled with the observations of the world, whereof at length it becomes a blurred note-book. He is purely good, because he knows not evil, and hath not made means, by sin, to be acquainted with misery. He arrives, not at the mischief of being wise, nor endures ills to come by foreseeing them. Nature and his parents alike dandle him, and train him with sugar first to a draught of wormwood. He plays yet like a young apprentice the first day, and is not come to his task of melancholy. We laugh at his foolish sports, but his game is our earnest, and his drums, rattles, hobby horse but the emblems and mockings of man's business. The older he grows he is a stair lower from God. He is the christian's pattern, and the old man's fate; and one imitates his pureness, and the other his simplicity.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and they that were rich cast in much.” Mark xii. 41.

Jesus unseen, but who all hearts can see,
Still sits and overlooks the Treasury.
Cast in your offerings where his cause
invites,
Ye rich, your talents, and ye poor, your
mites;
Render to God the things that are his due,
He gave his Son, who gave himself for
you. *Montgomery.*

ABSOLUTE PROPERTY.—“If any thing,” says Sir Wm. Jones, “be the absolute exclusive property of each individual, it is his belief, and I hope I should

be one of the last men living who could harbor a thought of obtruding my own belief on the free minds of others.” And yet one-half of the world is, and ever has been, attacking and persecuting, burning and tormenting the other half, for the express purpose of controlling or destroying this absolute and exclusive property, without having advanced one hair's breadth towards success; so exactly is the folly of compulsory proselytism equalled by its wickedness.

THE ECONOMY OF THE HEART.

“I will rather suffer one thousand wrongs, than offer one; I will rather suffer one hundred, than return one; I will suffer many, ere I complain of one; and endeavor to right myself by contending: I have ever found that no contest with my superiors is furious, with my equals doubtful, with my inferiors base and sordid.”—*Dr. Joseph Hall.*

OBEDIENCE TO PARENTS.

BY THE REV. DR. COLLYER, OF LONDON.

Original.

“Honor thy parents,” God commands,
“And thus thy days prolong;”
The disobedience that withstands,
Inflicts a grievous wrong.

’Tis to incur Jehovah’s curse,
A wrath without control;
Than life’s most heavy evils worse,—
A blight upon the soul.

The law enjoins what conscience speaks,
And nature pleads within;
Here love each selfish fetter breaks,—
Here social ties begin.

On him who this command reveres,
God will his favor shed;
A father’s prayers, a mother’s tears,
Call blessings on his head.

THE
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AND
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For the Baptist Memorial.

INCREASE OF THE BAPTISTS IN RHODE-ISLAND.

Parting Address of Rev. John Dowling, late President of the Rhode Island Baptist State Convention.

MESSRS. EDITORS—The substance of the following remarks was delivered at the anniversary of the R. I. State Convention, held at the third Baptist church, Providence, April 9th, 1844. Doubtless, on account of the important statistical facts they embody, I was requested by several to write them out for one of the religious papers circulating in Rhode Island. I hardly knew which paper to send them to, and had time to write them but once; I have therefore concluded to furnish the remarks for the Memorial, and the editors of the Watchman, the Reflector, and the Advocate (all of which are extensively read in Rhode Island,) can copy them, if they think the information they embody worthy of the room they will occupy.

J. D.

Mr. President—As I am about to part from the beloved ministering and other brethren, with whom for several years past, it has been my happiness to unite in labors for the spiritual culture of Rhode Island, and as I have this day retired from the office (now, Sir, occupied by yourself,*) with which my brethren had seen fit to honor me, it seems appropri-

ate, that in moving the acceptance of the interesting and well prepared report which we have just heard, that I should take a brief review of the labors of this Convention, and the glorious results by which they have been followed, since the establishment of this body in 1825, and since I had the happiness of first becoming a member of the Board, now ten years ago. In taking this review of a period of less than twenty years, and drawing a contrast between the condition of our denomination in Rhode Island, in numbers as well as in efficiency and missionary zeal, at the commencement of that period and at its close, I think we shall all perceive that God has most signally owned the labors of this Convention for the increase and improvement of our churches, and have reason to exclaim with admiration and gratitude, "what hath God wrought!"

The Rhode Island Baptist State Convention was formed in this city on the 12th of May, 1825. In the Baptist Magazine for Sept. 1825, may be found, copied from the Christian Watchman, an account of its formation. A few of those whose names appear on its first Board of managers yet linger among us, but others, among whom are the venerable Stephen Gano, its first president, and the excellent and beloved Gammell, have long since gone to their rest.

Rhode Island has always been regarded as Baptist ground, and if we reckon all the various classes of Baptists, perhaps it is true that they have always had a prepon-

* Rev James N. Granger, Pastor of the first Baptist Church.

derance in numbers in this State. Yet, I confess I was astonished upon comparing the number of regular associated Baptist churches and members at the date of the formation of this Convention, with the number at the present time, to discover the comparative insignificance of their numbers at that time. It is hardly necessary that I inform this audience, that twenty years ago, the Warren Association embraced more churches and nearly as many members out of Rhode Island as in it. On examining the minutes of the Association for 1825, I find the total to be of churches, 29, and of members, 3586.

Of these, there are out of Rhode Island, churches, 19, and of members, 1722, leaving in the State of Rhode Island, churches, 10, and members, 1864.

Upon examining the minutes for 1843, I find an astonishing and cheering increase. After deducting 172 for the only church yet remaining in the Association out of the State, I find the total to be of regular associated Baptist churches in Rhode Island, 37, and of members, 7067. An increase nearly fourfold! In the brief space of less than 19 years, from 10 churches and 1864 members, to 37 churches and 7067 members.

But we shall see this increase in a still more striking point of view, if we deduct from the total number at each of these periods, the number comprised in a few of the larger churches, the aggregate of which is but little larger now than it was in 1825. Let us deduct the 1st church in churches in Providence, the 1st church in Pawtucket, and the church in Warren.—

	In 1825,	In 1843,
1st Providence,	546	515
2d, “	200	435
1st Pawtucket,	231	368
Warren,	256	259
	<hr/>	<hr/>
	1233	1577

Now deducting 1233 from 1864, the total in the year 1825, there are left only 631, the total number of regular associated Baptists for all the rest of the State. By

deducting 1577 from 7067, the total number in 1843, we have 5490, showing an increase since the formation of the Rhode Island State Convention, in all the rest of the State, after deducting the above four churches, of 4859 members, (viz.) from 631 to 5490. Nearly ninefold as many in 1843 as in 1825!

And now, the inquiry arises, to what is this remarkable increase to be attributed? A small proportion of it is doubtless owing to the fact, that one of the large Newport churches, together with three or four others, which were in existence, but quite small, in 1825, but not at that time associated, have since united with the Association. Still, if the number of members in these few churches in 1825, could be exactly ascertained, it would but slightly affect the result.

Without a doubt, this wonderful increase is to be mainly attributed to the blessing of God on the faithful and persevering efforts of this Convention. It is capable of proof, that sixteen out of the thirty-seven churches, have been organized since the formation of the Convention, most of them, directly through the labors of this body, and several of them, now taking their rank among the ablest and most efficient churches in our State, and co-operating with the churches who formerly aided them, in supplying the parts of the State which are yet destitute, with the gospel in its simplicity and its purity.

As I am about so soon to be separated from the beloved brethren with whom, for several years past, I have delighted to co-operate in cultivating the moral wastes of Rhode Island, it is natural that I look back to the time when I first became a member of this Board. I can scarcely believe—so rapid is the flight of time—that ten years have passed away since my name was first placed on the list of your Board of managers—but so it is. Then, the number of Baptist members connected with our Association in Rhode Island, as is shown by the minutes, was 2545; now it

is 7067, thus exhibiting an increase in ten years, of 4522 members, and nearly trebling our numerical force in the State.

At that time, three little Baptist interests had just arisen under the fostering care of the Convention, at different extremes of the State. At Westerly, in the extreme south, I believe a feeble effort had just commenced to gather a church, but it was not yet formed; now, in that flourishing manufacturing village, there is an efficient and useful church of 281 members. At Valley Falls, there was then a little band united in church fellowship, consisting of twenty-three members; for a few years they were nursed in the arms of the Convention, till they were able to go alone; now they have a beautiful and commodious house of worship which is regularly well filled, with a church of 261 members, and they contribute liberally from year to year, in aid of the funds of the Convention, as well as to Foreign and Home Missions, the Bible cause, and other institutions of benevolence.

At Woonsocket, in the extreme north, there was at that time a little church of 12 members, just struggling into existence under the self-denying labors of the departed and beloved Peter Simonson; now there is a church of about 200 members, with the most spacious meeting-house in the village, which, I believe, the church have just succeeded in freeing from debt. In addition to these, I might speak of the churches at Lonsdale, Cumberland Hill, Wichford, Lippitt, and Phenix, Brand's Iron Works, and others, all of them brought into existence and fostered and nourished into strength and stability through the efforts of this Convention, during the few brief years that have passed away since it was my happiness first to have an official connexion with the Board.

But the good that has been accomplished by means of this Convention, is not to be estimated merely from the large increase of churches and members in the State; it is to be seen in the breaking

down of old prejudices against a salaried and educated ministry, in the general growth of intelligence among Rhode Island Baptists, exhibiting itself in the increase of subscriptions to religious periodicals; several copies of weekly religious papers being now taken in neighborhoods, where till within a very few years, a religious paper had never been seen;—and in the reflex benefit of these domestic missionary operations among the abler churches who have engaged in them, producing a higher degree of Christian zeal and effort for the conversion of souls among themselves, and an enlarged feeling of pity and benevolence towards the perishing heathen in foreign lands.

There are two or three reflections which force themselves upon us after the brief review which we have taken of the history of our Convention, and the results which have flowed from its operations, both direct and reflex, upon the churches of our State.

1. The first is, at *how small an expense of money* has all this good been accomplished. The receipts of the Convention, though occasionally reaching eleven or twelve hundred dollars, will not average \$1000 for each year of its existence. For the trifling sum of less than \$20,000, then, has all this good been accomplished. What steward of his master, let me ask, can be guiltless, who after this, shall hoard up his Lord's money for his own selfish gratification, when the expenditure of so small an amount can, with the blessing of God, be attended by such glorious results?

2. Another reflection that suggests itself is, how certain is the truth, not only in the experience of individuals, but of churches, that *they who water others, shall be watered themselves*.

This is an unchanging law of God's government. Those churches who water others, who take delight in sending the gospel to the destitute and the perishing, whether at home or abroad, shall be watered themselves, shall be blessed with a growth in grace and holiness among them—

selves, with an increase of numbers, and with the presence and favor of the Lord: while those churches who are indifferent or opposed to the cause of missions, and to the spread of Christ's kingdom in the world, shall be diminished and brought low, till the candlestick is removed out of its place. The latter part of this remark is confirmed by the statistics of anti-mission churches and associations, which, wherever they exist, as regularly exhibit a yearly decrease in numbers, as those of an opposite character exhibit an increase. The former part of the remark is illustrated in the reciprocal influence of the labors of this Convention upon the churches who have actively participated in them. They have watered others, and consequently they have been watered themselves.

3. Another obvious reflection which arises is, that the most effectual way to awaken and keep alive a spirit of zeal on behalf of *foreign missions*, is to engage in active missionary efforts, within the sphere of our own personal observation.

At the time of the establishment of this Convention, the contributions from Rhode Island for the spread of the gospel were exceedingly meagre and scanty. I have examined the Foreign Mission receipts for the year 1825, the year of the formation of the Convention, and I find just two entries from Rhode Island. They are as follows:—

“June.—Widow Rose Ann Mason, of Providence, a donation, \$4 00.

Sept. 19th.—The Warren Association, by Hugh H. Brown, Esq., \$124 16.

Of this latter sum, I find by referring to the minutes, but \$25 81 came from the churches in Rhode Island. The balance from Massachusetts. And this is all contributed by Rhode Island to the Baptist Board of Foreign Missions, for the whole of the year 1825. JUST TWENTY-NINE DOLLARS AND EIGHTY-ONE CENTS.

Now I do not pretend to assert that in the matter of Foreign Missions, the churches of Rhode Island have ever yet come up to the standard of their duty and

ability, yet the contrast between the year 1825 and 1844, in this respect is cheering and encouraging. In the last Conventional year, I find acknowledged in the Magazine, from Rhode Island for Foreign Missions, the sum of \$3455 03; averaging very nearly half a dollar for every Baptist member in the State.

Now, whatever others may think, I can trace the connexion of cause and effect between the domestic missionary efforts prompted by the formation of the Rhode Island Baptist State Convention, and the very large increase in the contributions for Foreign Missions since the time of the formation of this body. I think then, from this comparison, we are taught that if we would care for the heathen in distant lands, we must begin by caring for the heathen at our doors, and that we cannot care for the one without feeling for the other.

Be encouraged then, brethren, beloved in the Lord, to put forth yet more zealous and persevering efforts for the subjugation of Rhode Island to Christ, assured that your labors shall not be in vain in the Lord; and may God of his infinite mercy grant, that although we may henceforth be called to cultivate different fields in the moral vineyard, we may at last meet with the general assembly and church of the first-born in Heaven, where they who have sown and they who have reaped, shall rejoice together.

Trials of the Church.—The church has sometimes been brought to so low and obscure a point, that if you can follow her in history, it is by the track of her blood; and if you would see her, it is by the light of those fires in which her members have been burned. Yet hath she still come through, and survived all that wrath, and still shall till after she be made perfectly triumphant.—*Leighton.*

“All men think all men mortal but themselves.”

RECORD OF RELIGIOUS BENEVOLENCE.

Several of those Societies in which the readers of the MEMORIAL feel the deepest interest have held their anniversaries since our last No. was issued. We have supposed that we could not serve the cause more acceptably, than by giving in full the *doings*, and a pretty ample selection of the best *sayings* on these auspicious occasions. As we have rendered our modicum of assistance to those old friends, the Christian Watchman and the Baptist Advocate, in making up their reports, we shall in turn avail ourselves without stint or hesitation, of so much of their columns as will subserve our purposes.

AMERICAN AND FOREIGN BIBLE SOCIETY.

* PHILADELPHIA, April 22, 1844.

At the appointed hour, 7½ o'clock, P. M.) an immense congregation was assembled among whom were seen many of the most eminent of our ministering brethren from the East, West, and South. The preliminary services were conducted by Dr. Welch, after which he announced his text—Gal. iv. 18, "It is good to be zealously affected always in a good thing." Zeal was defined to be ardent feeling expressed in energy of action. The zeal which the apostle recommended was good on account of its nature and its object. As to its *nature*, it is a zeal which is pure in its motive, holy in its object, and is manifested in a becoming manner; each of which particulars was illustrated by Scripture allusions. As to its object, it contemplates the glory of God and the temporal and spiritual good of man, under which heads the claims of the Bible Society as "a good thing" were eloquently enforced.

Annual Meeting.

TUESDAY, April 23, 1844.

A meeting for business was held at 9 o'clock, A. M., at which a Committee to nominate officers was appointed and a report of a Committee on the Constitution read.

The public meeting opened at 10 o'clock, Rev. Wm. C. Buck, of Louisville, Ky., read the 46th Psalm, and prayer was of-

fered by Rev. Dr. Sharp. An abstract of the Treasurer's Report was read by the Treasurer, William Colgate, Esq. of New York; from which it appears that the receipts during the past year have been \$26,364 45. The report was accepted and a Committee appointed to inquire into the expenditures.

The President, Rev. Dr. Cone, of New York, then addressed the Society. He remarked that he rose with peculiar emotions, as this was the first place dedicated to God that with his sainted mother he had ever entered. In 1837, a large convention met here to form a separate organization for printing and circulating the Scriptures. It caused pain and sorrow to separate from former friends, but there was cause for separation. We had urged on them that they showed unkindness and want of generosity, and that they were departing from their old rule of circulating the Scriptures, and from the great Protestant principle. We felt it duty to stand on the great principle "The Bible translated." In the Chinese it is impossible from the nature of the language to transfer a word. The *Baptists alone* can thus give the Bible to the world. Yet we have met with most opposition from brethren; and others too have opposed us by representing us as sectarian and preventing us from gaining a charter. And still Carey's and Yates' translations have been acknowledged by Pseudo-baptists as the best. The dignity and glory of thus giving the complete Bible to men ought to stimulate us.

Rev. Dr. Babcock, of New-York, the Secretary of the Society, then read an

Abstract of the Seventh Annual Report.

The report begins with a recognition of the merciful Providence which has preserved the lives and health of all to whom the special management of the Society has been confided, notices the dignity and sacredness of the object aimed at, and the interest felt in it by superior beings. The full attendance, the prayerfulness and union at the monthly meetings of the managers is then adverted to, and the reasons for an increased attention to the "Home Supply," of the Scriptures, are stated at considerable length. The most feasible plan for interesting the whole mass of our religious communities in this and kindred objects of religious benevolence is then stated, and a tabular view presented, on a single page, of the amount received in donations, and for Bibles and Testaments

from each State and Territory, with the number of books sent into each, the number of new auxiliaries formed, and of Life Members and Directors in each for the last year, with the names of agents laboring in each. From the footing of this table, it appears that every State and Territory except Arkansas and Iowa have been embraced in the Society's operations the past year. The donations to the Society amount to \$21,451 63, the orders for books covered \$3,215 86, or a total of \$24,667 49 receipts. The bibles and testaments sent forth into this field, amount to 25,702 copies. New auxiliaries recognised the past year amount to 19, making the number 225. The life-memberships and directorships in all the states amount to 148.

Agencies.

Four travelling agents, viz., Rev. Messrs. Maclay, Seaver, Bliss, and Clift, have devoted nearly the entire year to the service of the Society, and twice as many more have rendered some partial or voluntary service.

The subject of Agencies is next considered, and the disposition to grudge the expense of them shown to be inconsistent and unwise.

American Indians.

Among the American Indians, the report notices with satisfaction, that the past year has witnessed the printing of a portion of the gospels in the language of the Putowatomies.

Germany.

In Germany, the solicitude of the intrepid ONCKEN for a set of stereotype plates of an 8vo. German Bible, and the reasons which induced the Board to devote \$1000 to this object are noticed, with the additional fact, that the version of Martin Luther, the standard German version, as well as that of the Dutch Bible of 1635, both conform to our fundamental principle, to *translate* and not *transfer* the words of Divine inspiration.

Greece and Africa.

In Greece and in Africa, little seems to have been accomplished by the Society in their laudable endeavors, but hopes are entertained for the future.

India.

In India, the operations of the last year are stated at considerable length, embracing the report of the Calcutta Baptist Missionaries, who have completed and sent forth from the press 90,000 volumes of the Sacred Scriptures.

"With feelings of lively gratitude, the brethren acknowledge the pecuniary assistance they have received. From their long tried and esteemed friends, the American and Foreign Bible Society, they acknowledge two grants, amounting to 18,684 rupees." The same missionary press is preparing to send forth about 100,000 volumes the present year, and the ample reasons for this extent of effort in the translating and printing department are fully given. A tabular view is then presented of the translations and editions of the Scriptures by the English Baptist Missionaries for the last 40 years, amounting in the aggregate to 44 different languages, and a total of 529,510 volumes. A selection is then given of the testimony of experienced missionaries, 1. As to the comparative importance of Bible translation and distribution; 2. The interest of the natives in obtaining the Scriptures, and 3. The blessed results of this distribution. The array of evidence on each of these points is perfectly convincing.

Burmah.

Burmah is next mentioned as a field for Biblical diffusion and a fervent appeal is made for united and persevering prayer, that He who has all hearts in his hands, would remove the obstacles which now prevent scattering the incomparable version of Judson among the idolatrous millions of that empire. The operations of the mission press in the Peguan Scriptures translated by the Rev. J. M. Haswell, of Amherst, are mentioned with satisfaction.

Tavoy.

At Tavoy, the Karen New Testament, it is supposed, was finished by the end of last year. There is something of moral sublimity in the contemplation of such an event. A rude, simple people, amounting in the aggregate, to several millions, who till now were without a written language, without God, and without hope, have been approached in Christian kindness by a band of brethren from the other side of the globe, their language has been reduced to written form, the gospel preached to them,

accompanied in a remarkable degree with the Holy Ghost sent down from heaven. Many churches have been gathered, schools established, and now, to crown this work of Christ-like beneficence, they are permitted to read in their own tongue the whole New Testament of our Lord and Saviour Jesus Christ, with all its precious revelation of love and hope eternal. What disciple of Christ will ever grudge either his pittance or his patrimony, devoted to the accomplishment of such an object. The Board devoted \$2000 additional to this object the last year.

Assam.

Similar statements are made in reference to Assam, where two gospels were completed by Rev. Mr. Brown; and he was engaged at the last dates, in translating the epistle to the Romans.

Siam.

Siam presents an interesting field. The printing press at Bankok seems to be conducted with great efficiency, and the reports from it, through the Missionary Board at Boston, are more complete and satisfactory than heretofore. It was expected that a second revised edition of the Siamese New Testament would be put to press in the present year, and \$2000 have been appropriated by us for this object. The Lord has, in this case too, conferred on our Society the high honor of enabling a whole nation, as numerous as was our own a few years since, to read, for the first time, the gospel of Christ in their own language.

China.

The magnitude of the spiritual interests of China, fills the managers with unutterable solicitude, that the wide door now opened by a favoring Providence, may be promptly and effectually entered. A beloved member of the Board, Dr. T. T. Devan, prepared, a few months since, a historical view of Chinese biblical translation. This, though in part before printed in a religious newspaper, has been revised, condensed, and brought down to the latest dates, to be imbedded for permanent and convenient use in this report. It may be regarded as the last appeal, the parting legacy of this brother, ere he leaves his native shores as a missionary to China. Two grants, amounting to 1243 English Bibles and Testaments have been made to the earnest appeals of our missionaries in China for their sale and distribution.

Officers of the Society.

In regard to the officers of the Society, the report states that the Board have sanctioned, for the present, an arrangement by which the Corresponding Secretary or Assistant Treasurer, will one or the other be absent from the rooms most of the time. On this plan the Secretary has travelled more than half of the last year, and the Assistant Treasurer is now fulfilling an appointment in Kentucky.

Receipts.

The receipts are increased several thousand dollars over those of last year.

Publications.

The publications, also, are greatly increased. The 8vo. Bible on small pica type has been carefully completed, and a first edition printed from stereotype plates. In all, 13,230 English Bibles and 11,000 Testaments have been printed—7500 Bibles and 10,000 Testaments are now passing through the press, making a total of 96,705 Bibles and Testaments by the Society since the year 1839.

The variety, excellence, and cheapness of our books was never before so satisfactory. The Library of the Society has been somewhat increased by donations, but needs additional enlargement.

Foreign Appropriations.

Foreign appropriations in the year, \$8000; and \$2500 need to be immediately devoted, to enable Dr. Yates to complete his excellent and much needed Sanscrit Bible.

Auxiliaries.

The 225 Auxiliaries of the Parent Society are on the whole reckoned in a more healthy state at present than in former years, though many of them need to be renovated, and their zeal and perseverance increased. The City Bible Society of New-York holds on its unequalled career of usefulness, having nearly doubled its accomplishments the last year. The report closes with some pertinent and solemn concluding remarks.

Rev. Mr. Tucker, of New-York, then moved the acceptance of the report, and introduced to the audience, his early friend,

Rev. Mr. Kincaid, who remarked, that were it not that he had been among the heathen and seen the fruits of this Society, he should not think of addressing the audience in his present exhausted state. He would speak on the influence of the Bible

on the Karens. In 1830, said he, when I reached Burmah, I found four brethren there, Judson, Wade, Boardman, and Bennet. Within three months, however, Boardman died. That year Bennet printed the whole New Testament in the Burman language. Parts had before been printed and distributed in some cities. But there was no one who could preach to the Karens except Ko-Thay-Byu, who could read Burman. In the close of 1830, I lived within a stone's throw of the printing office; and to recreate myself while studying the language, I would go and assist Bro. Bennet. There was only one Burman to help him, and he could only put on the ink. Bro. Bennet also had to bind the books, and Bro. Wade and I would trim them for exercise.

In March, 1833, I took a number of these Testaments and went up the Irrawaddy to Ava; having also portions of the Testament in tracts, I gave them with a sparing hand.

It was not till 1834, that the Karens had a written alphabet; and that year the Lord's prayer, the Sermon on the Mount, and part of John's gospel were printed. Since that, Wade and Mason have formed a dictionary and grammar; and the whole New Testament has been printed now, undoubtedly; for I have received a letter from Bro. Bennet, saying that it would be completed by the end of last year. I can say from personal knowledge, that there are no translations more perfect than the Burman and Karen. There have been fifty or sixty preachers raised up in the Karen churches, and now the word of God is in their hands; the whole Burman Bible and the Karen New Testament; and how richly they have been blessed.

On reaching Ava, I used to notice how Ko-San-Lone and Ko-Shoon, the Karen preachers proceeded. They were up at dawn, put their room in order, then sat down and read a chapter or two in the Testament, then kneeled in prayer.—Then they breakfasted and went early out to the streets, temples, monasteries, markets, and private houses, always with a Testament under their arm; and sat down in one circle after another and read it. I will relate one instance of the effect of the word of God. On my way up the Irrawaddy, I stopped at every town preaching and distributing tracts, though in the space of five hundred miles between Rangoon and Ava, I only gave away three or four whole Testaments, (and those to governors) we were so sparing of them. One

evening about sundown I stopped at a city. I sat on the boat a little from the bank and began reading tracts. The people sat down on the shore, and some went to the town to say a foreign teacher of religion had arrived. The crowd increased and I read on till sun-down. At length a tall young man came wading to the boat; and said he, (Mr. K. here and in several other places repeated the Burman) "Teacher, have you the Acts of the Apostles?" Imagine my surprise to hear such a question at that distance. I said "yes," and he asked again, "Teacher, have you the gospel of John?" He was evidently well educated; and I asked in surprise, "How did you know about these books?" He said that long ago his grand-father had got those two books of Judson, and in a great fire they had been burned up; and now hearing of the foreign teacher he had sent him in hope of getting them again. I gave them to him and immediately he hurried away and I went on talking. Soon it came on stormy and I moved my boat two miles to the other end of the city.

It was now dark. I sat chiding myself for not making more definite inquiries of the young man who had gone. But about 8 o'clock I saw him coming again. He said he had been home, his grandfather had asked if he had invited the teacher home and had sent him to do it. He had been searching all along the shore. I went with him, and found the old man seated in the midst of his family. He put out his hand to feel for me and I perceived he was blind. His family had read to him, and he spoke of the comfort he had derived from John and the Acts. Said he "the eyes of my body are dark but the eyes of my mind are open." My Karen assistant was deeply affected. I went back to the boat and returned again the next day. A large company was assembled. The old man asked many questions about different passages of Scripture. But I had to go on to Ava. Bro. Brown, however, afterwards visited this place and baptized some of his household, the first baptized on the Irrawaddy between Rangoon and Ava.

Another instance. I was making an excursion among the mountains to see whether the mountaineers were really Karens. I went into every village, gathered the inhabitants and preached, and gave tracts, especially to the priests; and sometimes the people would stay till 12 o'clock to listen. After one of these meetings I went to my boat, pushed off as usual a little from the shore and went to sleep. In

the night I was awaked by the words, "teacher, teacher," spoken near me. I started up, looked and saw a man standing in the water near me. He began to make apologies for disturbing my sleep. I knew from his tremulous voice he was an old man. He said he had been away from the village in the evening but had heard of me and he came to beg a sacred book.

Some time after Brö. Comstock was going down the coast preaching, and he gave a Testament to a Burman living down the river. Afterwards a Karen chief came to this man's to trade, who could read Burman. He took up the book, read it morning after morning, became interested and wanted to buy it. The Burman refused; but the chief offered a rupee and finally two rupees. He said he had heard in his country of the foreign teachers who had brought the book of Jehovah and kept the Sabbath (for the Karens have a word for *Jehovah*, and divide their days into weeks as we do.) The Burman sold it, the chief carried it home. Some time after, Bro. Abbot going down the country stumbled on a Christian village. They had built a Zayat, and kept the Sabbath by meeting there to hear the New Testament. That chief had gone home; his people said, this agrees with our tradition that Jehovah would send us his book; and this was the result. Bro. Abbot instructed them, and soon more than half the village were baptized, and the chief became their pastor.

This is but one instance of many; not one tenth are mentioned. If I could only give you the impression as I have felt it when standing in a Karen assembly and seeing them unite in singing and praying, O you would love the Bible cause. You never can imagine the moral dearth and darkness until you go and mingle in their families. Thirty years ago all was dark; but now there are a few beacon lights. There are many faithful preachers and we have put the Bible in their hands. Let me lead you into Rangoon. See those dark frowning prison walls with no window. Enter the massive gates and walk through those damp halls. In this dark damp cell sits one, pale and emaciated, surrounded by felons and murderers, yet how mild and tranquil. He knows you; and he plucks a little book from his breast, "Extracts from the Bible." Who is that man; and why is he there? It is Ko-San-Lone; and his wife and seven lovely children are there. The governor enters, places before him an image of Gaudama and says, "Ko-San-

Lone, you must bow to that image and you are free." "I worship the eternal God," is the reply. Says the governor, "Ko-San-Lone, you are a great fool; you may worship in your *heart* just what you like, only bow to that image." "My Lord," replies Ko-San-Lone, "even in *appearance* I cannot deny my Saviour." How came he imbued with such principles? He plucks that book from his breast, he looks on his chains, his prison, his weeping wife and children; he loves that book more than all. O if we had such love, in twenty-five years the world would have the Bible.

And here are Christ's last words, "Go ye into all the world and disciple all nations *baptizing* them." They can *read* it now; Ko-San Lone could in prison, and Ko-Thay-Byu in the mountains. But suppose we *cover up* a part. Suppose we *transfer*, *episkopos*, and *ekklesia* and *metanoia* and *baptizo*, (for on the same principle that we may one, we may the others) what do we put into the hands of our Timothies and Titusses? "If any man shall take away from the words of the book of this prophecy, God shall take away his name out of the book of life." I know all the missionaries in Burmah; and I know there is not one who would *dare* to put in the hands of the heathen a *mutilated* Bible. If there were no Bible Society to *print* it they would have men to *copy out* their Bible. They would say with Paul, "I have not shunned to declare *all* the counsel of God." It is not an easy thing to leave friends and turn our backs on home—for ever; and think you those men will do *that*, and then *keep back part of God's word*?

My dear brethren, I thought of it this morning as I opened my eyes, I thought myself in Tavoy in the mission house. I could tell you just what they are thinking about, and praying for. They know of this meeting and *their hearts are in it*.

Rev. Mr. ROBINSON, of the British Provinces, then offered a resolution to the effect that there is a mutual sympathy between this country and the British Provinces in the Bible cause. We wonder, said he, how the Jews and Gentiles united in the same church when they had persecuted each other so; but in order to sympathize we must have had similar trials. When our one hundred and fifty churches with their twelve or fifteen thousand communicants heard of the Bible movement in the United States, we thought it came from their revolutionary feeling. But when,

four years ago, we appointed a committee to examine the subject and report, we could not believe their statements. We deferred it a year. Last year your Secretary visited us, and we agreed to take up simultaneous collections for the object.

We believe Christ sits as a king; and hence he has power to make a law. Now it requires the same power to *repeal* as to *make* the law; and to *conceal* the law is to *annul* it. Then how can we conceal our Saviour's last words. The *last* words are always the most affecting. My father died when I was five years of age; and he said on his death bed to my mother, "I have committed my soul to a covenant-keeping God; and to him I commit you and my children." Often those words have restrained me when I would break God's law. Let Christ restrain us.

Rev. Dr. BELCHER, of London, seconded the resolution. He said time did not permit protracted remark; he only rose to complain a little. What had England, Ireland, and Scotland done, that the *Provinces* alone should be admitted to sympathy. At this very hour, the Bible Translation Society were holding their fifth anniversary. This looked like union with England too.

Rev. Mr. HAGUE, of Boston, offered the following:

Resolved, That this Society will steadfastly maintain that a corruption of the word of God is one of the greatest evils, and we will do all in our power to spread it abroad in its purity.

When, seven years ago, said he, this Society was formed, I was opposed to it; but for four years past, thank God, I have seen differently. When Brother Colgate came from New-York to present its claims, I was sick and did not hear him; and when he called to see me, and took my hand, and said that there was a movement commenced equal in importance to the Reformation, I thought it the expression of heated zeal; but now I stand here to say I feel it true. Our Society announces a principle which increases in importance the more we contemplate it. In looking over the history of the past, we find only a few chosen spirits who have held it. *The destiny of man has turned on his treatment of God's word.* The very first page of the history of our race, speaks of the neglect of this principle, and the consequent curse. All beings have been in probation; and their temptation has been, not

to deny the existence of God, but to pervert his word; like Eve, as Paul says, to be "corrupted from the *simplicity of the gospel.*" In Adam's family, this corruption appeared. The revelation was admitted, but its sense perverted. In the spirit of a modern Socinus, Cain set aside the atonement; it was no matter about the *letter*, so the *spirit* of the thing was retained; and the result showed the difference between a religion of *faith* and of *self-will*. And when Christ came, he found a church; but all engaged in corrupting the Scriptures; and his exhortation was, "*Search the Scriptures.*" "Is it not *written*," said he; "Ye make void God's word through your tradition." This spirit lingered afterward; Christ had told his disciples, to "beware of the leaven of the Pharisees and of the Sadducees." The leaven of the Sadducees was *skepticism*, the *rejection* of God's word; that of the Pharisees, the *corruption* of that word; and this last lives now. Let us sketch its history. After the great prayer meeting, the mother church arose. A Catholic priest once told me, the Baptist church arose at Munster. I told him, "No, it is apostolic. You know the church at Jerusalem; Peter was there; (you say he was at Rome; and I'll not dispute that now;) and that church was a *voluntary association of baptized believers*; is that your church?"—"No," said he. "Then," said I, "you are not the *true church.*" Soon after a happy church sprung up at Antioch, where they were first called Christians. But some came saying, "You must submit to circumcision; the Jewish law of initiation to the church, is binding on Christians." But Paul grappled with this innovation; for, said he, "a little leaven leaveneth the whole lump;" and James, President of the council, gathered to examine this subject, quoted from the shepherd prophet, in opposition to it also. Trace church history, and you will find where it again arose. Baptism was introduced instead of circumcision; and Mosheim says, that it was ordained in the third century, by the church, that baptism should be administered to infants, and that it was regarded essential to salvation. And this church he calls Catholic. This principle developed itself in a religion of sacraments. Martin Luther took a noble stand against it, but did not go far enough. When I argue with Episcopalians, I always agree with them as to the origin of their church; I refer them to Clemens Romanus; but Clemens, (if he

was the one to whom Paul alludes,) was of the Pharasaic party, opposed to Paul. We cannot succeed until we base ourselves on the principle of this Society.

Rev. Mr. DAGG, President of Mercer University, Georgia, spoke a few words in behalf of the importance of the Society, and his cordial co-operation with it. He closed by a thrilling appeal, urging that the Bible be not corrupted. "Go to yonder Mount, said he, and poison the fountain that sends streams of health and blessing through this city; but poison not the water of eternal life. Poison the bread that supplies the table of your families, but poison not the bread which came from heaven. Poison the milk which the tender infant sucks from its mother's breast, but poison not the sincere milk of the word."

This meeting was one of unusual interest. Every cheek was bathed in tears, as our intrepid missionary told his narrative; and every heart swelled at the stirring appeals of the other gentlemen who spoke. It is a matter of regret that want of time made these most valuable addresses too hurried to be successfully reported; but it is some consolation to be able to announce, that on motion of Dr. Babcock, it was voted that the speakers be requested to write them out for insertion in the Annual Report.

ADJOURNED BUSINESS MEETING.

THURSDAY, April 25.

Opened with prayer by Rev. J. McCoy, Agent of the Indian Mission Association. An amendment was proposed to the 6th Article of the Constitution; that Life Directors be members in good standing in their respective churches; removing the denominational feature by striking out the word "Baptist." Rev. Mr. Westcott, of Stillwater, New-York, suggested that this amendment was made in order that we might be able to get a charter. Rev. O. B. Brown, of Washington, D. C., feared we might be controlled by Pedobaptists. Rev. Mr. Webb, of Philadelphia, thought that where no fear was, there were they in great fear. Rev. O. B. Brown said, no one would have imagined the American Bible Society would have taken the course they have.

The resolution before the Society was then laid on the table for a time, and Dr. Babcock proposed an amendment to the 8th Article, providing that *twenty-four*, in-

stead of sixteen of the thirty-six Directors, should reside in New-York. The amendment was adopted.

The first amendment proposed, then came up. Dr. Cone stated that the object is this:—We have been prevented three times from getting a charter, on the charge that our Society is denominational. Dr. Kendrick said, the amendment accorded with every feeling of his heart. Our Society is not a church; else he would oppose. Its object is to give the Bible *translated* to the world; and he had no fear that Pedobaptists would come into such a Society so as to outnumber us. And if they should, would to God they *would* adopt such a principle; the American Bible Society too, I bid such a hearty welcome. Though not a church, our Society adopts the *principle* of the *Baptist* churches. Amendment passed. Also the 7th Article was amended to correspond. An amendment to the 11th Article was also proposed, so that none should be allowed to vote on the election of the Board, except those whose names are on the book the 1st of April; the object of which was to prevent being taken by surprise. The amendment passed. The following preamble was then proposed:

"Whereas the inspired Hebrew of the Old Testament and Greek of the New Testament, are the only authoritative Divine Standard, containing the revelation of God for the whole human family: And whereas the Council of Trent in 1563 declared that a Latin translation called the Vulgate was 'authentic, and to be refused of none,' which decree was confirmed by Pope Pius IV. in solemn Consistory the following year; and the Rhemish Testament was translated from the Vulgate into English in 1582,—the translators declaring that the Vulgate 'is not only better than all other Latin translations, but than the Greek text itself in those places where they disagree;' which assumptions have been generally repudiated by all enlightened Christians, not in the Romish church:

And whereas The American Bible Society, in 1836, approved of the following resolution, viz.—

"Resolved, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in Foreign languages, the Managers feel at liberty to encourage only such versions as conform in the *principle* of their translation to the Common English Version; at least

so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

The remonstrants against this resolution, believing it to be as unscriptural as the dogma of the Council of Trent, and having in vain taken every Christian measure to prevent its passage and enforcement, were constrained to form, provisionally in 1836, and fully organize in 1837, THE AMERICAN AND FOREIGN BIBLE SOCIETY: FOUNDED UPON THE PRINCIPLE, that the originals in Hebrew and Greek are the *only authentic standards* of the Sacred Scriptures; and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred*, which are susceptible of being literally *translated*.

President BACON, of Columbian College, Washington, D. C., opposed the preamble. "There is a want of simplicity in it. It will not be generally understood. Besides, I am not prepared to vote for it till I have examined and know the facts asserted. And if they be true, why not put them in simpler language; stating, for instance, the particular facts connected with the origin of this Society. But do not drag us through the dirty purlieus of the dark ages to prove that we are an authoritative Society."

Before President B. had closed his remarks, it was voted that when we adjourn we adjourn to meet at the call of the President. It was then voted that the preamble be recommitted, and that President Bacon and Dr. Maclay, be added to the committee. Closed with prayer by Dr. Johnson, of South Carolina.

ADJOURNED MEETING.

FRIDAY, 4 1-2 o'clock.

Dr. CONE, the President, occupied the chair. Prayer was offered by Dr. Wayland. The President then read the preamble as amended by the committee.

President BACON proposed to amend it by striking out all that relates to ancient history. Rev. J. Dowling, of New-York, opposed the amendment. The statements of the preamble are familiar. Rev. Mr. Cushman was opposed to the amendment. He thought the preamble stated the grounds of our difference from the Ameri-

can Bible Society. Protestants have overlooked their own principles and departed from them. We want a Society which shall stand when the word Baptist shall be synonymous with Catholic. We ought to expect much from this Society. We should plant it in a free soil into which it may strike its roots deeply. Brethren Maclay and Willard were opposed to the amendment. The motion was lost. The preamble and constitution as modified, were then adopted. The list of officers was then reported and adopted, and on motion of Rev. Mr. Ryland, the number of Vice-Presidents was reduced to two. The Society then adjourned.

AMERICAN BAPTIST HOME MISSION SOCIETY.

TUESDAY, half-past 3, P. M.

The President, (the Hon. Heman Lincoln, of Boston,) having taken the chair, called the meeting to order.

Opened with prayer by the Rev. Joseph Matthias, of Penn.

Ministers who were not members of the Society, were invited to a seat, and requested to take a part in the Society's deliberations.

A committee was appointed to nominate officers for the ensuing year.

R. W. Martin, Treasurer of the Society, read his Annual Report.

The Report of the Executive Committee was read by the Rev. Mr. Hill, Corresponding Secretary of the Society.

The following is a synopsis of the Report:

Financial Affairs.

By the Treasurer's Report, it appears that on the first inst. the total amount of receipts, including those of auxiliaries, was \$51,811 52, that is, \$11,228 40 more than last year. Exclusive of those of auxiliaries, \$13,401 76, being \$1,595 19 more than we received up to the 15th April last year.

At the same period the liabilities were \$9,971 04, and the available resources were \$6,101 43, making the balance against the Society \$3,869 61.

Summary of Missionary Labors & Results.

The Total number of agents and missionaries registered in the missionary table, is 349. They were distributed in 25 States and Territories, in Canada and Texas. They supplied at least 761 stations. Their joint labors are equal to those of one man, for 179 years.

The reports of many of the missionaries of auxiliaries are very deficient of statistical information. Nevertheless, among the results mentioned by the whole number named on the list, are the baptism of 5059 persons, the organization of 55 churches, and the ordination of 30 ministers.

At the stations occupied by them, 6525 children have been instructed in Sunday schools, 19 houses of worship have been completed, 23 others have been commenced, and 12 churches have become able to support their ministers without missionary aid.

Of the number of missionaries mentioned, 79 were appointed by the Executive Committee; sixteen of them, however, received their commissions since the 1st of February, and but a few of them have yet reached their fields. The number actually employed, therefore, was but 63. These labored in 18 States and Territories, in Canada and Texas. They steadily supplied 249 stations; delivered 8,329 sermons and lectures; made 11,130 pastoral visits, and performed a large amount of other ministerial labor, the aggregate amount of which is equal to that of one man for 46 years.

Among the results of their labors, they report the baptism of 1,127 persons, the organization of 29 churches, and the ordination of 18 ministers. Under their superintendence, 4,305 pupils have been instructed in 144 Sunday schools and Bible classes.

At their stations, 4 houses of worship have been erected, and 8 others commenced; 3 churches have been sufficiently strengthened to maintain the stated ministry of the gospel, without further assistance, and 44 young men are preparing for the ministry.

The report was adopted.

Judge Farnsworth, Chairman of the Committee on Nomination of officers, reported the following:

President—Hon. Heman Lincoln, with forty-two Vice Presidents.

Corresponding Secretary—Benjamin M. Hill.

Recording Secretary—David Bellamy.

Treasurer—R. W. Martin.

Auditor—J. R. Ludlow.

A motion was made to recommit, with instruction to report but two Vice Presidents. After an animated discussion, the motion for commitment prevailed.

The committee on nomination reported

as Vice Presidents Mr. Wm. Colgate, of N. Y., and Mr. Wm. Crane, of Md. The report was adopted.

The Rev. Mr. Adlam, of Me., offered the following preamble and resolution.

Whereas, the question has been proposed whether the board will or will not employ slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer; therefore,

Resolved, That, as the sense of this society, a minister being a slaveholder should present no barrier to his being employed as a missionary of this society.

The discussion of this question was laid over to Friday morning, at half-past eight o'clock.

At that hour, the resolution before the Society at its adjournment, was called up; the Rev. Mr. Adlam, of Me., having the floor, he stated the delicacy of the subject and his incompetency to do it justice. He gave an explanation for his presenting the resolution in an affirmative rather than a negative form, he being an avowed abolitionist. He stated, that in order to be brief and to the point, he had committed his remarks to paper, and with the permission of the chair proceeded to read the same.

S. H. Cone, D. D., of N. Y., offered a few remarks calculated to induce a calm and unprejudiced decision of the question. He also read some remarks from the report made by the Executive Board upon a similar resolution some years since.

The Rev. Mr. Brown, of D. C., considered the question a political one, and consequently out of the power or province of the Society to act upon it.

The Rev. Mr. Colver, of Boston, arose and stated that he felt the question to be an exciting one and an important one, and it must be decided, and if there must be division in the Society, in consequence of the question, we had better have that division now; he thought the result would not be so disastrous. If there must be a division let it be brought about by mild measures, let us part in peace, and with feelings of undiminished attachment as brothers. He next replied to the Rev. Mr. Brown's remark upon its being a political question. He believed his Southern brethren, many of them, at least, to be sincere, and felt for them in their peculiar circumstances. He proposed an amendment to the resolution offered by Mr. Adlam, so that it would be a negative resolution. He then proceeded

to show that slaveholders are incompetent to discharge the duties of missionaries of this society. He thought it a practical question, and not a political one, and hoped that the southern brethren would not confound the two.

The Rev. D. Dodge, of Penn., offered some remarks, and stated that he was in favor of an indefinite postponement. He was opposed to the resolution offered by the young brother from Maine. He did not consider slavery a moral evil, and stood prepared to prove his proposition. He opposed the resolution because, to adopt it, would most certainly bring about a division of the churches. He thought this was not the time to divide. He disliked the distinction made between the Southern and Northern brethren, and hoped that this distinction would be forgotten—that they would unite together as brethren, as the children of one heavenly Father, and as going to one common heavenly home.

The motion to adjourn to Monday morning, at 8 o'clock, prevailed.

At that time the question under discussion when the Society adjourned, was called up.

The Rev. R. Fuller, of S. C., read the following, as an amendment to the resolution :

Resolved, That, as the constitution of the Home Missionary Society clearly and distinctly defines its object to be the promotion of the Gospel in North America, and as it is provided by such constitution that any auxiliary society may designate the objects to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries according to such funds, and select the field where the missionary or missionaries shall operate, that to introduce slavery or anti-slavery into that body, is in direct contravention of the whole letter and purport of the said constitution; and is, moreover, a most unnecessary agitation of topics, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed;

Resolved, That the Home Missionary Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore, our co-operation in this does not imply any sympathy either with slavery or anti-slavery, as to which subjects societies and individuals are left as free and uncommitted as if there were no such co-operation.

The Rev. Mr. Hill, Corresponding Sec-

retary of the Society, made some explanations relative to the conduct of the Board in appointing missionaries. He stated that the funds sent into the treasury of the Society were generally designated to particular states, and generally to the states from which the money came. This, he said, accounted for the fact that more missionaries were appointed by the Society to labor in the Southern, than in the Northern and Eastern states. They pay more into the treasury of the Society, than the other states.

Rev. Ahira Jones then asked whether the Board ever inquired into the qualifications and character of missionaries.

The Corresponding Secretary answered in the affirmative.

The Rev. Mr. Fuller said he had no wish to urge the question, nor would he flinch from it. If the brethren thought it better to separate, he would not object to that step. But he hoped his brethren would reflect. He thought it a dangerous experiment. A separation or rupture in the Baptist denomination, he thought, would not only be disastrous to the church, but also to the nation. He reviewed the manner in which this question was discussed at the last meeting of the Society, and reviewed particularly the arguments of the Rev. Mr. Colver. He said he did not consider it, (slavery,) a sin, and to prove it to be one, a new Bible must be produced. It is a great evil and a deplorable calamity. There are some cases where amputation would be madness. There are cases where the blood must be purified by degrees. It is so in this case. To introduce such a resolution as that proposed by the brother from Maine, he said was a direct contravention to the spirit of the constitution. He therefore thought that the proper step would be a move for an amendment of the constitution.

The Rev. Mr. Jeter, of Va., obtained the floor. He seconded the views advanced by the brother from South Carolina. He did not consider slavery a sin, and would meet any man, with the Bible in his hand upon this question. He thought the Bible sanctioned it, and as a proof of his position, referred to the 25th chapter of Leviticus. The condition of individuals and of nations may be made worse by attempts to make it better. Such was the fact in the French revolution, and he thought the proposed step calculated to produce this effect.

The Rev. Mr. Tucker, of N. Y., inter-

rupted Mr. J. by a proposition to adjourn, as the time for the assembling of the Convention had arrived, to meet at one o'clock, or upon the adjournment of the morning's session of the Convention, to proceed with the discussion until the Convention should again assemble at 3 o'clock, and therefore dispense with dinner. This proposition was put in the form of a motion, and carried.

1 o'clock, P. M.

The Society met pursuant to adjournment.

The discussion of the question was continued, the Rev. Mr. Jeter, of Va., having the floor. He said he had not forced himself into the discussion, but that he had been forced into it; he wished it could be avoided, not that he feared to meet the opponents, but he feared the results, as they would affect the church. He said he believed his anti-slavery brethren thought that slavery was incompatible with the Christian character; (to this sentiment the Rev. Mr. Colver nodded an assent,) I appeal from the views of the gentleman, said Mr. J.; I appeal to common sense, to the Convention, to all the sentiments of humanity, and to God, when this question will be settled in accordance with perfect justice; and here I leave the matter.

Dr. Welch, of Albany, then rose and offered the following amendment to Mr. Fuller's amendment:

Whereas, exciting sentiments on the subject of slavery evidently obtain in this body, seriously threatening its peace and efficiency, infusing confusion into its councils, and impairing the confidence and affection of its members in and for each other:

Therefore, Resolved, That under existing circumstances, it is *inexpedient* to employ as missionaries in the service of the Board any brother known to claim the right of property in his fellow man.

The amendment was seconded.

Dr. Welch said he was embarrassed in arising to speak upon a question so exciting; "my own voice startles me; but I second heartily the sentiments contained in the resolutions; I have ever advocated them in my pulpit, and shall continue to do so." Whilst he fellowshipped his Southern brethren, whilst he would draw them close to his bosom, he said he did abominate and hate the evil; he was glad that his brethren from the South had ex-

pressed themselves as opposed to the institution; he was astonished that his brethren from the north had advocated such abominable sentiments as to say it was not a *moral* evil; he considered the institution as opposed to every article of the decalogue. He followed this train of reflection some length, and concluded by saying that this movement could not be arrested, that the time would come, and was *fast coming*, when this evil would be done away.

Mr. Fuller here interrupted him by asking what could be done in his view of the subject to do away with this evil.

Dr. W. said he did not fully understand the question of Mr. Fuller. But he thought by bringing the matter more fully before his countrymen, and by securing their co-operation, he could bring about this desired end. Mr. Fuller then inquired what he would do if he had the co-operation of his countrymen.

Dr. Welch replied with deep emotion, I WOULD PROCLAIM LIBERTY TO THE CAPTIVE THROUGHOUT THE LAND.

A response to this sentiment seemed to burst almost involuntarily from a very large proportion of the crowded audience, some saying "amen," and a very large number clapping their hands.

Mr. Jeter said he objected to the amendment, because it was opposed to the first amendment, also contrary to the letter and spirit of the constitution.

Mr. Colver, of Boston, was opposed to the amendment, as also to the amendment to the amendment, and was in favor of the original motion. He thought this to the point, and that it would accomplish what both parties wanted, an *unequivocal* decision.

The Rev. Mr. Tucker, of N. Y., was opposed to the original resolution, and the amendment, and the amendment to the amendment, because they were all opposed to the constitution; he was, however, opposed to slavery.

The Rev. D. Dodge, of Philadelphia, explained the remarks which he made when this question was discussed before the Convention when he said that slavery was not a moral evil. He did not think slavery a sin, but the abuse of slavery he did.

The Rev. Dr. Kendrick, President of Hamilton Institution, N. Y., said he was opposed to the amendment proposed to the amendment, on the ground of its unconstitutionality, and was in favor of the

adoption of the amendment recommended by Mr. Fuller.

Adjourned to meet to-morrow.

TUESDAY, 1½ o'clock, P.M.

The Society was called to order by the President.

The Rev. J. H. Kennard moved that all discussion on this question be discontinued, and that the question be immediately taken.

The Rev. Mr. Brisbane having the floor refused to yield to such a motion, as he was determined to be heard.

Mr. Brisbane therefore proceeded. He considered that there were three classes of individuals in the community and in the church; the first believed slavery to be wrong; the second believed it to be right, and the third think or care very little about it. Of these there are two classes, one who hold slaves, and another who do not. The former should be careful that attachment to property and friends do not prejudice their judgments. And this may extend to those who are not slaveholders. Yet I would not censure those who are under the dominion of a slaveholding conscience, for I was once myself, yet I cannot fellowship them as Christians. I will not stop to inquire whether the Bible allows or sanctions this sin; it is useless; the precepts of the Bible are too plain and expressive on this question. Southern slavery is a great wrong; God has made of one flesh all nations of the earth; our Heavenly father is offended if any be injured. Mr. B. then proceeded to comment upon the laws of some of the Southern states, and attempted to show that these laws were sanctioned and supported by Southern Christians.

The Rev. B. T. Welch, at this stage of the discussion, withdrew his motion for indefinite postponement, when Mr. B. was compelled to yield the floor.

The question upon the amendment to the amendment was then called for and lost.

The question upon Mr. Fuller's amendment was then called for and adopted, by a vote of 123 to 61.

The Rev. G. B. Ide offered the following resolution:

Resolved, That the Am. Baptist Home Mis. Society be now dissolved, and that the subject for which it was formed be referred back to the State Conventions.

This resolution was, on motion of the Rev. J. L. Burrows, laid on the table.

The Rev. Mr. Church, of N. Y., offered the following resolution:

Resolved, That a Committee of three from the North, three from the South, and three from the West, with the President of the Society as chairman, be appointed to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the Constitution as will admit of the co-operation of brethren, who cherish conflicting views on the subject of slavery.

This resolution was seconded by the Rev. Mr. Maginnis, of New-York.

Upon this resolution, the Rev. J. M. Peck, of Ill., J. Peck, of N. Y., J. L. Dagg, of Ga., and J. H. Kennard, of Phil., made some affecting remarks, when the resolution passed *unanimously*.

The following were appointed as that Committee:

From the North—H. Jackson, of Mass., P. Church, of N. Y., and J. Gillpatrick, of Me.

From the South—J. L. Dagg, of Geo., W. B. Johnson, of S. C., and J. B. Taylor, of Va.

From the West—J. Going, of Ohio, H. Malcom, of Ky., and J. Sherwood, of Ill.

The Rev. N. Colver, of Boston, was, on motion, added to that Committee.

The President made some appropriate remarks, when, on motion, the Society adjourned.

AMERICAN BAPTIST PUBLICATION SOCIETY.

WEDNESDAY, 3½ o'clock, P. M.

The President of the Society, the Rev. R. Babcock, D. D., called the meeting to order.

Opening prayer by the Rev. J. J. Richardson, of N. H.

Dr. Babcock stated that he declined being reappointed to the office of President of the Society.

The Report was read by the Corresponding Secretary, Rev. J. M. Peck.

Near 30,000 Tracts and some volumes have been printed the last year. Five editions of the Psalmist have also been printed: and 12,000 copies of the Almanac and Baptist Register. The *Agencies* and the *Colporteur* system of the Society are noticed with favor. Nearly \$400 worth of books and tracts have been given away. Seventeen L. M. or L. D. have been secured the last year. Capital Stock now exceeds \$6,000.

The Rev. Dr. Lynd, of Ohio, moved the acceptance of the Report. He considered the Publication Society to be an institution of great importance, that it was not sufficiently and properly appreciated by the denomination. He considered one object of the Society to be the establishing of a denominational literature, an object of too much importance to be overlooked. Another object of the Society, he thought, was the dissemination of truth—of the *whole* truth—and to overlook an object of such vast importance as this, he thought, was to commit a sin of no small magnitude. We have a work to do, said he, which none can do for us; it is our work, and we must do it. He closed his remarks by urging the importance of the institution upon the Congregation, with the hope that it would hereafter receive that patronage which its importance demands.

Dr. Belcher, recently from London, seconded the motion. His introductory remarks were full of pith and humor. His concluding ones were cogent, and will no doubt result in exciting a deep interest in this institution.

Rev. J. Dowling, of Providence, occupied the attention of the Convention for a few minutes, in remarks designed, as he said, to prevent a misconception of the remarks made by Dr. Belcher. These called out a few additional good-humored remarks from Dr. Belcher.

J. B. Trevor, Esq., Treasurer, read an abstract from his report, showing the receipt and disbursement of 12,714 dollars the past year.

The Rev. Mr. Wheelock offered a resolution, requesting the appointment of a committee of inquiry to ascertain the cost for publishing the Baptist Record, and the expediency of discontinuing it.

The Rev. Mr. Everts, of N. Y., seconded the motion. He considered the publication of a weekly sheet by the Society as throwing a barrier in the way of individual enterprise, and thought, therefore, the Record should not be continued. Messrs. Burrows and Ide replied fully to the Rev. Mr. E's remarks.

The motion offered by the Rev. Mr. Wheelock was put and prevailed. The committee was consequently appointed.

On motion, the Society adjourned to Saturday morning, at 8 o'clock.

SATURDAY, 8 o'clock, A. M.

Dr. Babcock, the President, took the chair. Prayer was offered by Rev. Prof. Chase, of Newton, Mass. The Commit-

tee on the Constitution reported amendments shortening the name, appointing an Assistant Treasurer, &c., all of which were adopted. The Committee to nominate officers reported. Rev. Joseph H. Kennard, of Philadelphia, was chosen President, and Rev. J. M. Peck, Corresponding Secretary. The Committee on the Record reported through Rev. Mr. Wheelock, of New-York, that up to 1838, they could not ascertain whether the Record was a source of gain or loss. In 1839 and '40, it more than paid its cost. For four years since it has not; but members of the Board have made up the deficit. It now more than pays its cost. They recommend, however, that it be transferred to some individual who will be willing to assume the responsibility of its publication. Rev. Mr. Everts, of New-York, supported the recommendation. He thought the Record was local in its circulation. Adjourned to

SATURDAY, 3 o'clock, P. M.

Prayer was offered by Rev. Gibbon Williams, of New-York. The Corresponding Secretary stated, that a charter was about to be granted to the Society by the Legislature of Pennsylvania, and he moved that when the Society adjourn, they adjourn to meet at the Depository in this city, on the third Thursday in May, to consider the charter, and if thought expedient, to adopt it.

Rev. Mr. Sherwood, of Illinois, moved resolutions recommending the plan of raising \$50,000 in five years, and that agencies be employed by this Society to accomplish this object, and that the churches also be invited to assist in it. Rev. Mr. Kincaid, a resolution to the effect that the blessing of God on the distribution of books and tracts in Europe, Burmah, &c., calls for gratitude and for increased action. He said that the missionaries never thought of going out without tracts. The New Testament is not enough; tracts are needed to explain the doctrines and duties of religion, the organization of the church, &c. Words must be used already in the heathen language, and of course there is danger that they will connect heathen ideas with them. A missionary cannot be in a place twenty-four hours without preaching and distributing tracts.

The amount of money raised during this afternoon's meeting, was \$725. The resolutions in reference to the Record were then taken up and passed without debate. The meeting was closed with prayer by Rev. Mr. Everts, of New-York.

TRIENNIAL CONVENTION.

The Constitution of this body directs that the Convention be regularly held once in three years, composed of delegates not exceeding one for every hundred dollars annually contributed, and that during its recess, the business be transacted by brethren chosen for this purpose by the Convention, and called the Baptist Board of Foreign Missions. This Board now consisting of more than sixty members, are farther directed to select from their own number fifteen individuals, to be known as *the Acting Board*, on whom rests the responsibility of all business transactions, between the Annual Meetings of the whole Board. The following view of the successive meetings of the Convention will be interesting, as indicating its progress.

1	Held at Philadelphia in 1814,	33 mem.	present,	rep. 11 states.	Con. Ser. by Dr. Furman.
2	" Philadelphia, 1817,	40	do	do 13	do Dr. Baldwin.
3	" Philadelphia, 1820,	53	do	do 13	do O. B. Brown.
4	" Washington, 1823,	51	do	do 10	do Dr. Staughton.
5	" New-York, 1826,	72	do	do 12	do Dr. Mercer.
6	" Philadelphia, 1829,	66	do	do 11	do Dr. Sharp.
7	" New-York, 1832	122	do	do 15	do Dr. Wayland.
8	" Richmond, 1835	119	do	do 21	do Dr. S. H. Cone,
9	" New-York, 1838	163	do	do 16	do B. Stow.
10	" Baltimore, 1841	261	do	do 21	do R. Fuller
11	" Philadelphia, 1844	460	—	do 21	do Dr. S. W. Lynd.

This important and memorable body assembled in the First Baptist Church at 10 A. M., on Wednesday, the 24th.

The Convention was called to order by the President, Rev. Dr. Johnson, of South Carolina, who invited the pastor of the church, Rev. G. B. Ide, to open the exercises by prayer.

Bro. Pattison then proceeded to report the Home operations of the Board.

Not far from the commencement of this report, an affecting and appropriate allusion was made to the lamented decease of three of the most valued Vice Presidents, Dr. Chaplin, Dr. Mercer, and Hon. J. Holman, and of the venerable Dr. Bolles, for so many years the valued Secretary of the Board; when a motion was made by Dr. Sharp, that solemn prayer be offered to God in view of these bereavements. The motion prevailed, and the President requested the mover to lead in prayer, which he did in an affecting and appropriate manner.

After the Home Secretary had finished his report, Bro. Peck, the Foreign Secretary, proceeded to read an abstract of the operations of the Board in Foreign lands.

ABSTRACT OF THE ANNUAL REPORT.

During the past year there have died among the missionaries, besides several children, the wives of three missionaries: Mrs. Theodosia Ann Dean, of the China

Mission; Mrs. Caroline J. Simons, of the Maulmain Mission, and Mrs. Sarah D. Comstock, of the Arracan Mission.

Two native assistants have also died; both of the Arracan Mission, Ble Poh, and Shway Bay; the latter had been recently ordained as Pastor of the Magezzin church.

Rev. Lucius Bolles, D. D., Senior Secretary, after having been the Corresponding Secretary of the Convention for nearly 18 years, departed this life January 5th.

Receipts and Expenditures.

The receipts of the Treasury for the financial year, ending April 1st, 1844, derived from individual and associate donations, and from legacies amount to \$62,062 29.

The expenditures for the same period have been \$74,221 00. Excess of expenditures above receipts, \$12,159 00; which, added to the debt of last year, makes the balance against the Board \$27,018 00.

The amount received the past year from the sources mentioned above, is greater than that of the preceding year, by \$16,179 22; and exceeds the sum raised during the year preceding the last Triennial Convention, by \$9,463 61.

Agencies.

Rev. J. B. Brown has labored in behalf of the Convention in different sections of New England, during the year; Rev. N. W. Williams three months in the State of Maine. Rev. D. Hascall has served

the Convention several weeks in Vermont, and Rev. J. M. Graves, in New Hampshire.

Rev. Silas Bailey has been the agent of the Convention in the State of N. Y.

Rev. Alfred Bennett has labored six months in Kentucky, and the remaining part of the year in the Middle States.

Rev. Thomas Sydnor has been in the service of the Convention since January, in the State of Virginia.

Mr. John Stevens in Ohio and Indiana.

Rev. B. F. Brabrook, in the State of Illinois and Missouri, and in the Territories of Iowa and Wisconsin.

Publications.

The Missionary Magazine and the Macedonian have been published as heretofore. Of the Magazine, 4,700 copies are published. Of the Macedonian, at Boston, about 23,000—at Cincinnati, under the editorial supervision of Mr. John Stevens, about 5,000.

Co-operation of other Societies.

The Board have received from the Am. and Foreign Bible Society \$6,000; for the publication of the Scriptures in foreign lands; from the American Tract Society, for the publication of Tracts \$2,500; from the United States Government, for the promotion of civilization among the American Indians, \$3,300; all of which sums have been appropriated according to their designation.

Since the last Triennial Meeting of the Convention, the Board have had the pleasure to acknowledge the receipt of \$2,222 from the Baptist Missionary Society, England, as a special donation for the spread of the gospel in China.

SUMMARY VIEW.

Missions in North America.

7 missions; 14 stations and 5 out-stations; 32 missionaries and assistants, of whom 12 are preachers; 10 native assistants; 11 schools, and about 350 pupils; 15 churches with 1600 members; 283 baptisms reported the last year.

Missions in Europe.

3 missions, 19 stations, and 1 out-station; 10 missionaries and assistants, of whom 4 are preachers; 25 native preachers and assistants; 26 churches in connexion with the Board, with more than 800 members; 97 baptisms reported.

Missions in West Africa.

2 stations and 1 out-station; 3 missionaries, 3 assistants and 2 native assistants; 4 schools with 100 pupils; 2 churches, and 24 members.

Missions in Asia.

7 missions; 17 stations and 28 out-stations; 62 missionaries and assistants, of whom 30 are preachers; more than 60 native preachers and assistants; 32 churches, with about 2500 members; 449 baptisms.

Recapitulation.

The number of missions in connexion with the Board, is 18; stations and out-stations, 92; missionaries and assistant missionaries, 110; native preachers and assistants, about 100; churches, 75; baptisms reported, 829; members, 4,000.

There are also from 30 to 40 schools, containing from 800 to 1000 pupils.

The number of missionaries and assistant missionaries sent forth the past year, is 14; 3 assistant missionaries have died and 5 missionaries and assistants have been dismissed; net increase, 6.

A most interesting episode in this usually dry and most tedious part of the exercises occurred after an allusion made in the report to the

Persecution of Missionaries

under the patronage of the Board. Bro. Pattison offered the following resolution:

“Whereas, many of the brethren and churches under the patronage of this Convention in foreign lands are now suffering persecution, therefore

“Resolved, That this Convention deeply sympathize with them in their sufferings, and that we will not fail to bear them on our hearts at a throne of grace.”

This resolution was seconded by Bro. Cone. He said—this resolution imbodyes not only a very interesting but a very painful fact, viz: that at the present time several of the churches, under the patronage of this Convention, are suffering persecution. Would that this resolution might have stated that this persecution was confined to heathen lands. What could we expect of the votaries of Gaudama, or of Brahma, but that *they* should persecute the humble follower of Jesus. But there are others who call themselves Christians, from whom these persecutions have been endured. Our hearts were affected when Bro. Kincaid told us of the poor persecuted Burman in his prison-house, taking from

his pocket precious portions of the Bible, and there resolving that he would abandon wife and children and comforts, and even life itself, rather than abandon the religion of the Bible. I looked around me and saw not a cheek which was not bedewed with a tear.

The Roman Catholics have persecuted us too. Nor need we be surprised at that. Everywhere, wherever a branch of this apostate church is found, the efforts of the missionaries of Jesus Christ are met by secret chicanery and bribing, and wherever they dare, with open oppression and persecution. **THE BEAST NEVER HAD BUT ONE MARK.**

But our missionaries and brethren have been persecuted where better things might have been expected. In the land where Luther lived and preached and contended against anti-christ, our beloved Oncken and wife, and the Mönsters and others condemned with them, have been called to endure bonds and imprisonment for conscience' sake. Now certainly we are called by every tie of Christian fellowship and affection to sympathize with these suffering disciples of Jesus in various parts of the world, and to bear them on our hearts at a throne of grace. I most cordially second the resolution.

The motion was unanimously passed, and our venerable brother, Alfred Bennett, was requested to lead in devotional exercises. It was good to hear this dear old man pour forth the overflowings of his full heart, on behalf of our brethren who, as he truly said, "had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment, who were wandering in deserts and in mountains, and in dens and caves of the earth, being destitute, afflicted, tormented—of whom the world was not worthy."

I will say that if there was one prayer offered during the Convention which carried the hearts of the audience with it, it was that offered on this occasion by dear father Bennett. As I listened to, and looked upon him with his eyes streaming with tears, thus wrestling with God, I was most strongly reminded of the venerated Andrew Fuller, whom, so far as my youthful recollections will serve of that great and holy man, in bodily stature and personal appearance generally, father Bennett strikingly resembles.

At the close of this delightful exercise, Dr. Sharp announced to the congregation the welcome intelligence which had just

arrived, that our beloved brother and sister Arnold, and sister Waldo, missionaries to Greece, had arrived at their destination on the 17th of February. A call was then made for delegates or communications from corresponding bodies, when two documents from the Indian Mission Society were presented by brother Isaac M'Coy, which were referred to the committee to be raised on Indian stations. The President then introduced to the audience the Rev. Mr. Robinson, a delegate from

The British Provinces.

Brother Robinson then related in a simple and interesting manner, the steps which had led to the commencement of missionary operations in the British Provinces of N. Brunswick and Nova Scotia.

He informed the Convention that four or five years ago, during an interesting revival of religion, a meeting was held for the purpose of exciting an interest in the condition of the perishing heathen. That after much had been said upon this subject, calculated to awaken the sympathies of Christians on behalf of a world lying in the wicked one, a young brother arose, with much simplicity, and said—"Here am I, send me." They inquired into the Christian character and qualifications of the young man, and after becoming satisfied of his piety and talents, sent him to Acadia College to pursue a course of study, from which he has recently graduated. But as the interest on this subject increased, the funds became enlarged, and now another young man has presented himself, also saying, "Here am I, send me."

And now, said Bro. Robinson, with admirable humility, we want direction and counsel,—we are only just like a little child beginning to go alone, and my brethren have sent me here that you may take us by the hand, and help us till we are able to go alone. We want to know what fields to occupy, and what is the most suitable mode of conducting our operations.

You have the advantages of wisdom and experience, we have but just commenced, and need your counsel and your prayers. After Bro. Robinson had concluded his remarks, Bro. Babcock arose and said that some few months ago he had had the pleasure of visiting the brethren in New-Brunswick, that he had then formed a pleasing acquaintance with brother R. and his brethren, and had assured them, as an officer of this Convention, that they might be certain of a kind reception by

this body. He added also, that though brother Robinson had humbly called himself and his brethren "little children," yet that during his visit, he had witnessed among them the dignity and mellowness of true matured piety.

Upon motion, it was unanimously

Resolved, That this Convention cordially receive the delegation of our esteemed brethren from the British Provinces, and reciprocate the correspondence.

After the disposal of this business, Bro. Ide gave notice of a communication from the American Tract Society, requesting an opportunity for the Rev. Mr. Eastburn to present the claims of that institution.—On motion it was

Resolved, That the request be granted, and that Thursday afternoon at 4 o'clock be assigned for that purpose.

Adjourned with prayer by Bro. Cone.

Wednesday Evening, at 7½ the sermon before the Triennial Convention was delivered according to appointment, by Rev. S. W. Lynd, D. D., of Cincinnati, from 1 Cor. 1st Chap. 21st verse, "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Prayers were offered by Rev. Messrs. R. H. Neale, of Boston, and D. Dodge, of Philadelphia.

He introduced the discourse by some felicitous elucidation of the incident—the division of the church at Corinth—out of which the declaration of the text grew. Hence the theme of the discourse, *the vast importance of the preaching of the gospel for the salvation of the world*.

1. The preaching of the gospel is THE DIVINELY APPOINTED METHOD of saving men. Other methods are right and good, perhaps, but are liable to be over valued. And when set in opposition to preaching, they oppose God's peculiar plan for the renovation of the world.

2. Some peculiar characteristics of preaching the gospel.

First, It has purity stamped upon it. Holiness to the Lord is written upon it all.

Second, It has assurance of ultimate felicity to the believer, on its very face. This the world by wisdom never found. Life and immortality are brought to light in the preaching of the gospel.

Third, The entire history of moral reformation, of human improvement, is identified with the faithful preaching of the gospel.

Fourth, The preaching of the gospel is better adapted to the nature of man than any other instrument of evangelism. It is necessary to amplify, to familiarize by new and varied illustration such as nothing but the living preacher, ever adapting himself to the varied understanding of his hearers, in the manner and illustrations of his message,—can employ.

Fifth. Has more energy and efficiency than any other method of instruction. Convincing and persuading can in no way be so combined as in the preaching of the gospel. Speaking *what we feel* will move the mind, when nothing else can. Facts prove this superior energy.

Sixth. The Lord's day is set apart for the purpose of preaching and hearing: and the house of God, with all its attractions and associations, was happily sketched, and shown to be most peculiarly adapted to give efficiency to preaching. There the social principle develops itself. In sorrow and in joy its ministrations meet and bless each hearer. So that many a full heart says, it is good to be here.

Seventh. Its indirect effect on the mass of community, shows its high value. Public opinion, modified by the preaching of the gospel, is now in a delightful degree illustrative of this. The anti-duelling spirit—the temperance reform—the prevalence of peace principles happily evince this. The atheism of the French as an illustration, was held up in contrast with graphic effect. Hence the preaching of the gospel is the divine and most efficient instrument for the conversion of the world.

Inferences.

1. In this preaching of the gospel there is assurance of success. The commission of Christ, the indications of prophecy—and the illustrations of fact confirm this.

2. The missionary enterprise contemplates the preaching of the gospel, for this very end; and hence its infinite, incomparable dignity.

Hence the natural view presented of the dignity of the Convention—its sainted founders, and the few survivors of that band, seem to demand of us a determination to make this a holy convocation, and rebuke any thing incongruous with its high object.

Thursday Morning, 10, A. M.

The Convention was opened with prayer.

The Convention fixed on 10, A. M.,

and 3, P. M., as the hours for meeting, and 1 o'clock, P. M., and 6, P. M., the hours for adjournment.

As heretofore, the appointment of committees was left with the Chair.

The time for electing the officers of the Convention was left until the committee, appointed to prepare a list of delegates, should report.

The Rev. Mr. Barnaby, of Mass., moved that the Constitution of the Convention be read, in order to give new delegates some idea of their duty; the motion was seconded and carried. The President then read the Constitution, as also the act of incorporation.

It was then, on motion,

Resolved, That the Constitution and By-Laws of the Convention be printed and distributed.

Upon the presentation of a request from the Sec'y of the American Peace Society, to address the Convention on that subject, after some discussion, the following resolution was offered:

Resolved, That it is inexpedient to receive addresses from any other benevolent societies, except such as co-operate directly with this body, in the conversion of the heathen world.

A desultory discussion ensued upon this resolution, which resulted in laying the whole subject upon the table.

The committee appointed to prepare a list of delegates, presented their report. Nearly an hour was occupied in reading the names of delegates, which amounted, to about four hundred and sixty.

Delegates from the Bible and Publication Societies.

Several delegates were reported from these Societies by the majority of the committee, (the Chairman alone dissenting,) when objections were made to their reception on the following grounds, viz., that they were co-ordinate and not auxiliary bodies—that if admitted, the Bible Society might send a delegation large enough to control the Convention, and—because the funds were designated by the Bible Society for particular objects, and were therefore not under the control of the Board of Foreign Missions.

The two Secretaries, Brethren Pattison and Peck, and the Treasurer, Brother Heman Lincoln, spoke earnestly in opposition to the reception of the delegates from these bodies, and Brethren J. M. Peck, Buck, of Kentucky, Cone, and others,

spoke as warmly in favor of their admission. Brother Cone replied to the objection from the designation of the funds, showing that upon the same principle any individual or society might be rejected, because he designates his contribution to the support of Eugenio Kincaid, or any other missionary. Will all the auxiliaries submit to this? The argument is fallacious, and can have no more bearing upon us than upon any of the auxiliaries. It has been represented, said Brother C., as a most distressing thing, that as many as fifty representatives *might be sent* from the Bible Society. This objection goes upon the supposition that such a delegation would not be friends to co-operate with the Board, but enemies, to embarrass or oppose their operations. But the Convention need have no fear of such a numerous delegation. I asked the Board to pass a resolution that the Bible Society should be represented only by the President and the Secretary. They refused, but appointed the President, the Secretary, and two others. Still, if it is not thought best by the Convention thus to co-operate with the American and Foreign Bible Society, then the Society must seek other agencies and other channels, and if we cannot agree mutually to co-operate together, we can still agree each to pursue our own appropriate work in our own way.

In allusion to the objection against a representation from the Bible Society, because they designated so many hundred dollars for the Scriptures in China, so much for Germany, &c.—Brother Babcock inquired of the Treasurer, Brother Lincoln, "Do you not, as a Board, specify the particular fields to which you wish for appropriations for the supply of the Scriptures?"

To which Brother Lincoln replied:

"It is true that before appropriations are made by the Bible Society, the Missionary Board does specify the fields where they wish the appropriations to be made." In allusion to the amount furnished the Board the past year, Brother Lincoln said, "we wish it was fifteen or twenty thousand dollars instead of six;"—when Brother Babcock inquired, "Have we not furnished all you have asked of us?" and the Treasurer admitted that such had been the fact.

After considerable more discussion, the delegates were admitted to a seat by a very large majority, and at a subsequent period of the Convention, the Constitution was so

amended as to entitle co-ordinate national societies to but one delegate for every \$1,000 annually contributed, and in no case to more than five. In this arrangement, the officers of the Bible Society cordially coincided.

The session of the forenoon was closed with prayer by Dr. Sharp, of Boston.

Thursday, 3, P. M.

The President, having called the Convention to order, prayer was offered by Brother Stow.

The Rev. Messrs. Lynd, Jackson, Howard, Thornton and Kingsford, were appointed a committee to select a place for the holding of the next Convention, and to select the individual to deliver the introductory discourse.

The Rev. Messrs. Chapin, Cushman, Tinsley, Wood and S. F. Smith, were appointed a committee on obituary notices.

Election of Officers.

The Rev. Dr. Johnson, President of the Convention, stated that he most respectfully declined being considered as a candidate for re-election. He felt that the severe duties of the office were too much for him. He also recommended that the next President be selected from the Middle or Eastern States, inasmuch as the chief officer for twenty-one years of the thirty years of the Society's existence, had been selected from the Southern delegates.

Dr. Babcock, who has served the Convention for the last six years as Secretary, also respectfully declined being considered as a candidate for re-election.

The Convention then went into an election for President.

Rev. Messrs. Crane, Dowling, John M. Peck, Malcom and Wilson, and Brother Washburn, were appointed tellers.

On the first ballot, there were 392 votes. Necessary to a choice, 197.

For Francis Wayland, Jun.,	169
B. T. Welch,	120
S. H. Cone,	36
Baron Stow,	30
Daniel Sharp,	10
Scattering, not more than 3 for one,	17

No election.

While the tellers were counting the votes in the adjoining vestry, a communication was received from the Trustees of the Columbian College, and a committee of three appointed in accordance with a request made in that communication, to name fifty individuals from which to select a new Board of Trustees for that institution.

Four o'clock being the hour appointed by the Convention to hear the claims of the American Tract Society, the Rev. Mr. Eastman, Agent of that Society, was introduced to the Convention, who made some interesting remarks respecting the labors of that Society.

The following resolutions were then moved and seconded :

Resolved, That the thanks of this Convention be tendered to the American Tract Society for the generous assistance it has heretofore rendered to our missionaries in the publication of religious books and tracts, and especially for the donation of \$3,000, made during the past year.

Resolved, That the catholic principle upon which the Society is based, and its active and uniformly consistent effort to propagate the gospel throughout the world, entitle it to the enlarged charities and fervent prayers of our churches generally, and that it is recommended to our brethren to co-operate with its friends to promote its usefulness, so far as shall be consistent with their relations to other objects.

The Rev. Dr. Maclay moved the adoption of the resolutions, and at the same time commended the institution to the Convention.

The Rev. C. G. Sommers, of New-York, made some remarks upon the resolution offered, commendatory of the American Tract Society. At the close of his remarks, the motion for the adoption of the resolutions was put and carried unanimously.

Upon the second balloting for President, there were 399 votes. Necessary to a choice, 200.

For Francis Wayland, Jun.,	262
B. T. Welch,	122
Scattering,	14
	—398.

Whereupon the Rev. Dr. Wayland was declared duly elected President of the Convention, and conducted to his chair.

The Convention then proceeded to elect a Secretary.

The committee appointed at the last Convention, to consider the propriety of changing the time of meeting, reported that they had been unable to agree upon a better time than the one upon which they were now assembled.

While the tellers were engaged in counting the votes for Secretary, the Convention sang a hymn.

The tellers reported the following as the result of the first balloting :

For J. B. Taylor	177
Pharcellus Church,	138
M. J. Rhees,	19
H. A. Graves,	9
Baron Stow,	8
John Dowling,	4

Scattering, not more than 3 to 1, 11

—366

No election. Whole number of votes 366. Necessary for a choice, 184.

The result of the second balloting was the election of the Rev. J. B. Taylor, of Virginia, as Secretary of the Convention.

The Rev. Rollin H. Neale, of Boston, was elected Assistant Secretary.

The chairman of the committee appointed to select a place for the holding of the next Convention, and appoint a person to preach the sermon, reported in favor of holding it in Cincinnati, Ohio, and nominated the Rev. Dr. Sears, of Mass., to preach the sermon, and the Rev. Dr. Williams, of N. Y., his alternate.

The Rev. Mr. Cressy, of Cincinnati, expressed the hope that the place of meeting would meet the approbation of the Convention. He remarked that one sixth of the missionary collections were from the Mississippi Valley. "Besides," said he, "we want these great gatherings to bind us together, as you of the East have been bound together by them. Out of 800,000 of our communion, 300,000 reside in the Mississippi Valley. We are most of us missionaries, and our remuneration small; this has prevented many of our faithful ministering brethren from meeting with you—will you meet with them? The expenses ought certainly to be borne by those best able to bear them."

The report was adopted with but four or five dissenting voices.

After a short address from the Rev. Dr. Wayland, expressive of his thanks to the Convention for the honor they had conferred upon him in electing him to the station of President, the Convention was adjourned with prayer by Rev. Dr. Johnson.

Missionary Meeting.

On Thursday evening, a missionary meeting of deep and thrilling interest was held at the first Baptist meeting-house, at which addresses were delivered by brethren Kincaid, from Burmah, Fuller, of S. C., and Belcher, recently of London.

Appointment of Committees.

FRIDAY, 10 A. M.—After the opening of the Convention by prayer, by brother

Smith, of N. H., and the reading of the rules of order by the President, the following Committees were nominated, viz:

1. *European Miss.*—Johnson, of S. C., Williams of N. Y., Hill of Md., Sommers of N. Y., Dunbar of Mass.

2. *African Miss.*—Ide of Philadelphia, Duncan of Mass., Crane of Md., Cummings of N. H., Cressy of Ohio.

3. *Life Memberships.*—Tucker of N. Y., Swaim of Mass., Church of Rochester, Battle of N. C., Rhees of Del.

4. *By-Laws and Rules of Order*—Webb of Penn., Fuller of S. C., Maginnis of N. Y., Smith of N. H., Stow of Mass., Gilpatrick of Me., Bennett of N. Y., Dag of Geo.

5. *Committee on Agencies.*—Ryland, of Va., Hodge, of N. Y., Hayden, of Va., Dickerson, of N. J. Woods of N. J.

6. *Committee on Finances.*—Colgate, of N. Y., Granger, of R. I., Davis, of Mass., Linnard, of Pa., Colby, of Mass.

7. *Publication Committee.*—Hackett of Mass., Gillette of Pa., Gammell, of R. I., Bright of N. Y., Willard of Ky.

8. *Indian Miss.*—Cone of N. Y., Stocks of Ga., Pattison of Mass., Lynd of Ohio, Bacon of D. C.

9. *Asiatic Miss.*—Jeter of Va., Kennard of Pa., Parker of Mass., Devan of N. Y., Everts of N. Y.

10. *Reinforcement of Missions.*—Welch of N. Y., Crockett of Miss., Sherwood of Ill., Peck of N. Y., Parker of Conn.

The Subject of Slavery.

Rev. Mr. Fuller, of Beaufort, S. C., offered the following preamble and resolution:

Whereas, some misapprehension exists in certain parts of the country, as to the design or character of this Convention, and it is most desirable that such misapprehension should be removed; therefore

Resolved, That this Convention is a corporation with limited powers, for a specific purpose defined in the Constitution; and therefore, that its members are delegated and meet solely for the transaction of business prescribed by the said constitution; and that co-operation in this body does not involve nor imply any concert or sympathy as to any matters foreign from the object designated as aforesaid.

He said he hoped that there had been nothing in his past life which would excite suspicion that this was offered from improper motives. He had, on a former occasion, stepped forward as a peacemaker,

and had been misrepresented and abused. Language had been used toward him which had given him pain. He hoped that the members would act as Christians and as gentlemen, and never suspect each other of chicanery, and of designs to accomplish purposes by management.

Rev. S. H. Cone seconded the resolution. He hoped that the Convention would attend only to the business for which it came together, and for which its constitution provides.

Rev. Mr. Colver was opposed to the resolution. It made nothing definite; and if it did, he was opposed to its adoption. He did not wish to be fettered in respect to any subject.

Rev. Mr. Hague rose and explained that this resolution disclaimed any connexion or approval of any institutions at the South.

Mr. Fuller said that he wished it to be distinctly understood that the South generally did not regard the documents signed at Baltimore in any sense of approval or of connivance at slavery. He was, himself, entirely calm on the subject of slavery. He had examined it: he had felt deeply upon it. He was not convinced that slavery is a sin personally; he regarded it as a great evil; his brethren at the South did not; he hoped and prayed that the time would soon come when it would be done away.

Rev. Mr. Tinsley, chaplain to Congress, hoped the resolution would be referred to the committee on the constitution, that it might be made to conform to that document.

Mr. Cone explained in reply to a remark of Mr. Turnbull, that it was the general understanding, when the constitution was adopted, that its attention should be confined to foreign missions.

Rev. Mr. Jeter said that he did not see any discrepancy between the constitution and the resolution, and he hoped that it would be adopted.

The Rev. Mr. Church hoped that the question would not be pressed, but referred to the committee.

Mr. Ide hoped it would be referred.

In reply to a question, the President gave it as his opinion that the *charter* of the convention did not limit its objects to foreign missions, but that the *constitution* did expressly limit its action to foreign missions exclusively.

The discussion was continued by the Rev. Messrs. Jeter, Cushman, of Conn. Knapp, Sanders, and others.

This resolution was subsequently withdrawn, in order to make room for the following drawn by Prof. Smith, and offered by the Rev. G. B. Ide.

"Whereas, there exists in various sections of our country, an impression that our present organization involves the fellowship of the institution of domestic slavery, or of certain associations which are designed to oppose this institution,

Resolved, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery or of anti-slavery, but as individuals, we are perfectly free, both to express and to promote our own views on these subjects in a Christian manner and spirit."

This resolution was received with many expressions of satisfaction, and, without discussion, unanimously passed.

The Rev. Mr. Davis, of N. Y., moved that the Convention, in view of the happy termination of this exciting question, have a season of prayer. The Convention then sang the hymn commencing "Praise God from whom all blessings flow." The Rev. Mr. Webb, of Phila., led in prayer.

FRIDAY, 3 P. M.—The Convention was called to order by the President, and opened with prayer by brother Ball, of Va.

The Treasurer's Report was read by brother Heman Lincoln, and accepted and referred to the committee on expenses of the Board. In reference to that item of the Treasurer's Report which gave an account of the expense attendant upon the passage and outfit of Rev. Mr. Binney, to establish a theological school for the Karens at Maulmain, brother Colver moved that a committee be appointed to inquire into the expediency of the contemplated establishment of a Theological Seminary at Maulmain, Burmah, under the direction of the Rev. Mr. Binney.

The following were appointed a committee to consider that subject—the Rev. Messrs. Colver, S. Peck, Kincaid, Ives, and Bailey.

The Rev. Dr. Maclay offered the following resolution in reference to the late President.

Resolved, That the thanks of this Convention be cordially presented to the Rev. Wm. Johnson, D. D., for the able, impartial and conciliatory manner in which he has performed the arduous and responsible duties of President of this Convention; and that, as he has now expressed a wish to retire from the office, we render

him the assurance of our unfeigned respect and affection.

The resolution was adopted by an unanimous vote.

At the hour of 4, P. M., the Rev. Dr. Sharp moved that in order to give the various committees an opportunity to prepare their reports, the convention now adjourn. The motion was seconded and carried, and the session was closed with prayer by the Rev. P. Church, of Rochester.

On the evening of Friday, another interesting missionary meeting was held, which was addressed by father Bennett and brother Kincaid, and dismissed with prayer by our esteemed brother Dr. Devan, under appointment as a missionary to China.

SATURDAY, May 4.

The Convention was opened with prayer by Dr. Babcock.

The Reports of Committees were called for.

The first committee that reported was that in reference to the delegation sent by our brethren in the British Province of New-Brunswick.

The following resolution was appended to the Report :

Resolved, That we hail with delight the intelligence from our brethren in these provinces, and bid them a cordial welcome into the wide field of Christian labor.

Also, *Resolved*, That our Foreign Board be requested to afford them all the counsel and facilities to aid them in effecting their design, which the experience and means of the Board on the one hand, and the wants of this Society on the other, may dictate.

The Committee on the Constitution recommended through their Chairman, Rev. Richard Fuller, of S. C., that in future \$200 be raised, instead of \$100, to entitle to a seat in this Convention for the first time, and in the case of great collateral societies, such as the American and Foreign Bible Society, and the American Baptist Publication Society, that they be entitled to one representative for every \$1,000 annually contributed to the operations of the Convention.

After a somewhat protracted discussion on whether \$200 or \$100 should be required for a representation the first time, it was decided to reject the recommendation of the committee, and let the qualification continue to be, as it has hitherto been, \$100.

Doing rather than Saying.

The Rev. R. Fuller, of S. C., then arose and stated that he had been requested to bring before the Convention a subject of more importance than any that had yet been introduced. "The other evening," said he, "I endeavored to urge upon you the importance of action; we have *talked* enough. Let us now begin to *act*. The proposition I have to submit is this—that twenty individuals come forward to the table and subscribe \$400 each for the support of twenty missionaries in foreign lands. "I," said he, "will head the list."

The Rev. Mr. Kincaid said he heartily approved the proposition, and hoped that it would be complied with.

Mr. K. also mentioned the fact that for thirteen years he had been supported as a missionary among the heathen by one individual, and expressed his opinion that in our denomination not merely 20 or 100 but 500 men of property might be found whose duty it is to support at least one missionary each.

The Rev. Mr. Fuller then read the pledge which he wished signed by at least twenty of his brethren. He made a short and most feeling address upon the subject, after which fifteen individuals came forward and pledged themselves for \$400 each. One generous brother put down his name for 400 dollars, and his wife's for a similar sum. Yet he has never reckoned himself rich, and is only enabled to do this by industry and frugality. Several other brethren pledged themselves for \$100 each.

The hour for adjournment having arrived, the morning sitting was closed with prayer by the Rev. R. Fuller, of S. C.

MONDAY, 10 o'clock, A. M.

The President having taken the Chair, called the Convention to order. The Scriptures were read and prayer offered by the Rev. Mr. Jackson, of Mass.

The committee on the reinforcement of missions reported through the Rev. Dr. Welch. The Report recommends an increase in the number of the missionaries. It was adopted.

The Committee on Indian Missions also reported by President Bacon, of D. C.

The report represents the condition of the Indians as much improved, and in conclusion recommends the following resolutions for the adoption of the Convention :

Resolved, That this Convention is gratified to know that there is a growing interest in the Indian Missions in the Western States.

Resolved, That this Convention cannot recommend the transfer of the Indian stations to the Western Baptist Indian Mission Association.

Resolved, That if the missionaries of any of the stations shall, with a general unanimity, wish such a transfer, on making such a desire known to the President of the Convention, it is recommended to the Board, to make such transfer, so far as the Indian Mission Association should be prepared to sustain them.

The Report, with the Resolutions, was adopted.

President Bacon moved that a copy of the resolutions recommended by the committee, and adopted by the convention, be transmitted by the President to each of the missionaries laboring in the Indian stations.

The Rev. Mr. Robinson, of New-Brunswick, returned his acknowledgements to the convention for the kind reception which he had received as a representative from the British provinces, and, as he was about to leave, bade his brethren farewell.

The President of the Convention, Rev. Dr. Wayland, replied to Mr. R.'s remarks by saying that the manner in which he had been received was the manner in which the Baptists ever received their brethren, no matter where they came from. He stated further, that the convention would always be happy to have a representation from the brethren residing in the provinces from which he came, and in behalf of the convention would bid them God speed in the good cause.

To these sentiments the Convention spontaneously responded "amen."

The committee on Agencies also reported through the Rev. R. Ryland.

The Report recommends the appointment of eight agents for different sections of the country. The Report was adopted.

The committee on Missionary Publications reported through the Rev. Professor Hacket, of Mass. The report recommended an increase of patronage to the *Miss. Magazine*, and also to the *Macedonian*.

The Rev. Joseph H. Kennard, of Phil., hoped that the circulation of the *Macedonian* would be increased. He had seen its good effects in his own church: he would not, however, speak disparagingly of the *Magazine*, for he considered it a valuable

publication, even as a historical and scientific work.

The Rev. Dr. Pattison, the Rev. W. Hague, of Boston, and the Rev. G. Williams, of New-York, and others, spoke on the report submitted by the committee. The report was adopted.

A committee was appointed to nominate a new Board of Managers for the ensuing year.

The committee on Expenditures reported that in consequence of the shortness of the time, they had been unable to investigate the financial transactions of the Board, and recommended the appointment of a special committee, to report to the acting Board.

The report was adopted.

The recommendation contained in the report was a subject of considerable discussion, some being favorable, and others against the appointment of such committee.

The recommendation was adopted, and the appointment of that committee left with the financial committee. Messrs. Davis, of Worcester, Colby, of Roxborough, and Duncan, of Haverhill, were appointed.

The Rev. Mr. Jeter, chairman of the committee on Asiatic Missions, read their report. The report speaks of the interest manifested in this station, and its excellent prospects, and also recommends additional exertion for the spiritual welfare of the Karens. The report was adopted.

A resolution was offered proposing a conference this evening of the ministry upon the subject of missions. The resolution was adopted.

The Rev. Dr. Johnson, of S. C., as chairman of the committee on European Missions, read their report. It was an interesting document of facts and appeals, penned in the most simple and beautiful language.

The Rev. Mr. Hague moved for the acceptance of the report, and suggested that copies should be sent to the heads of the governments of those countries where the Baptists are now suffering persecution. The report was adopted.

The President read a communication from the President of the Pennsylvania Institution for the Blind, inviting the Convention to come to the Institution to witness the performance of the pupils. The invitation was accepted, and Tuesday at 5 o'clock, agreed upon as the time to visit the Institution.

An invitation was also received from the

proprietor of the Statuary of the Trial of Christ.

Closing prayer by the Rev. Mr. Putnam, of New-York.

MONDAY, P. M.—The committee to nominate a new Board reported, and were discharged. The committee on Finance reported: suggesting that more pains be taken to get wealthy *individuals* to support missionaries or native assistants,—that pastors render the Monthly Concert more interesting,—that missionary intelligence be more freely circulated; and all members of churches be invited to contribute annually.

At this point, as the convention were about to ballot for the Board, no small excitement was produced, by a call from one of the Secretaries of the Board, upon a beloved missionary present, to qualify, explain, or retract a statement which he had made in the hearing of two or three members, in reference to the other secretary. He modestly, yet firmly repeated the statement, when thus called on to do so, before the Convention. Such another *flurry* as this produced, we hope not soon to see again. The missionary was beset by members of the acting Board, one after another: his allegation was attempted to be met by the narrowest *special pleading*, and both Secretaries *demand*ed the appointment of a Committee of Investigation. A motion for this was once and again put down by the convention—whether because there was little confidence felt in what such a committee as might be picked by the acting Board—who for the first time, at this session, manifestly controlled all these appointments,—we will not undertake to determine.*

The committee on African Missions reported through Bro. Ide. They urge the importance of sending out African Missionaries, and recommend a system of Christian Missionary Colonization.

* We have seen the Postscript of a letter written by the missionary, some ten days after the above-mentioned occurrence, in which he says, "I stated a *single fact* in reference to Br. Peck, and *only* what I had told him and Br. Pattison in private—and then Br. Pattison called me out, and *then blamed me* for speaking." He meekly adds—"I do not feel hurt." God grant, for his sake, and for the sake of perishing heathen that he may not, in future, have occasion to "feel hurt."

Bro. Crane, of Md., moved the acceptance of the report. Bro. Ryland made some remarks upon the subject of sending colored or African missionaries. He stated that a young man of promising gifts had come on with him to the convention, who was panting to go and preach the everlasting Gospel to his degraded and down-trodden brethren in Africa; but who could not go immediately, being a slave; he said that he had by his own exertions nearly purchased himself, and that if he could secure about two hundred dollars more he would be free and soon be on his way to Africa.

The report was adopted.

The hour for adjournment having arrived, the afternoon session was closed with prayer by Bro. Hascall, of Vermont.

MONDAY, half-past 7, P. M.

Prayer by Bro. Wayland, of R. I.

The evening had been set apart for religious conference and prayer, was very largely attended, and the exercises were of the most interesting character; they were participated in by brethren Ryland of Va., Webster of Ohio, Tucker of N. Y., Church of N. Y., and W. R. Williams of N. Y.

TUESDAY MORNING.

After opening the Convention with prayer by Bro. Dagg of Geo., the tellers reported the result of the election.

Daniel Sharp, D. D., President, with eighteen *Vice Presidents*. For Corresponding Secretaries—Solomon Peck, of Mass.; Robert E. Pattison, Mass. For Recording Secretary—Baron Stow, Mass. Treasurer—Heman Lincoln, Mass. Assistant Treasurer—Levi Farwell, Mass.: and forty other *Managers*. About 250 votes were cast, and some of the prominent re-elected officers had less than 200. No comment on this is requisite.

A resolution was adopted, cordially acquiescing in the co-operation of the Am. Indian Missionary Association: another of thanks for the hospitality of Philadelphians. Another for the liberal contributions of the Am. and Foreign Bible Society.

The business of the Convention having been concluded, the protracted session was closed by a motion to adjourn to meet at Cincinnati on Wednesday, 24th of April, 1847. The minutes of the session were read, approved and ordered to be printed.

Closing prayer by the President, Rev. Dr. Wayland.

BOOK NOTICES.

One of the best signs of the times is the rapidity with which the press issues reprints of our fine standard divinity. This indicates that there is a taste and demand for sound words. Mr. CARTER, of New-York contributes his full share to the supply of the church with wholesome food. We believe no good man need ever fear to buy a book with the name of Robert Carter as its publisher. He has a sound judgment in good divinity, and we doubt if he has ever published a work the tendency of which was not to promote the glory of God and the edification of the Church. We are pleased indeed to see our old favorite JOHN NEWTON brought out in two fine octavos complete. No young minister can study his admirable sermons without deriving profit from the task. We believe a minister who should *thoroughly study* Newton, Fuller, Flavel, Charnock, Jay, and Ryland, would be better prepared to make full proof of his ministry than the one who had prepared himself for pastoral labor by wading for three years through a mass of German criticism, which he will hardly ever have occasion to use.

This is a very well printed and cheap edition.

Mr. DODD, of New-York, has done well in issuing a *seventh edition* of LEGH RICHMOND'S MEMOIRS. No one will be content with giving the book a single perusal. It will afford a true portraiture of one of the ablest and best men who have served the church in this remarkable age of action and christian effort. The descriptions of scenery in this volume are most charming, and what is not always the case, they are truthful.

SAXTON & MILES have just published a new edition in very beautiful bold type of the CONTRIBUTIONS OF Q. Q., by JANE TAYLOR, two volumes in one. These are chiefly of a religious character, and

are admirably adapted to interest young people. We well remember some of these papers as we read them thirty years ago, and how earnestly we conned over the Youths' Magazine to search out for an article from Q. Q.

We wish to call especial notice of our readers to a most important work on ANCIENT HISTORY, in 4 volumes at the moderate price of 2 dollars, just published by Mr. CARTER. These volumes are prepared under the best religious influence of Great Britain—they already embrace Egypt, Persia, Assyria, and Macedonia, and other volumes are to succeed. This work will supersede all others to a great degree, and will furnish a cheap and admirable historical library.

Memoirs of the most eminent American Mechanics, and Lives of distinguished European Mechanics; illustrated with fifty engravings. By HENRY HOWE. New-York: Alexander V. Blake. 1844.

We have read this book with pleasure and profit; it is quite a *national one*, and ought to be found in every family, especially in every country habitation. Young people will be quickened and animated by the perusal of these charming biographical sketches. It is very cheap, too, 482 pages, well bound in leather, for a dollar. Very few books are more instructive and entertaining. It is a capital present for a youth.

The Wrongs of Women. By CHARLOTTE ELIZABETH. Complete in one volume. New-York: J. S. Taylor & Co. 1844.

This is an exciting subject, very powerfully pleaded. We think the book will be read extensively, and that multitudes will regard it as an offset against the accusations of English philanthropy in respect to our country. It is a neat volume, and a decided improvement upon the reprint in parts; all four are here collected and arranged.

MONTHLY RECORD.

In accordance with the wishes of our new associate, the above head will take the place of *CHRONICLE*, in the remainder of the volume. The title page will also be made to conform, when the volume is completed. Till then, the heading at the commencement of each number, and that on the cover, may remain as before, both to save the expense of new plates, and for the sake of a becoming uniformity.

The Anniversaries have engrossed nearly the whole of this number, to the exclusion of our usual variety; and what we still more regret, to the delay of some choice communications, which we feel a kind of benevolent impatience to spread before our readers. They will enrich and adorn our future numbers. In reference to the chief contents of this, we have endeavored to regard the true and important position occupied by our sheet, as really "*THE ANNUAL REGISTER*" of the Baptists, and hence bound to preserve a full and truthful record of the events of most commanding interest, which are sure to affect the welfare, as they do engross the attention, of our churches and of the country at large. No pains have been spared to render this record strictly accurate; and even where there may seem to be a general agreement with reports by the daily or weekly press, a minute examination will show that many errors, which almost unavoidably creep into their columns, have here been carefully corrected. We have aimed at a judicious medium, between the rigid brevity, which fails to satisfy a reasonable curiosity, and that lavish diffuseness, which soon wearies. Still, if we could have commanded a few more pages, we would have given fuller sketches of some of the scenes and sayings, especially of the evening and Sabbath services, when business debates were laid aside, and more of the heart was brought into exercise.

If we have not so rigidly as heretofore, selected only the good and the true, the peacemaking and the lovely, it has been from a conviction that a full portrait must put in the blemishes as well as the excellencies. Beacons are often useful; sometimes they are indispensably necessary.

It will be seen that a much larger assemblage of the wisdom, piety, zeal and beneficence of our brethren was drawn together this year, than on previous similar occasions. This is partly accounted for by the great increase of our mem-

bers, and we would hope, the progress of benevolence; but in an equal degree, perhaps, it was owing to topical and local excitements. Thus, of the four hundred and sixty delegates to the Convention, one hundred and seven, or near one-fourth of the whole, were from Massachusetts. New-York stands next, having ninety-two, or about one-fifth.—When the treasurer's report is printed, it will be interesting to sum up the offerings for Foreign Missions for the last three years, and compare the actual representation, with what each state would have been entitled to. Some large disproportions will doubtless be discoverable.

Of the *spirit* of the meetings, it must in truth be said, that much—yes, most, was eminently good; some was clearly bad, and more was doubtful. On the whole, we cannot help hoping that good was done,—much good, both direct and indirect. It has been proved and seen, that in our eminently free and voluntary association, it is practicable to meet and discuss warmly but kindly, the most important and agitating questions, and part with an increase of good and generous feeling,—with more desire to meet again than was felt before. But while this may with truth be claimed, we think the better, and more religious part of the brethren, have gone home with not a little sadness of soul; because there has not predominated more of the fervor of a consuming piety, adapted to burn up the unholy dross which so much defiles and alloys our most holy services. May the past teach us wisdom for the future.

Turning to our *Editor's Table*, we see an accumulation, printed and in manuscript, which our narrow limits sets at defiance. From the far south, a dear good brother in Alabama writes us of the flourishing condition of the State University, exerting as we saw a salutary and wide influence. Another bears similar testimony in favor of the Judson Institute at Marion, where, as we hope and believe, many young ladies will be trained to imitate the peerless example of her whose name the Seminary bears.

A brother ministering in North Carolina, has in the last few months, found and supplied two hundred families destitute of the Scriptures. Another in the same state, is making historical and statistical collections of a valuable and in-

teresting character. He has ascertained that there are more Baptist communicants in the state, than of all other professors of religion. Our good father MATHIAS, of *Hilltown, Pa.*, in reference to our playful notice of the increasing brevity of the pastoral relation, generally, gives us leave to state, that he has reached his three score and six years; yet lives in the same house where he was born, and has served the church there nearly forty years. How blessed, yet how rare are such examples!

He sends us, too, an additional testimony or two, of the venerable Joshua Morse, noticed in our April No. We give some specimens:

"Dr. Samuel Jones informed me, more than thirty years ago, (speaking of the old ministers, their preaching, praying, &c.,) that a friend of his, whose name I do not just now recollect, called in one day where Elder Morse was to preach. He said he appeared quite plain and without prepossessing appearances, but when he engaged in prayer, he seemed directly to be in heaven—his prayer appeared so spiritual, that it seemed as though he had lost sight of the world and was holding converse with his Maker.

"Another instance—Elder John Caton, in a sermon I heard him preach more than thirty years ago, at the Chemung Association, a few miles north of Newton Point, near the waters of the Sing Sing, and a short distance from the Horsehead. He was urging the propriety and necessity of the brethren standing fast in the faith of the gospel, and earnestly contending for the faith, though they might be called to endure trials and persecutions on account thereof.

"It was sometime after what was called *new Divinity* had made its appearance, and was making some advances among the churches. He said that Elder Joshua Morse, in his old age, and after he had borne the heat and burthen of the day, was preaching before an association, observed that the adversary had in former years, appeared formidable as a lion to frighten and wound and kill. That he had felt the force of his missiles and carried the marks of violence, which he would bear to the grave. But speaking prophetically, he said the Devil had missed his aim by violent measures; he would next come with fair speeches and winning manners, and appear as an *angel of light*, and thereby deceive. And that the good old man warmly exhorted his brethren to guard against every innovation and departure from correct principles, and practices, &c."

Most of the *religious papers* which have come to hand for the last few weeks, have been largely filled with the sayings and doings at Philadelphia. Those who have commented at all upon the meetings, seem generally to feel encouraged in view of their results. Doubtless there will be considerable grumbling in certain quarters over real or supposed wrongs; but we incline to hope that the great interests involved will not be lost sight of—"Forgetting the things which are behind, let us press forward."

Literary Intelligence.—All our readers ought to be rejoiced at the annunciation we are permitted to make of two forthcoming volumes of great interest and value. We have been permitted to see some of the sheets in advance of the day of publication, and willingly herald forth their commendation.

The first is a fourth volume of Robert Hall's works, edited by Dr. Belcher, and extending to some seven hundred pages in the beautiful style of Harper's edition of the works of that great man. Besides the additional sketches and anecdotes of his life, there will be found a large number of his polished and excellent discourses, free from any traits of his peculiar views on the communion question, and more welcome, therefore, to the great mass of Baptists in this country.

The second is a noble 8vo. volume of near five hundred pages from the press of Blake, containing the life, by Dr. Elton, and the Discourses, literary and religious, of Rev. Dr. MAXCY, successively president of Brown University, of Union College, and of South Carolina College. He was unsurpassed, in his day, for elegance and vigor as a writer, while as an eloquent speaker, he was acknowledgedly pre-eminent. He may with propriety be denominated, the American Robert Hall; and it is a pleasing coincidence, that these volumes will come forth simultaneously, and we trust will be eagerly purchased and perused. No other denomination would have allowed such a star as Maxcy to have remained so long in obscurity.

Foreign Intelligence.—We have seen "The Non-Conformist," a London religious newspaper, of April 29, entirely filled with the English Baptist Anniversaries. The reports, speeches, and thronged attendance, seem to have been unusually interesting. Receipts about as last year.

INTERESTING ANECDOTE.—A very short time after I had assumed the command of the Queen's, a soldier, whose appearance was remarkable, drew my attention. He was a particularly clean and nice looking soldier; but he seemed odd in his manner, and did not appear to associate with or speak to any one. On inquiring of the adjutant, he informed me that the man in question had once been a sergeant; that he had attempted the life of his commanding officer in the West Indies, for which crime he had been tried, found guilty, and sentenced to be reduced, and to receive eight hundred lashes: that he had been reduced accordingly, but that, through the clemency of his commanding officer, the corporal punishment had been remitted. The adjutant further stated, that a better or cleaner soldier was not in the service; but he was, he said, so sullen that no person associated with him, and the officers of the army looked upon him with a sort of horror. I continued to observe this man for some little time longer, till one day, as he crossed me in the barrack-square, in my way to my quarters, I called to him by name, and desired him to follow me. When I got to my room, I told him, after he had entered, to shut the door. I then said to him, "Your name, I think, is Dudley?" He raised his hand to his cap, and answered, "Yes, sir." I said, "I have observed you for some time; your appearance is much in your favor. You are as clean and well set-up a soldier as there is in the regiment. I know your history. You are looked upon almost in the light of an outlaw. It would seem that no one speaks to you, nor do you associate with any one. I am aware of the cause of your being thus shunned. You once contemplated a crime of the most revolting nature—that of murder. You attempted the life of your commanding officer. You were tried, found guilty, and sentenced. All this is true; is it not?" He touched his cap and said, "Yes, sir;" but not a muscle moved. "Dudley," said

I, "your officers have a horror of you; but such a feeling on their part is not to be wondered at." Still his countenance remained unchanged. "Now attend to what I am about to say to you, Dudley. I have watched you some time, and I pity you; I should like to give you an opportunity of recovering your place in society, and of regaining that character which once so recommended you to the notice of your superiors. I feel desirous of giving you a trial by making you a corporal, in order that, should your conduct deserve it, I may still further promote you. Will you, Dudley," said I, looking at him earnestly, "endeavor to do justice to my good opinion? Do you wish for promotion?" The poor fellow could not answer me. His whole frame was convulsed. He cried like a child. I patted him on the shoulder, and said, "That will do, Dudley; you shall be in orders to-morrow." He was accordingly promoted, first to be corporal, and afterwards to be a sergeant; and there was not a better non-commissioned officer in the regiment. —*Roll on Moral Command.*

TAKE CARE OF THAT TONGUE.

1. It is *your* tongue. You have not the care of your neighbors' tongues. Theirs may need care, but it is with yours only that I am now concerned, and about which I am now deeply anxious to interest you.

2. It is *you only* that can take care of it. If your neighbors could have done it, they would very likely have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be well pleased with dominion over it. But they cannot have it, *you* are the only ruler.

3. *It needs care.* Whose tongue does not? "The tongue is an unruly member." Not a Greek or Roman tongue only, but *the tongue*.

Here is universality of application, and the appellation is "*unruly*." This net is large enough to catch all the birds. Your tongue, therefore, needs care.

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BAPTISTS OF THE UNITED STATES.

BY J. M. PECK.

BAPTISTS, like pedobaptists, are divided into several sects. These are distinguished by the terms, Regular or United, Separate, Free Will, Seventh Day, Six Principle, Reformers or Campbellites, Church of God or Winebrennarians, Christian Connexion or Arians, Dunkard's and several minor sects. This sketch is confined to the Regular or United Baptists.

The broad line of distinction between baptists and pedobaptists is found in the following particulars:

Baptists of every sect hold the entire sufficiency and supremacy of the Holy Scriptures over all formulas and standards of human composition as their guide in matters of religion—the sole rule of faith and practice;—that religion under the christian dispensation is a personal concern;—that its duties and obligations cannot be assumed nor performed by proxy, either parental or sponsorial;—that none but persons who have been taught of God by his word and Spirit, have become the disciples of Christ by faith, and are capable of knowing and obeying the divine lawgiver, in their own persons, are the proper subjects of gospel ordinances.

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They furthermore believe and teach that no persons are suitable candidates for baptism except believers in the Lord Jesus Christ, and that immersion in the name of the Father, Son, and Holy Ghost is the only scriptural baptism, the *act* in all cases performed by the Forerunner of Christ and by the apostles. They hold that the application of water in the mode of affusion or pouring does not comport with the legitimate meaning of the Greek word *baptizo*, nor does it symbolize the facts set forth by this ordinance, “being dead unto sin and alive unto God,” (Rom. 6 chap. Col. 2 : 12; 3 : 1—3.) and as representing the burial and resurrection of Jesus Christ. They deny that baptism in the new dispensation came in the place of circumcision in the Jewish economy, but is a new and positive rite, specific in its import, and enjoined on individuals as qualified subjects of the Kingdom of the Messiah. They hold that infant baptism, which involves infant membership and covenant relationship in the church, lies at the foundation of all corrupt religious establishments in christendom, and when carried out to its legitimate results, produces a national and worldly christianity by bringing into the pale of the church the whole population in unconscious infancy; and that the great contest between a religion of forms and the mystical efficacy of ordinances, and the christianity of the Bible—a religion that is personal, spiritual, and founded on an intelligent belief

of the truth, cannot be successfully maintained by the advocates and supporters of infant baptism.

Regular Baptists in the United States.

This body includes much the larger number of those professors of religion that we have designated as *baptists*. Though they symbolize in doctrine, interchange communion at the Lord's table, correspond through their associations, and co-operate in benevolent institutions, each single church, as baptists understand the New Testament organization of churches, is strictly independent in its internal government and discipline of all other ecclesiastical bodies, exercising only judicial and executive power over its own members, but has no legislative power. "The Lord is our lawgiver; the Lord is our King."—In doctrine, regular baptists accord with the presbyterians.

They do not admit that a knowledge of the ancient languages, of mathematics, and philosophy, is indispensably requisite to the exercise of the ministerial function. They allow, however, the great utility of learning as a qualification for usefulness in preaching; and encourage learned men with a liberality equal to that of any other denomination. The officers which usually belong to a church consist of a pastor, and from two to seven or nine deacons, according to the magnitude of the church and its exigencies. Their ministers and pastors are ordained with the imposition of hands, by a presbytery consisting of any number more than two. Every candidate for ordination, however, must be presented and previously approved, by the church of which he is a member.

A large proportion of their ministers, especially in the southern and western states, are not employed as pastors of single churches. Many are laborious, self-denying and successful itinerants, and while they carry on some secular business for a support, appropriate from 50 to 150

week days in a year, besides Sabbaths, in ministerial labors to the destitute. Many hold the official relation of pastor to three or four churches, which they visit, alternately once in a month. Much of this labor is performed gratuitously, especially in the new and frontier settlements.

In the reception of persons into the church, all candidates for baptism are required to make a public declaration of their faith and religious experience, either before the church, or else in the presence of such members of the church as may have been specially appointed for such a purpose. In the transaction of business, both secular and spiritual, it is customary for all the members, male and female, to assemble, appoint a chairman, have a clerk to keep a regular record of the proceedings, and allow a full discussion and vote to every member present on every subject.

Baptism upon a profession of faith is regarded as an indispensable prerequisite to church membership, hence regular baptists in the United States admit none to the Lord's supper without evidence of this qualification. They do not regard the Lord's supper as having been instituted as a test or pledge of christian fellowship one with another, but as showing forth the death of Christ, symbolizing communion with Him, and to be observed by each single church, as a body politic in its scripturally organized capacity.

The Baptists of the United States had their commencement with the earliest settlement of the country. Respectable portions of the colonial emigration from England and Wales were of this persuasion. They obtained a location in Massachusetts, Rhode Island, New-York, New Jersey, Pennsylvania, Delaware, Virginia and the Carolinas, whilst the colonies were in an infantile state. Rhode Island was founded by baptists. The first church in Providence, and the oldest baptist church in America, originated with the baptism of Roger Williams and his congregation in 1639. The first church in

Newport was constituted in 1644;—the second church in that town, in 1656;—the church in Swansea in 1663;—the first church in Boston was formed in Charlestown, in 1665. In the next 40 years, eleven more churches were constituted in Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware and South Carolina, in the following order.—Seventh-Day church at Newport, R. I., 1671;—Tiverton, R. I., 1685;—Middletown, N. J., 1688;—Penepeck, now called Lower Dublin, 1689;—Piscataway, N. J., 1689;—Charleston, S. C., 1690;—Cohanzy, N. J., 1691;—Second¹ church, Swansea, Mass., 1693;—Welch Tract, Del., 1701;—Groton, Conn., 1705;—Seventh-day, Piscataway, N. J., 1707;—first church in Philadelphia, in 1698, although it was re-organized in 1746.

In 1792, there were in the United States, 891 churches, 1,156 ministers and licentiates, and about 70,000 communicants.—In 1812, there were 2,164 churches, 1,605 ministers, and 172,972 members. In 1825, there were 3743 churches, 2,577 ministers, and 238,100 members. In 1832, there were 5,320 churches, 3,618 ministers, 385,000 members.

The returns for 1842, which were somewhat deficient, were 8546 churches, 5600 ministers, and 650,000 members. Baptisms reported for one year, 78,830. The returns for 1843, not yet complete, will show about 100,000 baptisms the preceding year, and an aggregate of 9000 churches, 6000 ministers, and 750,000 communicants.*

A small portion of this body, of late years, have ceased correspondence and co-operation with the rest on account of missionary and other benevolent societies, though they retain the same name and same principles of faith and practice. They allege no

objection to the gospel being preached in all the earth, but deny the right of any other organization than the churches acting in this business. This class numbers 1623 churches, 829 ministers, 61,162 members.

The Philadelphia association was one of the first instances of union among the churches by means of a regular delegation; and this body adopted, as the basis of its union, the Confession of Faith, and Plan of Church discipline set forth by a Convention of baptist ministers in and about London, in the year 1642, and revised by messengers from more than 100 congregations of England and Wales in 1689.

In the struggle for the American Independence the Baptists were distinguished for their firm, consistent, and persevering patriotism. Many of their ministers took an active part in sustaining the revolutionary cause, both by actual services in the camp, and by the influence of their animated and patriotic exhortations. Liberty had no friends more genuine and decided. It is said that the late Mr. Jefferson avowed, that he took his first impression of a pure republic from the simple organization and government of a small Baptist church which was in the habit of meeting for the transaction of business in the neighborhood of his early residence in the state of Virginia. It is certain that no people were ever more impatient of domination, whether civil or ecclesiastical. They disclaim the right and pretensions of all judicatories and church tribunals; and admit no other authority in determining matters of controversy, whether in doctrine or discipline, than the simple Bible, without note or comment. The great mass of them are agreed in the views which they form of the word of God.

Their preachers are accustomed to deliver their sentiments extemporaneously, but not without much study of the word of God, with the help of uninspired authors.

Baptist Churches have learning and talent in their ministry now equal to any

* The other baptist sects in the United States have in the aggregate about 4000 churches, 2400 ministers, and 260,000 members. They baptize about 30,000 annually.

other religious sect. They are making strenuous efforts for the systematic education of the ministry, by the establishment of Colleges, Theological Institutions, and minor Seminaries in the different States. There has always existed among Baptists of the United States a desire to provide suitable schools for the culture of the mind. Brown University at Providence, R. I., was founded by them as early as 1765, and is one of the best seats of learning in the country. Waterville College in Maine, New-Hampton Institution in New-Hampshire, Newton Institution in Massachusetts, Hamilton Literary and Theological Institution in New-York, Columbian College in the District of Columbia, Richmond and Rector Colleges in eastern and western Virginia, Wake Forest College in North Carolina, Furman Theological Institute in South Carolina, Mercer University in Georgia, Georgetown College in Kentucky, Granville College in Ohio, and Shurtleff College in Illinois, evince the determination of the churches to avail themselves of all the facilities and moral power that learning and a theological education can afford. And, although most of these Institutions are in comparative infancy, their projectors have laid broad and deep foundations, and have planned with a far reaching eye to the future interests of the churches and the cause of truth and righteousness. In literary character, some of these Institutions are far in advance of most of the older colleges at the commencement of the present century.— Besides those named, we may add the projected Theological Institute at Covington, Ky., opposite Cincinnati, for which a valuable property has been secured and buildings erected. Judson College in Carroll county, Miss., Howard College in Alabama, and the Franklin Manual Labor Institute in Indiana, have been projected, and commenced, and a wealthy Baptist in Missouri has given \$10,000 towards founding a college in that State.— Minor Institutions for general education

have been established by the denomination in several States.

Baptists commenced Domestic Missions in the Colonies as early as the middle of the last century.

In 1802, the Massachusetts Domestic Missionary Society was formed, which in 25 years sent itinerant missionaries to the British Provinces, Maine, Vermont, New-York, Ohio, and the states along the Mississippi. It has since been merged in the convention of that State.

From an early period most of the regular Baptist churches in the United States have been connected in associations for objects of common interest, and within the last 25 years, they have formed conventions, or General Associations, for mutual co-operation in missions and other benevolent objects, in most of the states. These are usually formed of ministers and other delegates from churches and associations, and, in some instances, of life and annual subscribers.

Foreign Missions claimed their attention and co-operation from the change of sentiment in the Rev. Messrs. Judson and Rice about 1813, and the Triennial Convention for Foreign Missions was formed in 1814. Its Board has now missions established amongst the American Indians, and in France, Germany, Denmark, Greece, West Africa, Burmah, Siam, China, Assam, and amongst the Teloo-gos.

The number of missionaries and assistants now in the field are 110;—Native preachers and assistants 100; churches, 75; baptisms reported in one year 829; members of mission churches 4,800. Baptist missionaries from England and the United States have translated and printed the scriptures, in whole or in part, into more than fifty different heathen languages.

The American Baptist Home Mission Society was formed in 1832. In ten years this Society employed 756 missionaries and agents, supplied in part 732 des-

tute churches, assisted in the ordination of 142 ministers, and baptized 10,990 converts. The state Conventions and General Associations performed a much larger amount of labor.

The American and Foreign Bible Society was instituted in 1837, and has aided largely in publishing the scriptures in heathen lands, and issued 96,705, for home distribution.

The American Baptist Publication Society, which commenced in 1824, under the name of the Baptist General Tract Society, has entered on the publication and circulation of religious books throughout the churches. Many minor institutions and local societies for benevolent purposes are necessarily omitted in this brief sketch.

KEITHIAN BAPTISTS.*

The Baptists in Pennsylvania may be distinguished into British and German; the British again into first-day Baptists, and seventh-day Baptists; and the Germans into Tunckers and Mennonists; with which must be mentioned the Keithian Baptists, though now extinct, because the Sabbatarians originated from them.

Soon after the settlement of Pennsylvania, a difference arose among the Quakers touching the sufficiency of what every man naturally has within himself, for the purpose of his own salvation. Some denied that sufficiency, and consequently magnified the external word, Christ, &c. above Barclay's measure. These were headed by the famous Geo. Keith, and therefore called Keithians. The difference rose to a division in 1691, when separate meetings were set up in divers parts of

the country, and a general one at Burlington, in opposition to that of Philadelphia. This year they published a confession of faith, containing twelve articles, much in Barclay's strain, and signed by George Keith, Thomas Budd, John Hart, Richard Hilliard, Thomas Hooten, and Henry Furnis in the behalf of the rest. They also published the reasons of separation, &c. signed by the same persons and others, to the number of forty-eight. About the same time and afterwards, were published several other pieces, (the pieces which came under my notice, are copies of the judgment against George Keith, &c., Expostulation with Samuel Jennings, Thomas Loyd, &c.; Plea of the innocent, &c.; second Expostulation, &c.; Appeal to the Spirit of Truth, &c.; Truth and Innocence against calumny and defamation, &c.; Testimony against opinions, &c.; Fundamental truths, &c.; False judgment reprehended, &c.; Answer to papers from Maryland, &c.; Just rebuke, &c.; Discovery of hypocrisy, &c.; Heresy and hatred, &c.; New England spirit of persecution in Pennsylvania, &c.; Serious appeal, and spirit of the hat, &c.) The design of those publications was, 1st, to inform the world of the principles of the separate Quakers; 2d, to fix the blame of the separation on the opposite party; and 3d, to complain of the unfair treatment, slanders, fines, imprisonments, and other species of persecution which they endured from their brethren. Whether these complaints be just or not, is neither my business or inclination to determine. If just, the Quakers have also shown "that every sect would persecute had they power." I know, but one exception to this satirical remark, and that is the Baptists; they have had civil power in their hands in Rhode Island, a government, for 136 years, and yet have never abused it in this manner, their enemies themselves being their judges. And it is remarkable that John Holmes, Esq. (the only Baptist magistrate in Philadelphia at the time referred to,) refused to act with the Quaker

* This and the following article, are from the manuscript history of the celebrated Morgan Edwards, now for the first time printed.

magistrate against the Keithians, alleging "*that it was a religious dispute, and therefore not fit for a civil court.*" Nay, he openly blamed the court (held at Philadelphia, Dec. 6th—12th, 1692,) for refusing to admit the exceptions which the prisoners made to their jury. However, the Keithian Quakers soon declined; their head soon deserted them and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers; and some went to other societies. Nevertheless, many persisted in the separation, particularly at Upper Providence, at Philadelphia, at Southampton, and at Lower Dublin. These, by resigning themselves to the guidance of scripture, began to find water in the commission, Matt. xxviii. 19; bread and wine in the the command, Matt. xxvi. 26, 30; community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet in other texts, Acts ii. 41, 47; Jude 12; Rom. xvi. 16; Galatians ii. 9; John xiii; James v. 14, 16, and therefore were determined to practise accordingly. The society of Keithians most forward in these matters, was that kept at the house of Thomas Powell in Upper Providence; which forwardness, it was said was owing to one Abel Noble, baptized a public Friend, (whose name was Thomas Martin,) in Redley creek. Afterwards Mr. Martin baptized other Quakers, viz. Thomas Powell, Evan Harry, Hugh Harry, John Palmer, Judith Calvert, Alice Vestal, Thomas Budd, Richard Dungworth, John Powell, David Thomas, John Hannum, Margery Hannum, Margery Martin, Mary Palmer, Elizabeth Powell, John Beckingham. To them joined one William Beckingham, who broke off from the church at Cohansey. These nineteen persons did, Oct. 12, 1697, incorporate, and proceeded to choose a minister by lot. Three were put in nomination, William Beckingham, Thomas Budd, Thomas Martin; the lot fell on the last, who on the same day administered the

Lord's supper to them for the first time. From that day forth, other Keithian Quakers were baptized, Ann Compton, Samuel Miles, Hannah Brunnsden, William Thomas, Richard Buffington, Elizabeth Thomas, Jane Philips, Edward Lane, Edward Edwards, James Plumley, David Philips, Elizabeth Paviour, Mary Clark, Elizabeth Hall, Rees Price, &c. some of which lived in other parts of the country. But in 1700, a difference arose among them touching the Sabbath, which broke up the society. Such as adhered to the observation of the seventh day, kept together at Newtown, where some of their posterity are to this day. The rest lay scattered in the neighborhood, till Mr. Abel Morgan gathered together fifteen of them, and formed them into a society, now called the church of Brandywine. Another society of Keithian Quakers who kept together, was that of Philadelphia, where they built a meeting-house in 1692. Of these, two public persons were baptized in 1697 by Rev. Thomas Killingworth of Cohansey. Their names were William Davis, and Thomas Rutter. The first joined Pennepek, the other kept preaching in Philadelphia, where he baptized one Henry Bernard Coster, Thomas Peart, and seven others whose names are not on record. These nine persons united in communion June 12, 1698, having Thomas Rutter to their minister. They increased and continued together nine years. But some removing to the country, and the unbaptized Keithians falling off, the society in a manner broke up in 1707; for then the few that remained invited the regular Baptists to join them, and were incorporated with them. A third society of Keithian Quakers was at Southampton in Bucks county, kept at the house of one John Swift. Their preacher was John Hart. In 1697, said John Hart, John Swift, Evan Morgan, and others were baptized by the forementioned Mr. Thomas Rutter. Evan Morgan joined Pennepek the same year; the rest kept together to 1702, and then followed the steps of Evan Morgan.

The other society of Keithian Quakers was that in Lower Dublin township, kept at the house of Abraham Pratt. One of these, John Wells, became a Baptist, Sept. 27th, 1697. The next year Mr. William Davis joined them, being put out of the church of Pennepek for heresy. In 1699 and afterwards others were baptized, as David Price and wife, Abraham Pratt and wife, Richard Mansell, Margaret Davis, Martha Deal, Peter Deal, Richard Wells, Richard Sparks, Nicholas Ashmead, Alexander Babcock, &c. These united in communion after the manner of their brethren at Upper Providence, having William Davis to their minister. But they had not been long a society, before the same question divided them as in Chester county. Those who preferred the seventh day were William Davis, their preacher, the Wells, the Wansells, the Pratts, the Ashmeads, &c. These met by themselves, and in 1701 built a place of worship in Oxford township. But their preacher, William Davis, leaving them in 1711, and their meeting-house being taken from them, they became as sheep without a shepherd. Those who adhered to the observance of the first day Sabbath joined Pennepek. Thus have we seen that the Keithian Quakers ended in a kind of transformation into Keithian Baptists; they were also called Quaker Baptists, because they still retained the language, dress and manners of the Quakers. We have seen also that the Keithian or Quaker Baptists ended in another kind of transformation into seventh day Baptists; though some went among the Friday Baptists and other societies. However, these were the beginning of the Sabbatarians in this province. A confession of faith was published by the Keithian Baptists in 1697; it consists chiefly of the articles in the Apostle's creed. The additions are articles which relate to baptism by immersion; the Lord's supper; distinguishing days and months by numerical names; plainness of language and dress; not swearing, not fighting, &c.

Seventh Day Baptists in Pennsylvania, to the year 1770.

These, it is well known, receive their distinction from the day of the week they observe for holy rest. The characters of general and particular divide them in this province, few as they are. They originated from the Keithian Baptists in 1700, as has been observed before, who were general in their sentiments touching the redemption of Christ. Before that time, I can find but one seventh day Baptist in Pennsylvania, viz. Mr. Abel Noble. He arrived, it is said, in 1684. His name is among the forty-eight who signed the reasons of the Keithian separation, in 1691. By him was the first Keithian baptized in 1697, and by him were the rest gained over to the observance of the seventh day. I suppose therefore he may be called the father of them in this part of America. The congregation of German Baptists at Tunkers-town who observe the seventh day, owe their popularity in that point to this man; but more of these hereafter; at present we have only to do with the British seventh day Baptists. Of these there be four societies in the province. The first society we shall mention is that of Newtown, in Upper Providence, Chester co. about twenty-four miles from Philadelphia. The meeting is kept at the house of David Thomas. Three families belong to this place; whereof the following persons are baptized: David Thomas, John German, Hazael Thomas, Ruth Thomas, Priscilla Wane, Elizabeth Wane, Mary Gilkey. This was their state in 1770. They originated in 1700, in the manner described in page 58; but their ministers, Messieurs Martin, Beekingham and Budd dying, and none rising in their stead, they are reduced to a small handful. The next society of them is at Pennepek, in Lower Dublin, county of Philadelphia, about nine miles from the city. The meeting is held at the house of Benjamin Tomlinson, every second Sabbath, by Mr. Enoch David. The families belonging to this society are eleven; whereof the following persons are baptized;

Samuel Wells, Richard Tomlinson and wife, Job Noble and wife, Elizabeth West, Mary Keen, Rebecca Dungan, Enoch David. This was their state in 1770. They originated in the manner described in preceding pages, about the year 1701. But their ministers, Wm. Davis, and Thomas Rutter quitting them, and none others rising in their stead, are reduced at present to nine souls. In the year 1702 they built a meeting-house on a lot given them by Thomas Graves; but then, neglected to take a conveyance in due time, the episcopalians have got both the lot and the house. On the lot they have built Oxford church, and turned the Baptist meeting-house into a stable, while it stood, but now it is no more. The third society of them is at Nottingham, in Chester county, about fifty miles from Philadelphia. The meeting is kept sometimes at the house of Abigail Price, in said Nottingham, but chiefly at the house of Samuel Bond in Cecil county, in the province of Maryland. The families to which Nottingham is central are six; whereof eight persons are baptized: Daniel Osborn, Joseph Osborn, Samuel Bond, Richard Bond, Richard Claston, Abigail Price, Ann Bond, Mary Bond. Here a yearly meeting is kept on the last Sabbath in August. This was their state in 1770. They originated from the Keithians at Upper Providence, as described in page 198. But having no minister among them, and lying wide one of another, they have not increased. The other society of them is at French Creek in East Nautinel township, county of Chester, about thirty-two miles from Philadelphia. Here is a meeting-house, 30 feet by 22, built in 1762, on a lot of one acre, the gift of David Rogers. The families belonging to the place are six; whereof ten persons are baptized: Philip Thomas, Gwen Griffiths, David Rogers, Abel Griffiths, James Roberts, William Griffiths, Daniel Griffiths, Owen Hughes, Edward and Ann Hughes. They have no stated worship in this house, though it be the only one belonging to the Sabbatarians.

This was their state in 1770. They originated in the year 1726, when the following persons broke off from the Great Valley Church, on account of their change of sentiments concerning the Sabbath: Philip Davis, Lewis Williams, Richard Edwards, Griffy Griffiths; and the next year William James. These five with their families removed to French Creek in the aforesaid year. Philip Davis and Lewis Williams did preach among them, and after them John Brayman; but for some time past they have been as sheep without a shepherd. Thus have we seen 1. that there are in Pennsylvania of the seventh-day Baptists, 26 families, containing about 130 souls, allowing 5 to a family; whereof 31 are baptized. 2. That they originated from the Keithian Baptists, about the year 1700, by means of Abel Noble. 3. That they have two yearly meetings; and one meeting-house. To which we may add, that they have one minister. He is Rev. Enoch David. He was born Feb. 22, 1718, at Duck Creek, in the county of Kent. Went among the Indians in 1740; called to the ministry, at Welshart, in 1751; embraced the sentiments of the Sabbatarians in 1752; ordained in Oct. 16, 1769. He has had four wives by whom he has children, Marian, Ebenezer, Susanna, Elizabeth, Zedekiah, Elizabeth, Daniel, and Owen. Ebenezer is now at Rhode Island College.

THINGS TO THINK OF.—A real Christian, like a bee works honey from every flower, suffers no action or event to slip by without a question. All objects to a meditating Solomon are like wings to raise his thoughts to heaven. A mean scaffold may serve to raise up a goodly building.—We may by the dwarfish pleasures of earth, peep at the high and noble joys of heaven.

The Church esteems heaven her house, this world but a tent; a tent which we must all leave build we as high as Babel as strong as Babylon.—Friends must part.

HISTORICAL SKETCH

OF THE

BAPTIST CHURCH IN STURBRIDGE.

Prepared by Rev. Joel Kenney, and furnished for the Memorial by a Committee of the Sturbridge Association.

It seems very desirable, in giving to the world a history of any particular church, to go back beyond the time of its organization, to notice those influences and primary causes which operated to call it into existence.

In relation to the Baptist church in Sturbridge, it is supposed to have originated from instrumentalities, that could hardly have been expected to produce such a result. About the year 1740, when the legally established churches and their ministers, with hardly an exception, had long been wrapped in spiritual slumber, the venerated George Whitefield visited these shores. He began, like a son of thunder, to break the long repose of clerical and ecclesiastical supineness, in which ministers and people were sunk. The Tenants, and other men of like precious faith, followed in his footsteps.

The truth as it fell from their lips, had its own proper effect, in arousing the slumbering, in arresting the attention of the careless, and in making the vain and giddy, serious and thoughtful.

An extensive revival of religion spread through a large proportion of the towns in New-England; and thousands were probably born of the Spirit in that season of refreshing from the presence of the Lord. The revival went on for several years, and, in many places, the face of society was greatly changed. Many of those who embraced the power of godliness preached by those devoted men, proved to be eminently pious people. There was an integrity in their conduct, and a holiness in their demeanor, that bore living testimony to the truth of their religion.

In the instructions of the preachers of righteousness to whom reference has been made, one principle was developed which led in a direction that they did not themselves take. They taught that the Bible, and the Bible only, is the religion of Protestants. The consequences of this position, those excellent men did not, however, follow out in their full length. Guided by the light which this sentiment holds up before the mind, men began vigorously to inquire, not only, what are the great fundamental truths of christianity, but also, what are the ordinances of Christ's house?

The result was, that many of the converts of those days became Baptists. Taking the Scriptures for their only guide, they arrived by a direct and plain course of reasoning at this result. This was the origin of the Baptist church in Sturbridge. Previous to the year 1747, several members of the original church in this town had caught the holy flame, which Whitefield and his associates had been instrumental in kindling. They went wherever they could hear that kind of preaching, which was thus spreading the light of life. These persons often went to Brookfield, and Leicester, and other places, to fan that holy flame which had been lighted up in their hearts, and to receive that spiritual instruction which they did not find at home. On the tenth of May, in the year just named, several persons of this description separated from the church which was of "the standing order," and set up a meeting among themselves for their mutual edification; and in the following November, they were embodied into a church. On the 28th of September, 1748, Mr. John Blunt, one of their members, was ordained to the pastoral charge of this recently organized church.

On the following day, two of their members, Daniel Fiske and John Newell, were chosen and ordained deacons.

Their first place of worship was a school-house, situated on Fiske Hill, not far from the spot where their first meeting-house afterwards stood.

Churches constituted as this was, were then called "*separate churches*;" and the members were called "*separates*," often, undoubtedly, by way of reproach. These separate churches were built upon the principle of receiving none into fellowship, who did not give evidence of having experienced the renewing grace of God by the influence of the Divine Spirit, a principle which was not recognised either in theory or practice by the established churches of those days. *

This church was in its origin, one of those which claimed vital and practical godliness to be an indispensable qualification for membership in a church of Christ. This principle was the whole ground of separation, in this case, as well as in many others.

* *Note by Chairman of the Committee.*—It may be doubted whether the facts of history will sustain in its length and breadth this statement. The "practice" of New England Churches was worse than their "theory".

At first, the church believed in, and practised infant sprinkling. The fact that this is not an ordinance of Scripture, probably, had never entered their minds. But still, the other principles which they had adopted, especially that of making the scriptures the supreme arbiter in religion, prepared the way for their giving up this unscriptural ceremony. Accordingly, some of the members soon began to entertain strong doubts of the correctness of their practice, in this respect, and, soon after, openly to call in question the validity of infant sprinkling. Although, a number of the members of the church became fully convinced that the scriptures point out no other baptism, than that of believers, and no other mode, than that of immersion. In May 1749, thirteen of the members submitted to this ordinance, administered according to apostolic direction and practice. The ordinance was administered by Rev. Mr. Moulton of Brimfield. About fifty of the members were soon afterward baptized, including with those before mentioned the Pastor, the Deacons and the Ruling Elders. From the time of the first baptism, when the thirteen mentioned above, were baptized, the sprinkling of infants, like the house of Saul, waxed weaker; while the baptism which the scriptures require, waxed stronger and stronger; till at length, the baptism of believers, as held and practised by Baptist churches at the present day, gained the complete victory.

It will be seen by these statements, that this church was originally a Pædo-baptist church.

Within a period of about two years from the time this church was organized, more than sixty members had been baptized; thus showing that at this early period it had attained to considerable strength. For many years after the church took the ground of believers' baptism, its members held to what is called open communion. This ground, it is supposed, was not formally and publicly relinquished till the year 1780, though probably the practice never prevailed to any great extent among them. The Presbyterian form of church government was the model by which the discipline of this church, in its early history, was conducted. Henry Fiske, and David Morse were the Ruling Elders. On their decease, it does not appear, that successors were appointed. And it is presumed, that by tacit consent, the form of government in the church, became congregational.

Up to the year 1780, no regular records of the church are to be found; and it is supposed that none had been kept. From this circumstance, which is matter of deep regret, we have no means of knowing, at this distant day, the number, or, with few exceptions, the names of the early members of the church. In 1783, Dec. 17th, the church held a meeting to consult upon the erection of a house of worship, and came to the conclusion to build. "Accordingly, a committee was chosen," to draw a plan of the house, to consult upon the method of building it, to select the place for its location, and to report to the society at their next meeting. On the 25th of the same month, they met, and voted "to accept the plan which the committee had drawn for the bigness and form of the house," and at a subsequent meeting, they resolved "to build on the height of land on Fiske's Hill." This ground was given and deeded to the church and society, for the use to which it was applied for almost half a century, by Henry Fiske, one of the Ruling Elders of the church. The building was raised, and the outside finished in the summer of 1784, and the inside was completed two years after. One thing is calculated to excite surprise and regret, in the transactions concerning the building of this house. It was that they should vote, "to purchase half a barrel of rum for the raising of the meeting-house." Thanks to God, that the times and customs in this respect, have changed:—and that they were changed before the erection of their present house of worship, so that this was raised without the furnishing of any such pernicious appendage.

Up to the time that the Rev. Zenas L. Leonard commenced his labors with this people, the church were but partially supplied with the ministration of God's word. The pulpit was supplied at different periods, by different men, among whom, were Messrs. Dodge, Baldwin, Rathbun, Root, and perhaps some others. In 1794 Rev. Z. L. Leonard, a native of Bridgewater, and a graduate of Brown University, came to this place. After laboring a considerable time with this church, by which means they became well acquainted with his talents, and moral and religious character, he received a pressing invitation to become their Pastor, which, after three months serious and prayerful reflection, he accepted, and was accordingly ordained, Sept. 15th, 1796. From that time he continued the faithful and beloved pas-

tor of the church, till Oct. 13, 1832, when, in consequence of an inscrutable providence of God, by which his mental faculties, in the full strength of manhood, became impaired, he asked and obtained a dismission from the pastoral office.

Thirty-six years and one month, he sustained the relation of Pastor to this church. And during this period, he labored not in vain in the Lord. As nearly as can be ascertained by the records, there were added in this time to the church, 229 persons: of this number, 205 were added by baptism, and of this last number, he probably baptized 176. From the time of his dismission from the pastoral office, his health continued to decline, and under the influence of a gradual paralysis of the brain, he became nearly senseless some time before his death. He died June 23d, 1841. He enjoyed not only the love and confidence of the church and congregation, over whom he was placed as a religious teacher, but also the confidence and respect of the citizens of the town, whose interests he was frequently called to represent and sustain in the Legislature of our state. As a *man*, he was intelligent, patriotic, courteous, and judicious; as a husband, affectionate, kind and social; as a father, possessed of paternal affection and kindness, blended with a suitable authority and decision; as a christian, conscientious, circumspect and devout; and as a minister, sound in doctrine, consistent in practice, faithful and persevering in his ministrations, clear and forcible in his illustrations, strong in faith; ready on emergencies, self-denying and cross-bearing. But a more faithful record of his character, labors and success during the thirty-six years of his ministry with this people, is on high, where his departed spirit has gone to receive its reward.

From the record of the reception of members into the church, it appears, that this people were favored with as many as eight special outpourings of the Divine Spirit, during the fifty years subsequent to 1780, when the first *regular* records of the church were commenced. On the 5th of Nov. in that year, the venerable Simeon Fiske was received. He continued a member more than half a century, and saw most of the vicissitudes of joy and sorrow, through which the church passed. During the two following years 23 persons were added; the first of whom was the venerable Jonathan Phillips, long a deacon of the church.

In 1783-4, only nine were added to the flock. It was during the last mentioned year, that Mr Jordan Dodge came to Sturbridge, who, on the 27th of Oct. of the same year, was ordained pastor of the church. During the first three years of his ministry, the church prospered considerably. He is said to have been a fervent, and energetic speaker, having unusual command over the feelings of his audience. But his moral character at length falling under censure, he was dismissed from his pastoral office in 1788, and silenced from preaching soon after. In 1785, twelve were added to the number of the church, among whom was our venerable father, deacon John Phillips. During the ten succeeding years, there seems to have been no special revival, as during this period, only 34 were received into the fellowship of the church. During the year 1796, 32 united with the church. From this time to 1810, no special revival was enjoyed, and only 15 were added during the whole period of 13 years.

But in 1810, there must have been a glorious display of divine grace, for 27 persons were received. From 1811 to 1815, there is no record of any extensive attention to the great and chief concern of man. During this time only eight entered into covenant with the church. In the course of the year 1815, 17 persons were added. In 1817 this church was blest with another revival, and an accession of 49 was received. Many of these resided in Brookfield, and were soon after imbedded in the church there. The work continued in some degree the following year, and nine persons were added. From this time to 1825, only seven were added to the church. In 1826 another great work of grace prevailed in the town, and 38 new members of this church were the fruits of it. From that year to 1831, no special attention among this people, and only nine were added to this church. During the years 1831-2, 29 persons joined the church. From this time, till 1836, 20 united with the church, of whom only six by baptism, showing that during these four years, no special revival was enjoyed. Twenty-three more were added, mostly by baptism, during the year 1836. From that time till 1840, forty-two united with the church. In 1840, ten were added.

In 1841, a glorious revival was enjoyed most of the year, and 29 were added, most of whom as the precious fruits of re-

newing grace. And during the year 1842, twenty-one were added.

The largest number of members since 1802 as appears from the "minutes," is 180, and the smallest is 81, that being the number in the year 1809. The records show a large number dismissed from this church to others. Many of these were dismissed to form other churches in the neighborhood. During the years 1817 and 1818, nearly 70 were dismissed to form churches in Southbridge, Holland and Brookfield; this reduced their number in 1818, to 91, yet since that time the number has more than doubled:—the present number being 187. And the three churches above mentioned which were formed from this, now contain nearly 400 members.

This church, and the society connected with it, have had successively three meeting-houses. The first was originally a school house, but subsequently enlarged and converted into a house of worship. The two first were located on Fiske hill; the last, which was built in 1832, and dedicated on the second Wednesday in January, 1833, was located in the centre of the town. In 1838, the church and society entertaining the opinion that their interests and the cause of Christ would be promoted by the removal of their meeting house to Fiske Dale village, passed a vote to this effect, on the twenty-fifth of June. Accordingly, the house was moved to its present location, nearly two miles from its former site, at an expense of something more than \$1000, to a spot of ground given to the church for this purpose, by J. J. Fiske, Esq. near the residence of Major Simeon Drake.

During the present year, (1842,) the house, having been struck with lightning, and injured to a considerable extent, has undergone a thorough repair, at an expense of about \$300.

In regard to the support of public worship, this church in former times did not do as much as they have for a few years past; yet, probably they did as much as others of like ability, and that too, more cheerfully. The records of the Society show that in the early part of Rev. Mr. Leonard's ministry, this people were in the habit of raising \$200 a year for his support, and that this was done by an assessment. Subsequently, they adopted the very unequal method of raising funds for the support of preaching, by subscription. This practice was followed for more than twen-

ty years, but generally, with only indifferent success. A weekly collection was also resorted to for some time, but as it did not prove successful it was soon relinquished. Their present mode of defraying the expenses of public worship, is to rent the slips in the meeting house, and make an assessment on the members of the church according to their property, to supply the deficiency. Though this church have generally been a united people, and have followed the things that make for peace, yet they have not been exempt from trials and afflictions. Often in the circumstances surrounding them, have clouds and darkness been round about the throne of the Almighty. They have suffered at times, and sometimes for a long season together, for want of the stated ministry of the word.

This church, during a few of the first years of its existence, had the labors of a settled pastor. But in a few years he relinquished his labors among them, and left them destitute. And there is reason to believe that the ways of Zion have mourned for a great part of the time, for twenty-five years previous to 1780. For several years, a preacher by the name of Reynolds used to visit them about once in two months, and preach, and break bread to the church. There is no evidence remaining, that his ministry here met with much success. About the year 1774, he embraced the doctrine of the final restoration of sinners from hell, on the plan of Elhanan Winchester. Upon this, the church refused to hold communion with him, or to receive his labors any longer; considering it preferable to fail of the administration of the ordinances of the gospel, rather than receive them at the hands of a man of such dangerous opinions. From 1774 to 1780, it is believed that the church did not enjoy a single season of meeting together at the table of the Lord. The records of this last mentioned year state that the church had been harassed and perplexed with difficulties of several years' standing, and had not received the communion. At length they began to be concerned for the honor of religion; and accordingly called a council to settle difficulties. The churches sent to, were Suffield, Wilbraham, and Ashford. The church unanimously acceded to the decision of the council, and from this time the church went forward and seemed to prosper. Notwithstanding all these things, some of the surrounding churches doubted the re-

ality of an existing regular church in this place. This prompted them to send to a number of neighboring churches, to gain a more general fellowship. The churches sent to, were Charlton, South Brimfield, Woodstock, Pomfret, Ashfield and Suffield. The result of this council was, that "notwithstanding all imperfections, this body is a regular gospel church."

Thus we have the first public recognition of this as a Baptist church, thirty-one years after its existence as such began. From this time till 1794, they were but partially supplied. This was the year the Rev. Mr. Leonard, their late beloved pastor, providentially passed this way on a journey westward. He, as before mentioned, after some months, decided to settle with them.

This was the dawn of better days. The sun of prosperity now rose on this people, and dispelled the thick darkness that for many years, had brooded over them with almost unbroken sway.

About the year 1768, there was a secession from this church. The whole ground of the secession cannot, perhaps, at this distant day, be fully ascertained. But it is known, that a part, at least, of the ground of this separation was, a division in regard to the terms of communion; the seceders believing the laying on of hands to be necessary to authorize an individual to come to the table of the Lord; while the remaining members of the church, though they had no material objection to the practice, yet were decidedly opposed to making it one of the terms of admission to the Lord's Table. A church was formed of those members who held the necessity of laying on of hands. The seat of this church of seceders was near where Mr. John McKinstry now lives, in the north part of Southbridge.

That church belonged to the Warren Association long before this church ever joined it. In the year of the organization of the seceding church, Mr. William Ewing, a native of Scotland, and a sound preacher, was ordained in what is now the Globe Village in Sturbridge. He remained there some years, and the new church flourished under his ministry.

Mr. Ewing was never Pastor of this church, as he is intimated, by Mr. Backus to have been. His whole connexion, while he remained in this town, was with the seceding church. After that church had existed a few years, a series of difficulties arose, which laid the foundation of

its dissolution, soon after Mr. Ewing left it. This body ceased to exist as a church about the year 1775. Some of the first and best men in the Baptist Church in Sturbridge, were members of it. Among them were Messrs. John Correy and Jonathan Phillips.

After the dissolution of the seceding church, many of its members united with this church, and went on with them in harmony. All that is known of the early ministers of this church is soon told. Their first minister, as before remarked, was Mr. John Blunt. Under his ministry the church was somewhat numerous, and embraced, undoubtedly, a very principal part of the vital piety in the town. Some time after the body of the church had embraced Baptist principles, and Mr. Blunt among the rest, several separate ministers of Connecticut, by the most appalling representations of the sin of being re-baptized, prevailed with him to renounce the views of baptism which he had embraced. The consequence was, that he left his people; and for aught that appears, he renounced the labors of the ministry. In the French war he joined the army as a private soldier, and continued till that of the revolution. He fell by the hand of an Indian, near Lake George, Sept. 8th, 1775. Mr. Blunt, like most of the separates, and Baptist ministers of his day, was a plain, unlettered man. He was not reputed a man of superior talents; nor is it supposed that he ever rose to any eminence as a preacher. But he had the reputation of being honest and upright, pious and devout.

There was one time a Mr. Barstow in this church, who was a licensed preacher. But whether he ever preached statedly to the church here, is not ascertained.

There was also a Mr. Bloyce, a licensed preacher, connected with this church. But he left the place more than eighty years ago. These both were unlearned men, but their memory is respected for their consistent piety.

Since Rev. Mr. Leonard ceased to officiate as the minister of this people, they have had four different Pastors, and two or three other ministers have labored with them for a little season.

Rev. Abiel Fisher labored with them about a year; received a call to become their pastor, but declined the invitation. After he left, the church gave Rev. Addison Parker, of Southbridge, an invitation to settle with them; with which he com-

plied, and was installed Jan. 9th, 1833. His salary was \$400 per annum.

Mr. Parker continued the Pastor of the church till Dec. 12th 1835, when by his request, he was dismissed, and recommended to the church in Methuen, who had repeatedly solicited him to become their pastor. After Rev. Mr. Parker left, the church remained destitute of a Pastor, till the next August, when the Rev. Isaac Merriam, of Me., who had been previously invited to become their Pastor, signified his acceptance of their invitation. His continuance with the church was short. He was dismissed the last of Jan. 1837. For a few months after Mr. Parker left, and before Mr. Merriam came, the church enjoyed the labors of Rev. William Dennis, which were apparently blessed of God to the awakening of many sinners, and their hopeful conversion. In April, 1837, the church obtained the services of Mr. Orrin O. Stearns, who was then a member of the senior class in Brown University. He supplied the desk during the summer; and July 30th received an invitation to become their pastor, which he accepted, and was ordained Sept. 25th, 1837. He remained connected with the church in pastoral relation, till Oct. 14th, 1839, when he resigned his office. In the settlement of Mr. Stearns, the church, for the first time, gave a salary of \$500, which is the sum they still raise for the support of their minister.

The church, from this time were but partially supplied with preaching, till May 1840, when they invited Rev. Joel Kenney, of Wenham, to visit them as a candidate for settlement. After supplying them a few Sabbaths, he was invited to become their Pastor;—He accepted their invitation, and entered upon his duties as the Pastor of the church, June 14th, 1840.

He still remains the Pastor of the church.

In giving a faithful outline of the Baptist church in Sturbridge, the truth cannot be concealed, and charity does not require us to conceal it, that the fathers of this church, suffered the spoiling of their goods, for the support of an ecclesiastical polity, in which they were not represented, and which they believed the Scriptures did not authorize. This spoiling of goods, subjected them to the loss of several hundred pounds' property wrested from them, and sacrificed by persons who had no just right to it. Nor can it be denied, that several members of this church have

been shut up in prison, for no other crime than that of declining to support a minister, whom they did not hear. The men are yet living whose excellent fathers, like Paul and Silas, prayed and sang praises to God in prison. And so struck was the jailer with the eminent piety of the venerated Fiske and Corry, when they were imprisoned together, that he declared, that if the legal authorities did not release them, he would throw open the prison doors and set them free.

This is not the first time that the piety of men imprisoned, on account of their religion, has made a salutary impression on the mind of their jailer.

The same thing occurred in the times of the apostles of our Lord Jesus Christ. It is moreover true, that Mr. Moulton of Brimfield, for preaching in this town, was seized as a vagabond and thrown into prison. But on this painful topic enough has been said.

Thanks to God, that better days have fallen to our lot. The principles of religious liberty, in the defence of which Roger Williams dared to face almost the whole of christendom, have, at length, become so established in the minds of our countrymen, that all persons, who demean themselves as peaceable citizens, can safely think and act, in their religious concerns, accountable to no human tribunal.

To show the estimation in which one of these sufferers was afterwards held in the town from a majority of whose inhabitants he had suffered the spoiling of his goods, and the detention of his body in prison, though his sentiments remained unchanged, let it be remembered, that Deacon Daniel Fiske, in the time of his country's peril, in the early part of the Revolutionary war, was entrusted with the responsible charge of representing this town in the General Court of Massachusetts. He died a member of the house of Assembly in 1778. In proportion to their numbers, it is believed that the members of the Baptist church, in this town, have for more than half a century had their full share of influence, and respectability in the community.

P. S. The deacons of this church have been Daniel Fiske, John Newall, Jonathan Phillips, Henry Fiske, John Phillips, Jonathan Lyon, Moses Fiske, Prince Brachett.

Their present pastor, 1844, is Rev. J. Woodbury.

ENGLISH WESTERN ASSOCIATION
LETTER, 1749.

To the editor of the Memorial.

My dear brother : We love to associate with the spirits of those who have preceded us in the church. We learn from their records how their views and feelings corresponded with our own. Hence the value of our denominational history, and the importance of registering passing events. In a visit I paid a short time before I left England, to Bratton in Wiltshire, the valued senior deacon of that church, P. Whitaker, Esq., showed me a considerable collection of the circular letters of the (late) Western Association, which became very large, and existed more than a century and a half. For many years, in the early part of its history, these documents were not printed, but were sent in manuscript to each associated church. The enclosed is a letter drawn up by the excellent, and afterwards eminent Benj. Beddome, the celebrated author of many beautiful hymns in all our collections, when a young man. He seems to have been at the Association only as a visiter. I hope you will be able to find room for it in your excellent Memorial, both because it seems to me truly valuable, and has never yet been printed. Fraternally yours,

JOSEPH BELCHER.

New York, May 4, 1844.

The Elders and Messengers of the several baptized churches meeting in association at Horsely on the 17th and 18th of May, 1749, and holding the doctrines of Eternal election, particular redemption, free justification, efficacious grace in conversion, and sanctification, and final perseverance.

To the church of Christ meeting at Earl Stoke and Bratton, sendeth christian salutation—

'Tis with the utmost pleasure we can inform you, that through the wonted goodness of God unto us, we have had a peaceable, comfortable, and we hope a profitable meeting. Our assembling together we trust has not been in vain with respect to ourselves, and we heartily wish that it may not be so with respect to you.

We have put up many fervent prayers to the Father of Mercies on your behalf. spread your complaints before the throne of grace, and by the warmest supplications, addressed in the name of Jesus, endeavored to draw down a blessing upon you. But as diligence and dependence should be constant companions in the christian life, we that have been putting up prayers for you, would now deal out instructions to you, heartily entreating that God would graciously answer the one by powerfully impressing the other.

And here what shall we say? Shall we fill up our paper with a repetition of those things which have from year to year been recommended to you? Shall we again tell you that prayer is the very breath of the new creature, and that a prayerless professor is like a carcase without a soul? Shall we remind the masters of families of the important trust committed to their charge, and the strong and forcible obligations they are under to instruct their children and servants in the principles of religion, and pray daily with as well as for them? Shall we again inculcate the expediency, nay the absolute necessity of frequent days of fasting and prayer, and caution you against thinking unworthy of such opportunities, as if not of divine appointment; or acting inconsistent with the design of them, by neglecting the mortification which is one great end of their institution? Shall we repeat our solemn injunctions in the name of God and of our Lord Jesus Christ, that as you value your own souls, and would be concerned for the welfare of those of others, you would frequently, seriously and affectionately talk about the things of God one to another. Let not the world possess all your hearts, employ all your thoughts and engross all your conversation; but as opportunity serves, (and each such opportunity,) inquire into the spiritual state of your fellow Christians, and be willing to communicate your own, remembering that "as iron sharpeneth iron, so the countenance of a man his friend." Shall we entreat you to be more free with your ministers? And don't be silent and reserved when the important interests of your immortal souls call upon you to be communicative and open.

But alas, how often have these things been recommended! With what warmth have they been pressed, and yet how little have they been regarded! Does not the languid professor continue a

languid professor still? And are not many whom we well hoped would be a crown of rejoicing to us in another world, a crown of thorns in this? What then is wanting that these duties be enforced by suitable and coercive motives? Was this the case, we would search heaven and earth, range through the wide creation, turn over the sacred volume, and diligently read the writings of men of the greatest piety and religion, but we would furnish first ourselves and then you with them. But we are sensible that a Divine [influence] is necessary, and the arm of the Lord which is not shortened, must be revealed. When Jacob is small, there is none by whom he can arise but the mighty God of Jacob. "Awake, awake, then O arm of the Lord; put on strength as in the ancient days, in the generations of old." "Wilt thou not revive us again, that thy people may rejoice in thee?—Shew us thy mercy, O Lord, and grant us thy salvation."

Our dear friends, our mouth and our heart is enlarged. Most gladly would we contribute to your comfort, promote your welfare, and do all we can to serve you. "You are not straitened in us, but you are straitened in your own bowels.—Now for a recompense in the same, we speak unto you as unto children, be ye also enlarged." With respect to many of you, we have been, under God, the instruments of your conversion. We have observed with delight the warm and fervent kindness of your youth, and love of your espousals. We remember the time when you would have plucked out your own eyes and given them unto us; and this love to us we looked on as the fruit and effect of your more ardent love to God. The language of our souls was, "For what is our hope, our joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus and at his coming. For ye are our glory and joy." And now shall an unhappy damp be cast upon our hopes? Shall we labor under a fatal and distressing disappointment? Fatal and distressing to us, but much more so to you. Can we bear to see the crown thus negligently fall from your heads, and violently snatched from ours? 'Tis high time, brethren, to awake out of sleep. You stand upon the verge of eternity, and now is your salvation nearer than when you first believed.

Amidst these counsels which we give to you, we are deeply sensible how dispro-

portionate our abilities are to our work, and therefore earnestly beg your continued prayers for us, if we might [that we may] be "free from the blood of all men," and rightly discharge the office which our own weakness and sinfulness, as well as your languor and lukewarmness often render burdensome and grievous.

"Thus committing you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified, we remain with all sincerity and affection

Your brethren in Gospel bonds,
Signed by us on Thursday

May 18, 1749.

Edmund Jones, *Moderator.*

Hugh Evans,	William Plummer,
John Hayden,	Isaac Haun,
Robert Day,	James Hanks,
Robert Manning,	Edward Western,
John Jones,	Benjamin Kendall,
Henry Ramsey,	Josiah Andrews,

BREVIA TES.

The first day, time being spent in prayer by our brethren Robert Day, William Plummer, Hugh Evans, and Isaac Haun, a sermon was preached by our brother Edmund Jones, from 2 Cor. ii. 15. The words are these "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish." After sermon was ended, the letters were read, and the several Messengers being asked what they had to offer that might be inserted in the General letter, and nothing new being stated but what had been usually inserted, our brother Benjamin Beddome [Beddome] was unanimously desired to draw it up, and after time spent in prayer by our brother Ebenezer Ludlow, the first day was concluded.

On the second day, time being spent in prayer, by our brethren, John Evans, Thomas Davis, James Hanks, and Edward Western, the case of Plymouth was considered, and referred to our brother Edmund Jones, who intends paying them a visit shortly. The General letter was then read, approved, and signed, and Thursday, 8th of June, next recommended to be kept as a day of fasting and prayer, or as near it as may be, and one or two more such days to be kept in the year. Afterwards time was spent in prayer by our brethren Benjamin Beddome, and Philip Jones, and a sermon was preached by our brother Robert Day from Rom. vii. 9. the words are these "For I was alive without the law once, but

when the commandment came, sin revived, and I died."

The next association to be held at Wellington, on Tuesday, in the Whitsunweek; the sermon to be preached by our brother Hugh Evans, and in case of failure by our brother John Hayden.

REVIEW.

THE CONSERVATIVE PRINCIPLE OF OUR LITERATURE: *an Address before the Literary Societies of Hamilton Institution, delivered June 13th, 1843. By Wm. R. Williams, of Amity street Church, New-York.*

PUBLISHED BY REQUEST OF THE SOCIETIES.

Though far distant at the time this Address was delivered, the well earned encomiums of its worth reached and gladdened us. Few men are so well qualified as the author, to do justice to such a theme; and among the gifted few, alas how small a number seem inclined to task themselves to accomplish any thing really worthy of their powers on such an occasion. Anniversary addresses before literary societies, have for some cause or other come to be regarded as very cheap, commonplace and worthless affairs, for the most part; and we fear that their real dignity and importance are inadequately regarded by the great mass even of those who accept their ephemeral if not ambiguous honors.

Dr. Williams has in this instance set an example worthy to be emulated, having selected a noble and most appropriate theme, he has given time and labor to its discussion worthy of himself and of the occasion. The Society did well in soliciting with earnest importunity its publication. It is late, indeed, in coming from the press, and bears on its face somewhat of that utilitarian spirit, so far as its mechanism is concerned, which is mentioned in the treatise itself as one of the characteristics of the times, Why did

not those to whom its publication was confided expand it to one hundred pages, instead of compressing it by the use of small close type to fifty? But maugre all the trifling regrets of this character which its appearance awakened at first sight, (but which we soon forgot in the perusal,)—we think no one mentally prepared to relish its beauties, or morally alive to the importance of the object aimed at, can fail to regard it as a production of prime interest and value.

Its plan or analysis is extremely simple. After defining literature in its most comprehensive signification, he briefly indicates his estimate of the extent of its influence for weal or wo upon the mass of he people. The following passage sets forth weighty and truthful views on this part of the subject.

"We know that God and man hold each of us responsible for the utterance of the heart by the lips. Human tribunals punish the slanderer because his words affect the peace of society; and the Last Day exacts its reckoning for "every idle word," because that word, however lightly uttered, was the utterance of a soul, and went out to influence, for good or for evil, the souls of others."

"And if the winged words, heedless and unpremeditated, of a man's lips are thus influential, and enter into the matter of his final account, it cannot be supposed that these words when fixed by the art of writing, or scattered by the art of printing, either have less power over human society, or are in the eye of heaven clothed with less solemn responsibilities. A written literature embalms the perishable, arrests the progress of decay, and gives to our words a longer life and a wider scope of influence. Such words, so preserved and so diffused, are the results too of more than ordinary deliberation. If malicious, their malice is malice prepense. If foolish, their folly is studied, and obstinate, and shameless. The babbler sins in the ears of a few friends, and in the privacy of home. The frivolous or vicious writer sins, as on a wider theatre, and before the eyes of thousands, while the echoes of the press waft his words to distant lands and later times. And because much of this literature may be hasty, and heedless, ludicrous

in tone, and careless in style, soon to evaporate and disappear, like the froth on some hurried stream, we are not to suppose that it is therefore of no practical influence.—The English stage, in the days of the last two Stuarts, was of reckless character:—the child of mere whim, the progeny of impulse and license. Many of its productions were alike regardless of all moral and literary rules,—the light-hearted utterance of a depraved generation: full of merry falsehoods and jesting blasphemy, fantastic and barbarous in style, as well as irreligious in their spirit. Yet he must be a careless reader of history, who, because of its reckless, trivial, and profligate character; assigns to it but a limited influence. It did in fact grievously aggravate the national wickedness whence it sprung.”

“The trivial and the ephemeral as they float by, in glittering bubbles to the waters of oblivion, may yet work irreparable and enduring mischief ere their brief career ends; and the result may continue, vast and permanent, when the fleeting causes which operated have long gone by. We err grievously, therefore, if we suppose that the frivolous is necessarily uninfluential, and that when the word passes its effects also pass with it. According to Eastern belief, the plague that wastes a city, may be communicated by the gift of a glove or a ribbon. The spark struck from the iron heel of the laborer may have disappeared ere the eye could mark its transient lustre, yet ere it expired have fired the train which explodes a magazine, lays a town in ruins, and spreads around a wide circuit, alarm and lamentation, bereavement and death. Trifles may have no trivial influence. What is called the lighter literature of the age may be even thus evanescent yet not inefficacious.”

The evils besetting and perilling American literature and the remedy of those evils constitute the theme of the address. Of the former he first notices the *mechanical and utilitarian spirit of the times*. Its evil and extensive influence in the State and upon the best interests of the churches is briefly sketched. Take this paragraph as an illustration of the latter.

“Let the same love of selfish gain pervade the pulpits of our land; let the messengers of the gospel learn to prophesy smooth things, and instead of ‘the word in season,’ let them substitute the word in fashion—let them retail doctrines that ad-

mit no personal application, truths that would not the conscience and pierce not the heart, and morals enforced by no motives of love to God, but by mere considerations of gain or honor—let them compile unoffending truisms and dexterous sophisms, and put these in place of unpalatable truths—let them listen to the echoes of popular opinion evermore, that they may in them learn their lessons of duty; and where soon is the gospel so administered, and where is the church if left but to such instruction? The far-sighted law of right as God ordained and administers it would be overthrown, that in its stead might be set up the law of interest, as short-sighted man expounds it; and a creed by which the world is to be humored, flattered and adored, would be audaciously preached at the foot of a cross which ransomed that world only by renouncing and only by defying it. No—gain is not godliness.”

Next he considers this as an age of *passion*, and traces its corrupting influence on our literature. Take this sample of the illustrations under this head.

“Is it possible that the same dangerous ascendancy of passion may be fostered where we should have been slow to suspect it, by the ultraism of some good men among the social reformers of our time.—Wilberforce was, in the judgment of Mackintosh, the very model of a reformer, because he united an earnestness that never flagged with a sweetness that never failed. There are good men that have nothing of this last trait. Amid the best intentions there is occasionally, in the benevolent projects even, of this day, a species of Jack Cadeism, if we may be allowed the expression, enlisted in the service of reform. It seems the very opposite of the character of Wilberforce, nourishes an acidity and violence of temper, that appears to delight in repelling, and seeks to enkindle feeling by wild exaggeration and personal denunciation; raves in behalf of good with the very spirit of evil, and where it cannot convince assent, would extort submission. Even truth itself when administered at a scalding heat, cannot benefit the recipient; and the process is not safe for the hands of the administrator himself.”

Lawlessness is the third of the evils considered, and *false liberalism* the fourth.—

we cannot forbear extracting another paragraph here.

"The spirit of Pope's Universal Prayer seems to many in consequence of these and other influences, the essence of an enlightened Christian charity. They cannot endure the anathemas of Paul against those who deny his Lord. They would classify the Koran and the Shaster with the Scriptures. Some have recently discovered a truth of which those writers were themselves strangely ignorant, that the Deistical and Atheistical scholars of France, the Theomachists who prepared the way for its Revolution, the men who loaded the Crucified Nazarene and his religion with all outrages were in truth Christians, although they knew it not themselves.—Just as much, it seems to us, as Nero was an unconscious Howard; just as much as Catiline was, in modest ignorance of his own merits, an anticipated Washington. It is worse than idle thus to confound all moral distinctions. To suit these new and more liberal views of Christianity, it has become of course necessary to revise the gospel, and to supersede at least the ancient forms of the Christian religion. Thus in a land the literature and religion of which are becoming more and more known to some of our scholars, Strauss has eviscerated the New Testament of all its facts, and leaves in all its touching and miraculous narrations but the fragments of a popular myth,—intended to shadow forth certain truths common in the history of human nature in all ages. The nation to which he belongs, and which claims to be the most profound in metaphysical speculation and in varied learning, of all the nations of our time, is reviving in some of its schools an undisguised Pantheism, which makes the universe God: and thus, in effect, gives to Job and the dunghill on which he sate, the ulcers which covered him, and the potsherd with which he scraped himself, the honor of being all parts and parcels alike of the same all-pervading Deity. And this is the wisdom, vaunted and profound, of our times; a return, in fact, to those discoveries described of old in a venerable volume which we all wot of, in the brief and pithy sentence,—'The world by wisdom knew not God.' The result of its arrogant self-confidence was blindness to the great fact blazing on the whole face of creation, and deafness to the dread voice that speaks out of all history, the truth that there is a God. And hence, not so much from any

singular cogency in his reasoning as from the palatableness of the results which that reasoning reaches, Spinoza, the Pantheist Jew, is, after a long lapse of years of confutation and obscurity, rising again in the view of some scholars in Germany, Britain, and America, to the rank of a guide in morals and a master of religious truth. When such a form of philosophy becomes prevalent, all forms of religion are alike true, or in other words, are alike false; and room is to be made for a new religion by which man shall worship Nature or himself. So difficult is it for the gospel to suit men's waywardness. It was the objection of the old Pagans to Christianity, as we learn from Origen, that it was too universal a religion; that every country should of right be allowed a religion of its own; and Christianity was arrogant in asking to be received as the one faith of all countries. But now the opposers of this gospel discover that it has the defect of not being universal enough; and they wish a wider faith, that will embrace the race, let them think as they please, and worship as they may. Thus would this school reconcile all religions by evaporating them."

The fifth and last of these evils mentioned is *superstition*, which is variously and fully delineated.

In summing up the combined influence of all these causes in corrupting and debasing our literature, he presents some illustrations which must be felt; God grant they may be heeded. He justly says:

"There have been newspapers circulating in Christian America, that would have been hailed in the cities of the plain on the day ere the avenging fires fell from Heaven, as the utterances of no uncongenial spirit, the work of men morally acclimated to breathe that atmosphere of putridity and death. There have been seen, as editors, men whose hearts seem to have become first ossified, and then carious, in the exercise of their vocation, alike hardened in feeling and corrupted in principle, men who had no mercy, no conscience and no shame. And such men have been not only suffered but applauded, courted and bribed, while "a reading public," to use a phrase of the times, has been found to gather eagerly around the moral slaughter houses, over which such spirits presided; and has delighted itself

in snuffing the perfumes of each fresh sacrifice, feeding on the garbage, and drenching their souls in the puddles there supplied. The extent of the moral taint already spread from such foul sources of corruption who can estimate? Were such to become the pervading and controlling spirit of our literature, that literature, and the society which sustains it, must collapse and perish, a loathsome mass of festering corruption."

Under the second general division, the *remedy* is inquired for. It cannot be found in legislation, nor in education nor philosophy, nor in general knowledge. He thus proceeds in answering the question.

"The remedy that shall guard and purge, and invigorate and fructify our literature, must have power, and to possess power it must come from without;—not from man, not from society—but from something older, higher and mightier than society or man. But to avail with us, it must not only have power, but popular power. Our government is a government of popular opinion, and no doctrine that confines itself to the schools or to certain select classes in society, a sacerdotal or an aristocratic class, can suffice. It must also have permanent power, and be beyond the reach of change from the changing customs and fashions of the time.—And where shall such a remedy be found; rebuking a cold utilitarianism, curbing the fierceness of passion, awing the lawless, enlightening and shaming the falsely liberal, and emancipating the slave of superstition? Looking at the variety and complexity of the evils to be overcome, where it may be asked, shall we seek it? Human authority is insufficient, and mortal wisdom is dumb. Yet we believe that such a principle of recovery and conservatism exists, and one that has in perfection all the several elements needed to success. It has *power*; for it comes from God and stretches into eternity—*popular power*; for it was made by the maker of man's heart, and has in all ages of history and amid all varieties of culture proved its power over the masses, and commended itself to the hearts of the people—*permanent power*; for it has lasted while empires have fallen, and sects and schools of philosophy have risen, vaunted, flourished, faded and been forgotten. It claims all times, and its rewards and denunciations are fetched from

beyond the grave and lay hold upon another world. Is it asked again: Where is this remedial agent—this branch of healing for the bitter waters, the Marah fountains of our Literature?

We answer: It is the cross of Christ. Let us not shrink to say it.

THE CROSS OF CHRIST IS THE ONLY CONSERVATIVE PRINCIPLE OF OUR LITERATURE."

After explaining at considerable length what is not, and what is meant by the doctrine of the cross as this efficient remedy, he thus proceeds:

"Let us now, for a moment, turn to the history of that Cross, in order that we may perceive more clearly its strange elements of power. Place yourselves then, in imagination, amid the multitude, that swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the hill of crucifixion. Reeling under insults, a meek sufferer, whose head is bound with a crown of thorns, and his face swollen with blows and wet with the spewings of the mob, is threading, slowly and painfully, his way through that exasperated crowd, all athirst and ravening for his blood. He has reached the spot selected for his death. There he stands faint, but mute and uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts, and taunts, and fiercest blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs at last before that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is lifted, how utterly friendless and abject to the eye of man; for even the thieves upbraid him, that hang and writhe beside him

But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, besides and above that howling rabble, a more august gathering. Legions, whose feeblest warrior would have turned to paleness the cheek of Cæsar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose.—Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man and abandoned of God, is my Maker. In that lowly

form is veiled the incarnate Godhead.—The angels that smote Sennacherib's camp, and slew the first-born of Egypt, have bowed often their heads to this being, as their Lord and their Creator. Excited as are his enemies, they could frame no consistent accusation against him to justify their enmity. There, under reproach, anguish and cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice. Do men look with interest on greatness in misery? It is here. The King of glory dying as a malefactor. Are they touched with sympathy for distress? How deep was the anguish even of his patient spirit, when he cried out, invoking a Father who had hidden his face. Should wisdom attract, here was the great Teacher whom all Judea had admired, speaking as never man spake,—the heavenly Teacher for whom Socrates had taught himself and his scholars to hope.—He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness. That sacrifice stirs all worlds. Hell misses its expected prey, and the spell of despair over the accursed earth is broken.—That sacrifice may well have power with man, for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine majesty that might well overawe the haughtiest, with a winning gentleness that would re-assure the most desponding. It may well be, at the same time, a theme for the mind of an angel to study, without grasping all its vastness, and a motive for the mind of the Sabbath school child to feel, without being repelled by its loftiness. It has power, practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influences of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found envenoming either the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate in the life, or rather let the renewing grace of God's Spirit so transfer

it into the soul of man, let me be enabled to believe in this Divine Sufferer as my Saviour—to feel with him I am dying to the world, and that with him too, I shall rise again from the grave, see him on the judgment throne, and follow him into the gates of Paradise: and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its cords have perished at the touch of an ethereal fire. Disengaged from its entanglements, its bonds sundered, and its snares parted, I soar aloft, to sit, in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher, and in the awful language of Peter, I, the heir of corruption, and once the bondsman of death, am made 'a partaker of the divine nature.' Here is power."

After going over, one by one, all the evils considered, and showing the adaptedness of this potent remedy to grapple with and overcome them, he remarks with evident justice and beauty as well as pertinency that—

"The cross of Christ thoroughly appreciated and ardently loved is an adequate remedy for all the evils of the world, and necessarily, therefore, for all the evils of the world's literature. It contains the only elements which can counteract all the perils we have described, satisfy the demands of the human heart, and correct the wanderings of the human reason, and thus remedy the evils, be they literary or political, of society, by supplying those wants of our nature out of which these evils have sprung, and by restraining the excesses to which these wants lead. As to the casuistry and superstition, the fanaticism and persecution that have sometimes abused the name of the cross for their shelter, we can only say that the doctrine is no more chargeable with these its perversions, than is the dread Name of God responsible for all the fearful profanation made of it, when it is used as an oath, to give sting to a jest, or to add venom to a curse."

"But some feel, and others have intimated that the cross of Christ has been tried, and has failed. The church has tried substitutes for it indeed, and these have ever failed. But the cross itself has not yet been tried by the church continuously and fully. Protestantism even has

talked too much of it as justifying the sinner, but shrunk from it as sanctifying him. As to its failures, when really tried, they have never been more than apparent. In the hurry and cry of the conflict, the voice of evil is louder than that of good. When most seeming to fail, the cross is but like its Founder, when amid the growing darkness of his last agony, the Dragon seemed writhed around him, and the fatal sting of death was transfixing him. For a time the race of mankind might seem to have lost their Redeemer, and the gates of Hope as they swung slowly back, seemed about to close for ever upon a sinking world. But when that darkness was past, and the field of battle was again seen, it was the Dragon that lay outstretched and stiffened, with bruised head—all feeble and still, in the shadow of that silent cross; while radiant in the distance, were the open portals of Heaven, and earth lay bathed in the lustrous dawn of a new Hope."

'For the gates of Paradise
Open stand on Calvary.'

"And when some forty days have passed, there is seen in the glittering air over the summit of Olivet, the form of the unharmed and ascending Redeemer. As victor over death and hell, he is leading captivity captive, returning to his proper and native glory, and going before to prepare a royal mansion and a crown of righteousness for all his cross-bearing followers. Thus, was seeming failure the secret and the forerunner of real victory. So has it since been. The days of the French revolution, when infidelity was ready to triumph, ushered in the era of foreign missions, when Satan's oldest seats underwent a new invasion: So will it continue to be. Every conflict, sore and long though it may be, will but add to the trophies of the Redeemer's cross, till around it cluster as votive offerings, the wreaths of every science and the palms of every art—and that instrument of shame and anguish be hailed as the hinge of the world's history and destiny, the theme of all our study, and the central sun of all our hopes, the sanction to the universe of all God's laws, and the seal to all the elect of our race of an endless redemption from the belief, power, and practice of all evil. In the coming years of the world's history, the presaging eye may look forward to the fierce clash of opinions, the tumult of parties, and the collision of empires.—But when the waters are out, and one barrier after another is overwhelmed, and

one sea-mark topples and disappears after another beneath the engulfing flood, God is but overturning what man has built.—The foundation of his own hand will remain unshaken. The floods of the people cannot submerge it; the gates of hell cannot prevail against its quiet might."

Ample as our extracts of this address may appear to be, we are quite sure our readers will not wish them less, and our hope is that many may be induced by them to peruse, yea, study till their souls are fully imbued with it, this noble contribution to a sanctified literature. Its ample and learned notes are themselves a treasure.

BOOK NOTICES.

We have not known the press in this country to teem with more valuable publications than during the past two months, and they speak well for our people; they indicate a sound and healthy tone of feeling in the reading classes, for Booksellers are obliged to print books that are in demand.

We have great pleasure to announce to our readers, that *Messrs. Sorin & Ball* of Philadelphia have published a beautiful edition of *South's Sermons*, in 4 volumes, octavo. They are printed in excellent style, and bold type. A more valuable addition to a minister's library can hardly be made if he be a *thinking man*. We have ever esteemed Dr. South as one of the most glorious ornaments of the English church, and though we dissent from his politics, we admire his piety, his eloquence, his genuine wit, his singular directness, and irresistible conclusions.—We are sure that this work will not only amply repay the publishers, but perform a valuable mission.

Sorin & Ball have also reprinted a very exquisite edition of *Burkitt's expository Notes on the New Testament* in 2 volumes 8vo. This most judicious commentary has long been scarce, a large pro-

portion of our young clergy have never seen it,—we hail its reprint. Burkitt abounds in plain manly common sense views of truth, his exposition very frequently affords the most ingenious division and treatment of texts and subjects. We prefer Burkitt to *Scott* and *Barnes*, and place him in our esteem next to our great favorite Mathew Henry. If any minister or private christian, who can only command a small library, were to ask our advice in selecting a commentary on the New Testament, we should at once recommend Burkitt. We are rarely disappointed when we refer to his pages. These volumes are *substantially bound*, and if Messrs. Sorin & Ball execute their publications in the same style they will acquire an extensive reputation.

Gould, Kendall & Lincoln of Boston, have just issued another attractive little volume of sermons and essays by that charming and popular writer, Dr. Harris, author of *the Great Teacher*. This contains some of his best sermons, especially that on the conversion of the Jews. It is edited by our excellent brother Belcher, and will no doubt be sought for, by all who possess *the Great Teacher*, *Mammon*, *Union*, &c.

The same house have also printed a very able essay entitled "*What is Baptism?*" by a minister in Ohio. We are told by a celebrated divine who examined the manuscript that it is uncommonly able,—from our own hasty examination we can endorse this statement,—we recommend it and also *Hague's work*, which we have never seen surpassed in some particulars. We are glad to hear that it is obtaining a large circulation and exciting a widespread interest; few men of the age are better prepared than Mr. Hague to do this subject full justice.

The Ciceronian, or Prussian method of teaching the elements of the Latin Language, by Rev. Barnas Sears D. D., and President of Newton Institution, is a work

much needed—our elementary books in Latin are meagre affairs—we have tried them in teaching, and felt how much there was yet to be attained in smoothing the pathway to the acquirement of the Latin tongue. We are ourselves using this book in instruction, and can confidently advise its adoption. It will work its way into every school in New-England—why will not Dr. Sears prepare us a *Latin grammar*, that shall banish *Andrews & Stoddard's*, from our land, and give him a claim on the gratitude of the rising race. We vastly prefer the old *Eton*, for its simplicity, to the crowded and complex pages of A. & S's. book, which we cordially dislike.

John S. Taylor & Co., have done good service by a cheap edition of *Dr. Spring's* invaluable *Lectures on the obligations of the world to the Bible*.—No house should be destitute of this book, no father should suffer his child to leave the paternal roof, without this safeguard in his trunk. We never read it without thanking in our very heart, its venerable and able author. We esteem it as a monument to his piety, talent and name.

Mr. Taylor has also reprinted *English Martyrs*, by *Charlotte Elizabeth*. Put this into every Sabbath school Library, and let our children see what Popery has done to the best of men. We have carefully examined the *compilation* of this book, and find it to be *historically* most faithfully and accurately performed.

Crocker & Brewster have published a volume entitled *Infant Church Membership*, or the relation of baptized children to the church.

Our ministers may need to consult this book to see what forms are worn by error, but our people will not be interested by it. It goes on the ground that *Baptism came in place of circumcision*. We hope its respected author, the Rev. Mr. Stearns of Cambridgeport, never alludes to the *indecentcy of Baptism by immersion*!

Robert Carter of New-York has sent us

a very pretty little life of *John Huss*, which we like exceedingly. It is translated from the German, and seems more ample in its historical details than any other sketch we have seen of the great reformer and faithful martyr.

We should be sorry to omit mention of a capital book printed by *J. S. Taylor & Co.* *The World's religion*, by *Lady Colquhoun*. We have had the English copy these two years, and often wished its introduction to the American public. It is full of sound sense and piety—just fit for every young lady in the land to read.

W. D. Ticknor & Co. have done a great service to the scientific world by giving a fine volume on *Mineralogy*, by *Francis Alger*. This is a thick volume of 700 pages, with engravings. It embodies the well known work of Phillips, and is now regarded by scientific men in Boston as the most complete work in the English language. It forms an Encyclopedia on this subject.

We are greatly delighted with a little thing from the same house, called *The Scenery Shower*, or the beautiful, the Picturesque, and the grand in Nature.

No one should travel this summer without carrying this jewel into the country. It will create in many, a true taste for Nature, and refine it in others.

We really thank Mr. Burton for this needed little book—children will value it.

Little & Brown of Boston have commenced a new series of *Spark's American Biography*.

The first volume appears in the best style of these eminent booksellers, and contains the life of Robert De La Salle and Patrick Henry.

We believe the first is by Dr. Sparks, the last by Alexander Everett. We have read it with deep interest, and anticipate the series with great pleasure.

Dr. Sparks is a national benefactor, and future generations will do him homage for his labors. We wish we could induce all our young people to obtain, read and

study his charming production. American history should be the chosen pursuit of every young American—and we are glad to see that the taste of our people is running into such channels. This volume is equal to any English one in beauty of style as respects typography and paper.

The Unique, by GREGORY GODOLPHIN, Boston, 1844.

As soon as this book was published, we wrote a favorable notice of its object and the talent with which that object had been accomplished, but the article was mislaid. We have read it through twice, and really think it a very smart and useful little affair. The drawings are perfectly life-like—perhaps Pompoloni is overcolored, but we know some of the family and can recognise the lineaments. The notices of this work in all the papers we have seen have been highly flattering, and we hope its reverend author will apply his talents to some other labor—beyond all doubt he has talent to do good through the press. We should like to have a copy in every minister's house; it could be lent now and then to great advantage. Our friends will never complain of the price of this amusing little volume.

The Tongue of Time, by W. HARRISON. Boston: Saxton & Pierce. 1844. This is a very happy attempt to improve the passage of time. No Christian can read it without satisfaction and profit. It is full of evangelical truth and is beyond doubt destined to have a large circulation. It is beautifully printed, and is offered at the low price of 37½ cents.

THE HARPERS, as usual, are full of good things. Their *Pictorial Bible* has reached No. 5, in the same unrivalled style of excellence as at the beginning.

MCCULLOCH's *Dictionary*, and NEAL's *Puritans* are hastening to completion.—They have also sent forth the *Æneid of Virgil*, explained and illustrated after the manner of Dr. Anthon's most attractive School classics.

EARLY DEDICATION TO GOD.

I think it was in 1822, that I attended the annual session of the Yorkshire and Lancashire Baptist Association, held that year at Accrington, in the last named county. The letters from the different churches, giving an account of the principal occurrences among them during the year, were read at the first meeting of the body. A very large congregation assembled, and various emotions, in turn, excited every bosom. Very many young persons were present, to whom the whole scene was entirely new. The letter from the church then assembling in Lime-street, Liverpool, was read; which, among other things, contained an affecting reference to the death of the wife of their honored pastor. She had been highly esteemed, and the feeling exhibited was strong. In the midst of this "great weeping," the bereaved husband rose in the midst of the congregation, and entreated permission of the Moderator to address the assembly for a moment or two. He proceeded to sketch in two or three sentences, the character of his departed wife, describing her devotedness to God, and her usefulness in the church; and then, addressing the younger portion of the audience, he proceeded to say that the eminence of her piety was the result of its early commencement. "She did not," he added, "defer religion, but at a very early period dedicated her heart to God, so that at the age of ten years she was admitted to the enjoyment of church privileges." He then proceeded to tell us that on the occasion of her public reception with others into the church, the congregations were powerfully affected at the sight of a candidate so young, especially as she was very small for her age; and that this feeling was greatly increased by the venerable pastor raising her in his arms before the congregation, and telling the communicants around him that no one among them had given more decided evidence of a change of heart than that dear child had done. Our excellent friend closed with a

most impressive address to the young, on the importance of early religion, and its influence on the happiness and usefulness of those who possessed it.

ASTONISHING CONNEXION BETWEEN GOD AND MAN.

The most astonishing and honorable connexions between God and man, are thrown open to our ravished eyes. God a father, and we his beloved children: Christ our vital head, and we the members of his spiritual body: he appears in the relation of a divine friend, and forming a union of souls by means of a divine nature. And let me desire my reader to remark with attention and wonder, that all the unions in the natural and moral world, which imply strength, support, and fruitfulness, beauty and honor, usefulness and riches, pleasure and joy; in fine all the unions that can fire the noblest ambition, and inspire the highest glory and boasting in God, are selected in scripture to illustrate the union between Christ and every true christian. Thus we have a foundation and the structure of the temple—a corner stone and the building—a root and the tree—a vine and the branches—a graft and the stock—an advocate and his client—a representative and his constituents—a surety and debtors—a tutor and his pupils—a master and his servants—a king and his subjects—a father and his children—a friend with a friend—a brother with a brother—a bridegroom and bride—a head and members—the soul and body—a union of soul with soul; for he that is joined (Kollomenos, glued) to the Lord is one spirit with him: 1 Cor. vi. 17. Yea, we are not only said to be members of his body, of his flesh, and his bones, and one spirit with the Lord; but, what is a higher wonder still, our union with Christ is compared to the union of God the Father with his Son, and of God the Son with his divine Father. John xvii. 21. What reason have we to glory and boast in our most honorable connexions with the Lord Jesus.

RYLAND.

MONTHLY RECORD.

VIRGINIA ANNIVERSARIES AT RICHMOND.

THE beginning of the month of June always brings along with it some of the most grateful and joyous gatherings in the "Old Dominion." We had been there before on one of these favored occasions; and he who has been once thus privileged, will not be likely to forget it long afterward. It was, therefore, no unwelcome call of duty which beckoned us thither, just as the last pages of our preceding number of the Memorial were leaving the press.

Thanks to the power of steam, which by land and water, can so expedite our locomotion, that one week's absence from our daily toil in New-York, gives opportunity for spending full one half of that period in Richmond. We arrived on Friday, just as the host of brethren and sisters, entertainers and their welcome guests, were wending their way to the house of God after dinner, (uniformly called *evening* there, as the hour for the third or candle light service is called *night*;) to recommence the duties in which they had in the morning been engaged. Kind and noble hearted friends by scores met us at the cars, and almost before we were aware of it we were assigned to our quarters; and having committed our baggage to the faithful servants, we immediately repaired to the convocation. The topic for the evening, was the anniversary of the Virginia Baptist Foreign Mission Society. Father Montague, at once venerable and vigorous, presided on the occasion, and the annual report was read by the beloved Taylor. It indicated cheering progress in this great and good cause; nearly double the amount having this year been contributed, to what was secured the preceding. President Bacon of the Columbian college, Washington, who had just arrived as the representative of the Foreign Mission Board, (of which so long as he remained in Massachusetts, he was an active and valued member,) moved the acceptance of the report, and accompanied his motion with an address in which the responsibilities and the embarrassments of the Board were very feelingly and truthfully depicted. He showed too the openings which Divine Providence is now calling us to fill, and the agonizing sensations of the waning band of missionaries in heathen lands, who see their ranks thinned by disease

and death, while wider and more inviting prospects are beckoning them onward to reap the ripened harvests which in tears and trembling hope they had sown. The address was adapted to impress very deeply on the minds of those who love this cause, the necessity of more full and prompt consecration to its prosecution. Another brief address followed, presenting some more cheering and hopeful views, intended by its practical encouragements to stimulate to more generous endeavors. At a comparatively early hour, the meeting adjourned.

At night a large assembly convened and listened to an appropriate sermon before the Virginia and Foreign Bible Society, from Brother Walker of Hampton. He discussed *the profitability of inspired Scripture*; and though his notice for preparation had been brief, the discourse was judicious and profitable. Next morning, at an early hour, the General Association of Virginia for Domestic Missions, commenced its session. Some preliminary business was attended to, and an instructive and spirit stirring address was listened to with great interest from the respected secretary of the Publication Society, the Rev. J. M. Peck. He depicted in very lively colors the destitution of parts of the great Western Valley, its rapid increase of population, the certainty that very soon it will outnumber the eastern and southern states, controlling the legislation and electing the rulers of this republic. His picture of Arkansas, its destitution of ministers who deserve the name, and the reluctance of the right kind of men to devote themselves on this altar of duty, was peculiarly graphic and effective.

At 11 o'clock, the anniversary sermon was delivered by the Rev. Thomas Hume of Portsmouth, from that pungent rebuke of the Saviour, "I have somewhat against thee, because thou hast left thy first love." *Declension in spirituality, its causes and effects*, with a faithful application of the whole were presented in the happy manner characteristic of this excellent and highly esteemed brother. It was a service which could scarcely fail of being eminently useful.

The afternoon session was chiefly occupied with a very interesting discussion as to *the place* where the next year's anniversaries should be held. We heard the remark that a Virginia Association must have a superabundance of elo-

quence, or certainly they could not afford to lavish such a profusion on a topic so subordinate and incidental. Lynchburg was finally agreed on.

At night, brother Walker above named, delivered an elaborate and highly interesting discourse before the Virginia Education Society. His theme, "study to show thyself a workman approved unto God, rightly dividing the word of truth," led him to discuss the nature, the methods, and the results of *the study* enjoined on ministers. We heard it remarked that this brother was a self made man. No one could listen to this discourse without feeling assured that whether self-made or not, he had been well made, and had largely profited by that study which he so forcibly and pertinently recommended to others. Thus ended the day and the week.

The holy Sabbath's rest welcomed us again to the sanctuary. Never had we seen the noble edifice of the first Baptist church so thronged as at the morning service. May the humble yet reviving lessons of that hour suitably affect, and lastingly benefit speaker and hearers! The governor, and many of the principal citizens of other denominations as well as our own, were present, evincing the kind and catholic interest which they feel in their Baptist brethren.

How shall we describe the interest we felt in listening to the venerable Broadbuss in the third church that evening? He took a text indeed, but frequently reminded us that he would not be confined to the technical rules of a sermon. His remarks, which occupied three quarters of an hour, were on the beatitudes, and to use one of his own similes, they were like beauteous pearls, fit to be the adornment of the bride of the Redeemer. Never have we listened with more satisfaction and profit to the words of meekness and wisdom, than on this occasion. At night we worshipped in the beautiful temple of the second church, and retiring from the place, seemed to hear the echo of many a heart,

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

Monday morning was occupied in a long and spirited debate before the Bible Society in which several participated, but all ended harmoniously, and in a way better adapted, perhaps, to arouse the interest and energies of the denomination, than the formal and stereotyped manner in which such business is usually transacted. The afternoon was occupied with the Education and Publication societies. At night, a special prayer meeting of more than usual pa-

thos and power was attended, closed in the warm southern or western style, with a parting hymn, and the universal and cordial shaking of hands.

CONNECTICUT ANNIVERSARIES.

These occur about the middle of June, and were this year held in the classic and beautiful city of New-Haven. The services were commenced on Tuesday, P. M. the 11th inst., and we were happily there in season to witness the very beginning. The attendance this year was not large, but might perhaps be regarded as near an average representation of the churches and associations of the state. There are now six associations containing ninety-eight churches and seventy-four pastors, embracing, according to the last returns, fourteen thousand communicants.

In the eastern section of the state, the two associations of New-London and Stonington Union, containing forty churches, received an aggregate of more than sixteen hundred members by baptism in the year preceding their anniversary of 1843. This has put a new face upon our denominational interests, especially in that quarter of the state. In numbers, the Baptists are now, probably, second only to the Congregationalists, though in wealth they cannot compare with the Episcopalians. The Methodists also, aided by their university at Middletown, have made large accessions within the last twenty years.

Tuesday afternoon was devoted to constitution-making or mending; a species of work, in which we ought to be adepts, on the old maxim that "practice makes perfect."

At night, we had an excellent sermon before the Convention by brother Dwight Ives, of Suffield.

Wednesday forenoon witnessed the organization of the body by the choice of officers and the transaction of some portion of the business. The afternoon was to have been given in small or *homeopathic* portions to *Domestic Missions*, (by which are intended those within the state,) to Home Missions, and the Bible cause. Contrary to the plan, an incidental debate on the first sprung up, involving some *constitutional point*, and occupied almost to weariness, more than half the time. Then father John Peck and the Secretary of the Home Mission Society, the Rev. B. M. Hill, made short and good addresses in behalf of that important object. The Secretary of the American and Foreign Bible Society, aided by brother John Teasdale.

of N. J., and very briefly by brother Hodge of Brooklyn, N. Y. advocated the Bible cause.

The whole evening was given, as it should be, to the consideration of Foreign Missions. A pithy and spirit stirring report on this subject was read by brother Raymond of Hartford; and was followed by an appeal by Dr. Pattison, the energetic Secretary of the Board. He succeeded unusually well even for him, in presenting a clear, graphic view of the precise position in which our missions are now placed, "embarrassed by the extent of their success." The appeal for *help*, present help, was made in a way not to be resisted. Brethren Blain of New-London, Raymond, Teasdale of New-Haven, Cushman of Willington, Ives, Parker and others, responded briefly. Some eighteen or twenty poor Baptist ministers each pledged themselves to give twenty-five dollars or more for this good cause in the current year. A much larger amount *had been* raised for this important object in the state than usual; and we trust the impulse of that evening will double this sum before the next anniversary. The contemplated visit of dear Kincaid to the state will help on this accomplishment.

Thursday morning till 11 o'clock, was given to the S. S. and Publication Society. An encouraging report was read by brother Cook, the secretary, and a forcible, and, we will hope, a successful appeal made from him to his brethren for help in this cause. There was good speaking from others, particularly a short and pertinent address from Rev. Mr. Savage, agent of the American Tract Society.

Then followed the concluding business of the Convention. They repeated their recommendation to the churches to occupy the four quarters of the year, each with one specified object of religious benevolence, as follows: the first three months, viz. January, February, March, the Bible cause; the next three, Foreign Missions; next three, Domestic and Home Missions; and last three, Ministerial Education. We hope this arrangement will be adhered to, till the experiment can be fairly, fully tried. Then followed the arrangements for the next anniversaries at New-London: the parting address and prayer of the president, brother A. Parker, and the services were concluded.

Some spicy debates occurred in the afternoon, we understood, in the closing session of the Education Society, but we did not witness, and will not on hearsay record them. For our dear

native state, and especially its once persecuted and down-trodden Baptist churches, to which our venerated father devoted near half a century of his toils, we of course feel the natural affection which such an alliance inspires. From our whole heart we wish them still ampler success,—an elevation and enlargement of views and feelings, a more perfect sinking of the *personal* in the sublime moral dignity of the *real* with which they ought to regard themselves identified. How much, indeed, we all have to unlearn and to learn better, that we may fulfil the high destiny to which we are invited.

Were not our sheet too full, we would speak of Yale College, its ample, crowded edifices, its noble library hall just externally completed,—the admired and very extensive public cemetery, and the other notable environs of the "city of elms." By some self-denial and extra exertion we contrived to hear two lectures from the veteran Silliman, now for forty years professor of chemistry and mineralogy in this institution,—at once the pioneer and the prince in these departments of such wide and commanding interest. For more than a quarter of a century he has conducted his admirable Quarterly of science and art. Two lectures we also heard from Dr. Taylor to his theological classes, and one of a popular character on English history, from Dr. Bacon.

RELIGIOUS ANNIVERSARIES IN BOSTON.

The season for the anniversaries of these institutions commenced at Boston, May 27th.—The first notice we have is that of the American Peace Society, held on Monday evening.—From a sketch of the proceedings, we learn that the cause of peace had saved this country from three wars. 1st, with France; 2d, with Mexico; and lastly, with England. It was through the petitions of the friends of peace that the difficulties with Mexico were settled by arbitration. The long peace of Europe was also attributed to the same cause. The last year \$2500 was received and \$3400 expended. One or more lecturers were constantly engaged in lecturing during the year.

THE PRISON DISCIPLINE SOCIETY celebrated its nineteenth anniversary on Tuesday. The Rev. Dr. Wayland, of Brown University, in the chair. The expenditures the past year had been \$3820 60, while the amount of receipts during the same was \$3714 01, showing a deficiency of \$106 57; the society, however, is possessed of a standing fund of \$1000.

There has been a positive diminution of crime during the past year, and the cause is in a great measure attributed to the temperance reformation; also to the general improvement of society. The conduct of the prisoners general-

ly, so far as ascertained, has been good, and the punishment of them has been of milder forms. From 13 asylums for the insane, in different parts of the country, it appeared that the number under treatment was 2826; the number at the commencement of the year, 1322; at the close of the year, 1750; increase about 400.—The whole number received at these institutions during the year was 1416; the number recovered 589.

THE NEW-ENGLAND SABBATH SCHOOL UNION held its ninth anniversary in the Bowdoin Square Church, Tuesday afternoon at 3 o'clock, Rev. Dr. Wayland, of Brown University, presided. The board have published the past year several new volumes, making in all 35,000 bound volumes, besides sundry minor publications, such as cards, hand bills, &c. 2500 numbers monthly of the Sabbath School Treasury, and 5000 numbers monthly of the Young Reap-er have also been issued.

The amount of sales in the depository, the past year, was \$10,693,85, being an increase of nearly \$2000 over the previous year. The following table of the number of schools, scholars, teachers, and volumes in the libraries of the schools in New England, is as correct as could be made.

	Schools.	Schol's.	Teach's.	Vols in L.
Massachusetts,	198	22,273	2,815	51,933
Maine,	172	10,420	1,300	20,000
Vermont,	78	5,111	544	3,369
N. Hampshire,	100	8,500	850	15,000
Connecticut,	90	6,353	908	12,500
Rhode Island,	56	6,712	856	14,000
	694	59,359	7,253	121,252

The average number of scholars to a school, is in Massachusetts 112, Maine, 60, Vermont 66, New-Hampshire 85, Connecticut 70, Rhode Island 119. The number represented as converted, in all the schools is 2174. Many have made a public profession of religion.

The report was accepted, and remarks were offered by Rev. J. O. Choules, Dr. Belcher, from London, and others, showing the great importance of Sunday Schools. Dr. B. among many interesting things, stated that Robert Raikes, the founder of S. Schools, was not, as is generally thought, a pious man when he commenced this work, but was afterwards led to Christ by hearing a S. S. scholar read the 53d chapter of Isaiah. A juvenile choir of about 60 girls enlivened the meeting and interested all very much by their excellent singing.

THE MASSACHUSETTS CONFERENCE OF BAPTIST MINISTERS.—This body held its 15th anniversary meeting on Tuesday, in the church in Bowdoin square. The Rev. Daniel Sharp, D. D. presided.

A valuable and elaborate essay was read by Rev. Mr. Furnbull.

The conference elected the following officers for the current year: President—Rev. Daniel Sharp, D. D., secretary—Rev. Baron Stow; reasurer—Rev. Ebenezer Nelson.

NORTHERN BAPTIST EDUCATION SOCIETY.

Wednesday, 10 o'clock.

Rev. Dr. Sharp in the chair. After the usual preliminaries, the secretary read his report, which alluded to the death of several distinguished friends of the Society, and among them, to Cabel Herbart, Esq., who bequeathed \$5000 to the Society. The principles on which benefactions are bestowed, has been altered, so that patronage may be entirely gratuitous. Fifty-four beneficiaries have been assisted by the parent society and thirty by auxiliaries. Nine of the eighty were received during the year. Receipts the last year were 3280 dollars. Dr. Sharp then declined being a candidate for reelection to the office of President. Among other reasons for so doing, he said it not unfrequently happened that the aged and feeble brethren, holding posts of honor and usefulness, were found lingering around these pleasant places much longer than they should, to the injury of the cause, and to the regret of many younger and more active brethren. He meant that that should not be the case with him. He did not yet feel his faculties impaired, nor did he intend waiting for that, for he might not have sense enough then to know it. He would be in time. He was perfectly willing to render all assistance he could at any time. If we may judge from remarks made by others present, the Dr. might have remained much longer without grieving any one. His principal reason, however, was this: he wished to give the remnant of life more exclusively to his church and parochial duties. In taking his leave of the society, as their presiding officer, he presented some very interesting statements concerning the past history of the society, and among the rest said, the estate at Newton Theological Institution was originally purchased at \$4,250, by Messrs. Farwell, Cobb & Batchelder, who, having expended as much more in improvements, presented it to the society. Much was said about increasing the number and usefulness of the high schools, under the direction of the society, and it was voted that \$5000 be raised in Boston and vicinity, for the school at Worcester.

MASSACHUSETTS STATE CONVENTION.

Half past 7, P. M.

The 42d annual report of this body stated that more churches had been aided, and to a greater extent, than during the previous year. The Board had determinedly kept itself free from debt. They still have agents to some extent. The death of the President of the Convention, the Hon. Levi Farwell, was announced, and prayer offered that his death might be sanctified. The report was, on motion, accepted, and accompanied with remarks of an interesting character by Rev. Dr. Belcher, and others.

DAILY THOUGHTS.

1.—If we are poor in the world, it is the Lord's providence. If we are poor in grace, it is our own fault.—*Bridges*.

2.—Idleness is the Dead Sea, that swallows all virtues, and the self-made sepulchre of a living man.—*Anon*.

3.—None of the comforts of this life are pure and unmixed; there is something of vanity mixed with all our earthly enjoyments, and that causeth vexation of spirit. There is no sensual pleasure but is either purchased by some pain, or attended with it, or ends in it.—*Tillotson*.

4.—When our Bibles, in seasons of difficulty, are searched in an humble, prayerful, teachable spirit, we are as much depending upon the Lord himself for counsel, as if we were listening to an immediate revelation from heaven.—*Bridges*.

5.—Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty.—*Spectator*.

6.—A wise merchant will not give pearls for trifles; far less the only wise God the precious blood of his Son for things of small or no value. How, then, should we appreciate the salvation or loss of our souls?—*Anon*.

7.—Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity the nation.—*W. Barrow*.

8.—Whatever pleasure there may be in the indulgence of a sinful inclination, we cannot doubt that the ultimate enjoyment from the mortification of it is far more abundant.—*Bridges*.

9.—I seldom see a noble building, or any great piece of magnificence and pomp but I think how little is all this to satisfy the ambition or to fill the idea of an immortal soul.—*Swift*.

10.—Attention to the first unfolding of the infant mind will greatly facilitate the future labors of the parent; whilst improper indulgence in the first year of its life

will increase both her difficulties and her anxieties.—*Mrs. Trimmer*.

11.—It will cost something to be religious; it will cost more to be not so.—*Mason*.

12.—The duties of man are of two classes, active and passive; and it is the part of wisdom to attend to this distinction, so as to see that to suffer well is as great a thing, as to do well, because it is alike pleasing to God, and profitable to the sufferer.—*Anon*.

13.—The greater the difficulty, the more glory in surmounting it. Skilful pilots gain their reputation from storms and tempests.—*Epicurus*

14.—Owing not her origin to earth, faith never seeks her consummation here. Conscious of her celestial birth, she springs always forward to her native heavens. Surrounded by the fading elements of a material nature, she exults in conscious immortality. All spirit, she tramples matter under foot.—*Dr. Collyer*.

15.—A good man suffers evil and doth good—a natural man suffers good and doth evil.—*Sibbes*.

16.—All our present glory consists in our preparation for future glory.—*Dr. Owen*.

17.—They who hold the largest farms must pay the greatest rents. Differing mercies call for differing duties. It is very meet that He should be magnified by us, that makes us meet to be glorified with him.—*Dyer*.

18.—Family conversation ought to be the school of learning and good breeding. A man ought to make his masters of his friends, seasoning the pleasures of converse with the profit of instruction.—*Anon*.

19.—Singularity in embracing religion is heroic bravery; because it only leaves the species by soaring above it.—*Addison*.

20.—It gives such a sweetness to the mercies received, when they come to us marked with this inscription, "Received by prayer." It is not our inevitable weakness, nor our lamented dulness, nor our

abhorred wanderings, nor our opposed distractions, nor our mistaken unbelief; it is not any, no, nor all these, that can shut out our prayer.—*Bridges*.

21.—True religion is doctrinal, experimental, and practical: if we possessed only doctrinal religion, it would lead to antinomianism: if only experimental, to enthusiasm; if only practical, to pharisaism: therefore, if we would be partakers of the religion of Jesus, all three must be united, we must not attempt to separate them.—*Marsh*.

22.—The foundation of a good education should be laid in the nursery; and when a mother gives up her children to the instruction of strangers, she ought at least, to stipulate for a continuance of religious instruction.—*Mrs. Trimmer*.

23.—Pride is observed to defeat its own end, by bringing the man who seeks esteem and reverence into contempt.—*Bolingbroke*.

24.—The feeblest desire and attempt to seek the Lord is the spirit's rising beam in the heart, "a day of small things, not to be despised."—*Bridges*.

25.—A man should not praise his works, but his works should praise him.—*Anon*.

26.—We should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur, without reflecting that admiration is due only to virtue and goodness.—*Anon*.

27.—We have always some new lessons to learn, some new duty to perform, some new snare to avoid.—*Bridges*.

28.—What we are afraid to do before men, we should be afraid to think before God.—*Anon*.

29.—The happiness of heaven is the constant keeping of a Sabbath. Heaven is called a Sabbath, to make those who love Sabbath long for heaven, and to make those who long for heaven love Sabbaths.—*Henry*,

30.—Could no power but that of man be enlisted, the conversion of the world would be, of all experiments, the most ridiculous and hopeless.—*Beecher*.

SELF-MADE MEN.—Columbus was a weaver. Franklin was a journeyman printer. Massilon, as well as Fletcher, arose amidst the humblest vocations. Niebuhr was a peasant. Sixtus V. was employed in keeping swine. Rollin was the son of a cutler. Ferguson and Burns, Scottish poets, were shepherds. Æsop was a slave. Homer was a beggar. Daniel Defoe was apprenticed to a hosier. Demosthenes was the son of a cutler. Virgil was the son of a baker. Hogarth an engraver of pewter pots. Gay was an apprentice to a silk mercer. Ben Johnson was a bricklayer. Porson was the son of a parish clerk. Prideaux was employed to sweep Exeter college. Aken-side was the son of a butcher. Pope was the son of a merchant. Cervantes was a private soldier. Gifford and Bloomfield were shoemakers. Howard was apprenticed to a grocer. Halley was the son of a soap boiler. Richard Arkwright was a barber for a number of years. Belzoni was the son of a barber. Blackstone was the son of a linen draper. Blacklock was in a distressed state of poverty. Buchanan was a private soldier. Butler was the son of a farmer. Canova was the son of a stone-cutter. Sir Humphrey Davy was the son of a carver. Dodsley was a stocking weaver. Haydn was the son of a poor cartwright. Herschel was the son of a musician. Johnson was the son of a bookseller. Milton was a schoolmaster. Allan Ramsay was the son of a miner. Parks was the son of a small grocer. Raffaelle was the son of a peasant. Richardson was the son of a joiner. Shakspeare commenced his career poor, and as a mechanic.

For the Baptist Memorial.

THE ANNIVERSARY DEATHS.

BY REV. CHARLES W. DENISON.

THE hosts of Israel were met. In ranks
 On ranks they gathered to the house of God.
 From distant tents, along the mountain's base,
 From beach and cliff beside the restless sea,
 From quiet valleys, from the sunny plains,
 From forest glades, and cities' peopled haunts,
 They crowded up the temple's aisles. Like waves
 Of life they came, seeking their resting shores
 Within the haven of the place of prayer.
 Sweet scene! How welcome to the pious heart!
 How fond the yearly gatherings of saints!
 The clouds are lovely, as they float in ranks
 Where marshalled worlds march ether's space
 sublime,

Bathed in the radiance of the upper spheres,
 Enrobed in purple, crowned with gems and gold,
 Hanging their mountain thrones against the sky,
 What beauteous splendor do they bring to man!

The doves are lovely as they sweep in flocks,
 A pinioned phalanx, trooping through the sky
 To seek the latticed window and the nest;
 But lovelier far, more beauteous than clouds
 In all the glory of their best array,
 Or gathering hosts of beauty-plumaged doves,
 Is the incoming of the flock of God.

O! could the pealing organ speak, had walls
 And pulpits, galleries and domes a voice,
 What wondrous sounds would echo to the roof,
 And fill the courts of our Jerusalem!

The song of triumph borne from heathen lands,
 The chant of victory o'er ocean's wave,
 The choir of praise on lips of savage mould,
 The hymn of ransomed souls 'mid christian
 homes,

Mingling in youthful strains, and trembling
 notes

From olden lips, and sighs from woman's breast,
 And grateful tears on childhood's dewy cheek;
 O these, and more than these, the spoken tones
 Of present mercy, heard from God Himself;

Have made our annual feasts in Zion's halls,
 Rich prelibations of the feast above.

But ah! when Israel's hosts were met to day,
 The note of joy was hushed. The grateful tear
 Fell not from childhood's eye. The heaving
 breast

Of christian woman gave no sign of bliss.
 The chant of praise, the song of victory,
 The ransomed hymn—were still. Within the
 gates

Of tabernacles came the wail of death,
 For FARWELL, honored FARWELL was no more!
 He fell; but not as warriors fall, on fields
 Of blood. He fell, all panoplied in love,
 Wielding the sword of God's ethereal word,
 And waving high the standard of the cross.

Thus, too, fell CORB; thus JACOBS fell, and
 KNOWLES,

And DAVIS—all amid our holy feasts.
 We meet as saints on earth; but they in heaven.
 Ours is the tale of toil; theirs of reward.
 We tread o'er furrowed lands, and weeping
 sow;

They see the glorious harvests gathered home!
 O! how are they employed this week of weeks!
 From Newton's hill below, to Zion's height
 Above; from crowds of sinful, dying worms,
 To crowds of sinless angels by the throne
 Of God; from death to life; from earth to
 heaven;

What rest, what peace, what transport now are
 theirs!

BOARDMAN, and RICE, and CAREY meet them
 now,

To spend their anniversaries with God;
 For aye dismantled of the robe of dust,
 And clothed with immortality and Christ!

Boston, May, '44.

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[No. 8.]

For the Baptist Memorial.

THE INFLUENCE OF THE SANCTUARY.

*An address on laying the Corner Stone for
the edifice of the first Baptist Church,
Vicksburg, Miss.*

BY THE PASTOR N. N. WOOD.

Friends and Brethren :

We are gathered here on an occasion of no ordinary import. And I rejoice to observe the interest manifested by citizens, strangers and fellow christians of all names, in the transactions of this hour. I rejoice to see here surrounding me, my respected brethren of the clergy, and though heading as they do different divisions of the great christian army, yet in the true spirit of an expansive christian brotherhood, according their hearty sympathy in this work. Cheered as I am, I cannot but be grateful for this expression of true catholic interest—an interest which in my heart's estimation can only yield to the intenser thought—the GREAT ETERNAL bends to regard, and approve, and bless the doings of this hour.

May I not say, then, that the scene exhibited before us in depositing yonder corner-stone is one of no ordinary interest or import. Were we here assembled under the demands of a stern necessity to lay the foundations of some hostile bulwark for national defence or national conquest, it were a work in which we should all be proud to be engaged. An intensity of interest—of yearning hopes,

would cluster here. Patriotism, and courage, and virtue would burn warmer and deeper in every breast, as one stone rose upon another in rearing its walls. Different though *our* work may be in some respects, yet in the main idea it symbolizes. True, there will be reared here no hostile ramparts or towers—no frowning embrasures will be opened here, yet we trust in God to erect here one of the strongest bulwarks of a nation's security and defence. And further,—though there will be seen here no instruments of harm—though seraph-peace shall hover ceaselessly around these walls, yet here with God's help shall stand a bulwark that shall look to conquest—conquest wide as the world and enduring as eternity.

The sanctuary imbodyes the two-fold idea of worship and blessing—of divine worship offered and divine blessings received. Like the gospel-heralding angel, the sanctuary proclaims with unceasing voice—"GLORY TO GOD IN THE HIGHEST—ON EARTH PEACE, GOOD WILL TOWARD MEN." The original of this idea was inwrought in man's nature at his creation, constituting an active religious sense exhibiting itself everywhere. Hence religious architecture commenced with the infancy of our race—and its history has travelled up through all ages hand in hand with the history of man. The first sacred structures were the simple rude stones from the river bed on which the offering was laid and the incense smoked—

the sky alone bending its mighty roof above, while the deep forests gathered and rolled back the echoes of the swelling worship. Here, first, under the vaulted skies, amid the tracery of the forest, the great and free spirit of man went up in holy communings with his Maker. In after years, the altar and the tabernacle were reared—and at length the gorgeous temple arose, all glorious in the land of promise. In other years, as history rolled on, amid the depravity of man and the perversion of his powers, piety found her home by turns in the palace and in the prison;—long hunted by persecution, her sanctuaries were in the forest fastnesses, and in the dens and caves of the earth. Yes—piety in other years “wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented—of whom the world was not worthy.”

My brethren and fellow citizens, I rejoice that while the torch of persecution even yet burns in other lands, while many countries in christendom have their crushing church establishments grinding the free spirit of the people into the dust, we are permitted to gather here for these sacred ceremonies with none to molest or make us afraid: that here, under the peaceful protection of good laws and a healthful public sentiment, we are permitted to-day to lay the foundation of a house for God's worship—and to see on every side of me men of different ecclesiastical and social interests, here heartily fraternizing in the sacred work. At this moment, I love my country better—her laws and institutions, I love them better. God be thanked for the goodly heritage that has been given us as a glorious birth-right for ever.

The peculiar glory of our favored land consists not in its wealth or wide domain—its mighty mountains and rivers and cataraacts—it is not our schools and colleges beaming bright sun-light to every home and hearth—it is not our commerce, which whitens every sea, and fastens her anchors in the ports of every nation under

heaven—it is not the sheen of our golden harvest-fields teeming with plenty, and ringing with the music of glad hearts—it is not the busy rattle of our machinery echoing up amid all our mighty valleys and rocky fastnesses:—proud and glorious to our young land are all these—but nobler, and far more priceless is her **RELIGIOUS FREEDOM**—it is her **RELIGIOUS FREEDOM** that gives to her an eminence proud and distinguished amid all the nations under heaven.

Terse and true was the remark once made by Napoleon:—“My dominion ends where the empire of conscience begins.” I rejoice that this sentiment throbs in every beating pulse of this nation. It inspires our social communion—it pervades and gives efficacy and sanctity to our laws. **RELIGIOUS FREEDOM IS THE GLORY OF OUR LAND.**

Panting for religious freedom, our fathers were self-exiled from their cherished homes—dearer than ancestral hearths was this principle to their hearts—this great passion held them calm and intent while lone ocean wanderers to a wilderness home—and when arrived amid the darkling forest, the first rude sanctuary was an altar of freedom—of civil and religious freedom.

And after that a free people had gone up over this land, and our fathers had combined to rear a great social and political fabric—the rock that had been their altar-stone in all their pious wanderings, was brought forward and laid in its foundation as its **CORNER STONE**—that rock was **RELIGIOUS FREEDOM**. It was laid with pious hands—it was cemented with their blood—it contained memorials of their best hopes. Their hearts lingered around it while living—dying they delivered it to our affectionate guardianship. Heaven help us to be true to our trust. Let us be watchful of every insidious foe, whether wearing the guise of deity or demon. Heaven help us—we will guard it and deliver it to our children and children's children, as the corner-stone of

their hopes, undefaced, sacred, imperishable.

My brethren, in perpetuating the blessings we now enjoy, there is no agency under God so important as the influence of the sanctuary. We have in this land no national church establishment—God grant we never may have. The sickly folly which sometimes affects this, is as false as it is foolish. It is a libel upon our free institutions—it is a libel upon the free spirit of a free people. I repeat but the echoes which have come up from the lips of Baptists in all ages—from the valleys of Piedmont—from the fastnesses of ancient Britain, and from the land of Roger Williams, when I deprecate and denounce the union of church and state as unhallowed, unnatural, and monstrous—a curse to both; a blight to freedom and a blast to piety. No—if our churches cannot rise without invoking to their aid the strong arm of civil power—by wresting unwilling tithes from either wealth or want, then never let one stone be raised upon another. Nay—rather let every sanctuary in the land crumble to earth, and its very dust be scattered to the winds of heaven!

The sanctuary comes to the state, not as its humble recipient, but as its benefactor. I repeat, that in perfecting and perpetuating our noble institutions, there is no agency under God so important as the influence of the sanctuary. The sanctuary, like the tabernacle in the wilderness, has ever led in the march of liberty and civilization. The sanctuary has ever been the surest citadel of national security and national hope.

Where, I ask, is the nation, on which the light of the sanctuary beamed not its influence, that hastened not to premature decay, or stood only in stolid imbecility? I care not what were its power or resources. *Thebes*—where is *Thebes* with her hundred gates? Where is *Palmyra*? Where is the land of *Solon* and *Lycurgus*? And where lives the land of *Priam* but in song?

Our fathers, in coming to this land, were deeply impressed with the sentiment that the best possible security for their country, their hearths and their homes, was the security which an enlightened sanctuary could give. Hence the wilderness soil was first warmed by their altar-fires. And as they went forth from the shores of the ocean to plant their homes, the sanctuary was the first beacon of settlement—and by its side was the school-house. The sanctuary was the radiant point around which they gathered their dwellings—it was the central bond of their feelings, and interests, and hopes. In the hour of danger and of dread, they gathered there for prayer. Was drought or famine, or pestilence in the land, there from fervent lips went up the soul-sprung prayer. And when their sons and their strong men were upon the battle-field, the daughter and the matron and the aged sire were hastening to its sacred walls to lift up to a listening God, their ardent prayer. And it was there, when the note of victory was heard, that the incense of a thousand grateful hearts savored up to the “*Lord of Hosts*,” mingling with the solemn voice of prayer. A constant sense of the prime authority of God, and the proper dignity of man made them FREEMEN;—and by this sense were they sustained in all their struggles for freedom. This sense was the latent inspiring principle which wrought out and diffused over our land all the distinguished blessings of a free people—and thus alone shall these blessings be perfected, and perpetuated in all coming time.

But if a cloud ever do gather over our history—if God in his wrath shall ever will the subversion and ruin of this land, depend upon it, its first symptoms will be seen in a deserted and despised sanctuary, and a desecrated Sabbath. And these, in turn, reacting upon their authors, will hasten and deepen the ruin—a ruin over which liberty and humanity would mourn—a ruin over which angels might weep.

Be careful then that the influence of the sanctuary go out and pervade our institutions, enter into the spirit of our laws, and sanctify the purposes of our people, and then we shall be bound together by a bond stronger and brighter than a chain of triple gold. We shall hedge around our land a tower of strength, surer and firmer than a fortress of adamant.

But the sanctuary has a higher mission than this. To purify and protect our civil institutions is a work of unspeakable value. But the sanctuary has to do with deeper—with higher hopes. It contemplates man not alone as a mere member of civil society—looking merely to his secular, or social, or temporary interests. *It looks to individual man*, and compasses his graver wants, his higher hopes. It communes with his yearning spirit, and reveals to him hopes of immortality—an immortality of blessedness. The sanctuary calls after the *poor*, and offers him the pearl of great price, that will make him rich as an heir of heaven. It addresses the *sick*—and administers the balm of Gilead which gives health immortal. The light of the sanctuary illumines the tomb and chases away its terrors—it lights up the dark valley and the shadow of death, and gilds bright a pathway to the skies.

But the sanctuary looks to the interests of *universal man*. It aims to light up an unknown joy in every human heart. On its gates and on its towers is inscribed—“**THE FIELD IS THE WORLD.**” The sanctuary will not have fulfilled its destiny till it shall have achieved universal conquest—a conquest of a world; a conquest, not of strife and blood, of carnage and confusion, but a conquest of truth and reason, of purity and piety—a conquest over the passions and prejudice and ignorance of man—a conquest not to enslave, but to redeem from vassallage to sonship—heirship to immortal wealth and immortal blessedness. Already her walls are rising on the soil of the false prophet, and by the temples of Bramah, and Gaudama

and the Grand Lama. Her beacon light is streaming over the far-off ocean from innumerable islands of the sea. Already the song of victory commences!—the fierce courser over Arab sands throws aside his flaming spear to listen to its chant—and as its echoes swell up and roll onward over hill and valley, the soldier on the battle-field drops his weapon half-raised to shed a brother's blood—the wounds of the smitten are bound up by the smiter's hand—the burning fire-brands of the funeral pile are hurled away—the song and the shout and the conquest roll on—Pagan temples rock, and totter and tumble to the earth—the banner of the cross is unfurled from the skies, and nation after nation flocks to its standard.—**THE CONQUEST IS WON**—and peace, universal peace, and universal brotherhood is proclaimed—earth has but one family—one Eternal Father—one sanctuary—one worship—and one immortal hope.

“One song employs all nations and all cry
‘Worthy the Lamb for he was slain for us!’
The dwellers in the vales, and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
EARTH rolls the rapturous hosanna round.”

Come then, O thou Lord of the sanctuary,
“Come then, and added to thy many crowns
Receive yet one, the crown of all the earth!
Thou who alone art worthy!
Come then, and added to thy many crowns
Receive yet one, as radiant as the rest,
Due to thy last, and most effectual work,
Thy word fulfilled, **THE CONQUEST OF A WORLD.**”

The Christian will look back throughout eternity, with interest and delight, on the steps and means of conversion. “My father told me this! My mother told me that! Such an event was sanctified to me! In such a place God visited my soul.” These recollections will never grow dull or wearisome.—*Cecil*.



MEMOIR OF WILLIAM TINDALE. *

This faithful minister and constant martyr of Christ was born in Wales in the year 1480.† The family seems to have sprung from Elias Tindale, who owned the lordship of Tansover, near Oundle in Northamptonshire, in the reign of Edward II. This family was called de Tyndale, Tyndale, and Tindale; and in the time of Henry VI. William Tindale, Esq., possessed the manors of Deen near Weldon, and of Stanton near Brigstock, in the same county. Mr Jekyll says, that it descended from Adam de Tindale, Baron of Langley in South Tindale in Northumberland.

The subject of this memoir was brought up from a child in grammar, logic, and philosophy, in Oxford, particularly for the most part in St. Mary Magdalen's Hall, in the library of which hall his picture is preserved. He took so much pleasure in the study of the Scriptures, that he read privately to certain students and fellows of his college some portion of divinity, and instructed them in the know-

ledge and truth of the sacred volume.-- His life and conversation were such, that all who knew him regarded him as a man of a most virtuous disposition, and unspotted life. So that on account of his merit, (*ob egregias ingenii dotes*,) he was admitted a canon of Christ-Church College. But, for openly espousing Luther's opinions, the truth of which he was convinced of by searching the Scriptures, being obliged to quit it, he retired to Cambridge, where he diligently applied himself to the study of the Holy Scriptures, and divinity, and took a degree; having taken his degrees before at Oxford. After some stay at Cambridge, he went and lived at Little Sodbury in Gloucestershire, with Sir John Welch, Knt. as tutor to his children. Moreover, to be as useful as possible, and to plant true Christianity in that neighborhood, he frequently preached in and about Bristol. And, in order to give the knight and his lady good impressions of religion, and to confirm them in the truth, he put into their hands Erasmus's *Manual of a Christian Soldier* translated by him into English. While he continued there, he had frequent disputes with abbots and dignified clergymen, who visited the family, upon the most important points of religion, as well as concerning Luther and Erasinus; and he appealed to the Scriptures, to confute their errors, and to establish his opinions: a method not much then practised among

* The name of the Reformer is spelled various ways. I adopted the old way of spelling used by the family (in Welch) before the reformer's birth.

† The late Rev. Joshua Thomas of Leominster mentions in his history that two persons of the family of the Rev. Elewlyn Tyndale and Hezekiah Tyndale were members of the Baptist church at Llanwenarth near Abergavenny, at the close of the seventeenth century.

the rigid Catholics. As he was learned, and well acquainted with the Old and New Testaments, he scrupled not to show unto them simply and plainly his judgment: and when they varied from him in opinion, he pointed out to them passages of Scripture to confute their errors, and confirm his sayings. At length his opponents, not being able to answer or convince him, bore a secret grudge in their hearts against him. He complains, in his prologue to the first book of Moses, of their ill usage towards him; saying, that he suffered much in that country by a sort of unlearned priests, "being (says he) full rude and ignorant; who have seen no more Latin than that only which they read in their portasses (i. e. breviaries) and missals, which yet many of them can scarcely read." In one of his disputes he pressed his antagonist so hard, that the latter burst out in these words: "We were better to be without God's laws than the Pope's." But Tindale zealously and warmly replied, "I defy the Pope and all his laws:" adding that if God spared his life, ere many years he would cause a boy that drove the plough to know more of the scripture than he [his antagonist] did. His frequent victories over the clergy caused them to look upon him with an evil eye, revile him, count him no better than a heretic, and endeavor to have him punished as such. Accordingly, they preferred articles against him to the chancellor of the diocese, before whom he appeared, and was severely reprimanded and threatened, but no further proceeded against at present. He was so much superior to his opponents in all disputes, that they called him a heretic in sophistry, a heretic in logic, and a heretic in divinity; and told him, that though he might have depended upon the gentlemen in that country, he should shortly be otherwise dealt with. He replied, that he was contented they should convey him to any county in England, giving him ten pounds a year to live upon, and binding him to do no more than to teach children and preach. During the early part of his residence in this family, Lady Welch said to Mr. Tindale, "There is such a doctor who can spend a hundred pounds; and such a doctor who can spend two hundred pounds; and such a doctor who can spend three hundred pounds: and ought we to believe you before them?" But after she and her husband had carefully perused Erasmus's

Manual, which Mr Tindale had translated, they were so far convinced of the truth, in opposition to the Popish doctrines of the abbots and priests, that these gentlemen afterwards met with a cool reception at their house, and soon declined their visits altogether. They brought him, as we have said, before the chancellor; by whom being dismissed, he called in his way home upon a certain doctor, who had been an old chancellor to a bishop, and his very good friend; to him he opened his heart, and consulted him upon many passages of scripture. Before they parted, the doctor said to him, "Do you not know, that the Pope is very anti-christ, whom the scripture speaketh of? but beware what you say; for if it should be known that you are of that opinion, it will cost you your life." He added, "I have been an officer of his; but I have given it up, and defy him and all his works."

Observing that he could no longer stay in the country with any quiet and comfort, and that his patron, Sir John Welch, could not protect him without bringing himself into great dangers and difficulties, they parted by common consent, Mr. Tindale saying to the knight, "Sir, I perceive that I shall not be suffered to tarry long in this country: neither will you be able to keep me out of the hands of the spirituality. What displeasure might therefore grow to you by keeping me, is known only to God." Mr. Tindale therefore went to London, and preached there for some time in the church of St. Dunstan's in the West, as he had done before in the neighborhood of Bristol, as well as in St. Austin's Green in that city. At length, having conceived a great opinion of Dr Cuthbert Tonstall, promoted to the bishopric of London in 1522, on account of the great commendations given him by the much admired Erasmus, he imagined that he should be a happy man, if he could but be admitted into his service, as one of his chaplains. For that purpose, he applied to sir Henry Guilford, master of the Horse, and Comptroller to King Henry VIII. who was a great patron of learned men, a particular friend of Erasmus, and an acquaintance of Sir John Welch's, and he presented to him an oration of Isocrates, which he had translated from the Greek; an undoubted proof of his being uncommonly learned, since Greek at that time was a language understood by a very few here in En-

gland. Sir Henry readily complying with Mr. Tindale's request, not only recommended him to the Bishop of London, but advised him to write a letter to his Lordship, and carry it himself. This he did, and delivered the letter to an old acquaintance of his, a servant of the Bishop.—But, as this was not the way which God, in his Providence had marked out for him, the Bishop answered, that his house was full, that he had more than he could well provide for; and he advised Mr. Tindale to seek out in London, where, he said, he could not well miss of employment. Not being able to obtain any, he was supported by Mr. Humfrey Monmouth, Alderman of London, who was a draper, a man of good wealth and great charity, and a favorer of Luther's opinions; who took him into his house for half a year, where he lived in the most sober and temperate manner, eating only boiled meat, drinking small beer, wearing no linen, and studying night and day.—His thoughts were then bent upon translating the New Testament into English,* as the only means to root out Popery, and establish the true doctrine of Jesus Christ. He thought it a matter of the greatest importance that the poor people should be able to read the pure word of God. He saw that it was not possible to establish the laity in the truth, except they could be enabled to see the connexion, the order, and the meaning of the sacred volume; and that without this, though the truth might be taught them, its enemies would quench it again, either by sophistry and unscriptural traditions, or by expounding the places which contained it in a manner contrary to their connexion, order, and true meaning. He perceived, that although the unlearned laity might be sure that all was false which the priests said, yet unless they had the scriptures in their own hands they might be puzzled by the sophistry of the priests, and unable to answer their subtle arguments in favor of the usurped

authority of the Bishop of Rome, and of the doctrines of the Romish Church.

Mr. Tindale remained in London about a year, when perceiving that the scriptures could not be safely translated in England, he resolved to go abroad into Germany, as a place of greater security, and more liberty. This he was enabled to do by the assistance of Mr. Monmouth, and other well disposed persons, who gave him ten pounds a year, then a sufficient maintenance for a single man. At his first leaving England, he went as far as Saxony, where he conferred with Luther, and other learned men in those parts. Then he came back into the Netherlands, and settled at Antwerp, where was a very considerable factory of English merchants, many of whom were zealous professors of Luther's doctrine. Here he immediately set himself about his favorite work, the English translation of the New Testament, which was printed in 1526. We shall reserve many particulars concerning it for another article; suffice it at present to say, that only 1500 copies were printed, most of which were imported into England. Strict search was made among those who were suspected of importing and concealing them; of whom John Tindale, our martyr's brother, was prosecuted and condemned to do penance. Humfrey Monmouth, his great patron and benefactor, was imprisoned in the Tower, and almost ruined. But these rigorous measures not having the intended effect, and burning the word of God being looked upon by the people as a shocking profanation, the great patrons of Popery endeavored to ridicule what they could not suppress. They employed for that purpose the noted Sir Thomas More, who, like all other witty men, suffered his wit to outrun his judgment, and had so devoted himself to the blindest corruptions of the Church of Rome, that he was ready to swallow and defend them without examination, and was as severe a persecutor as any ignorant monk. He published in 1529, a "Dyaloge," wherein he treated of the pestilent sect of Luther and Tyndale, &c. It is entitled, "A Dyaloge of Syr Thomas More, knyghte, one of the counsayll of oure Sovereigne lorde the Kyng and chauncellour of hys duchy of Lancaster, wherein he treated dyvers matters, as of the veneration and worship of ymagys and relyques, praying to Sayntys and going on Pylgrymage, with many other thyngys touchyng the Pesty-

* Wm. Tindale first began to translate the Holy Scriptures in his own native Welch language. He translated the five books of Moses into Welch in 1520, and gave the word of God to his fellow countrymen in their own language. Dr. Llewellyn's Historical account of the bible, and for proof of Tyndale being a Welchman see in the following works: Christian Biography page 406, and Fox's history of the martyrs, book 1, chapter 21, and Philip York's history of the Royal tribes, page 125, and Baptist Magazine, vol. 2, page 413.

lent Sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought into England. Emprynted at London at the Sygne of the Meremayd at Powlys gate next to Chepe syde in the moneth of June the yere of our Lorde 1529." W. Tindale, in 1530, published, *An Aunswe unto Syr Thomas More's dyaloge*.—And Sir Thomas replied, in his "Confutation of Tyndale's Aunswe to his Dyaloge, in nine books." 1532.

As soon as Mr. Tindale had finished his New Testament, he translated the Five Books of Moses from the Hebrew into English, but going by sea to Ham-burgh, to have it printed there, the vessel in which he went was wrecked on the coast of Holland, so that he lost all his money, books, writings, and copies; and was forced to begin anew. He again translated the Pentateuch from Easter to December, 1529, in the house of Mrs. Margaret Van Emmerson, a great sweating sickness being then in the town; which being done he returned to Antwerp, and lodged, in 1534, in the house of Mr. Thomas Pointz, an English merchant. We might think in our days, that the life of so innocent a man as Mr. Tindale could be in no danger. But in the height of Popery, that envenomed set of people, one of whose properties is never to forgive, could not rest as long as so dangerous a heretic, as they counted him, was suffered to live. To take him off therefore, King Henry VIII. and his council suborned and employed a scholar, at Louvain, who insinuating himself into Tindale's and Pointz's acquaintance, was treated by both as a friend, and betrayed them.

The whole circumstances of this betrayal, are minutely detailed by Fox in his Martyrology, and need not be repeated here. Suffice it to say Tindale was cast into the castle of Vilvorde, eighteen miles from Antwerp, where he remained until he was put to death.

The English merchants of Antwerp did what they could to procure his release. They, together with his friend Pointz, procured letters from Secretary Cromwell to the Court of Brussels, for that purpose. But treacherous Philips invented a false accusation against Pointz, in order to render all his applications ineffectual; so that he was prosecuted and imprisoned, but escaped in the night. Tindale's destruction being now resolved upon, he was

brought to his trial, and offered an advocate and a proctor; but he refused to have any, saying, he would answer for himself; and so he did. But none of his reasons being admitted, he was condemned by virtue of the Emperor's decree, made in the assembly at Augsbουργ. And being brought to execution, in 1536, he was by the hangman first tied to the stake, and then strangled, calling out in his last moments "Lord open the King of England's eyes," after which his body was reduced to ashes. Such was the tragical end of one of the most learned men in his time; a person of seraphic piety, and indefatigable study; whose uncommon abilities and learning, joined to great warmth and firmness of nature, and to true faith and gospel zeal, qualified him for the office of Reformer, and especially for translating into English, for the benefit of his countrymen, the Holy Scriptures, which all Christians ought to look upon as the only rule of their faith and practice, and with which, consequently, they cannot be too well acquainted. Time it was therefore, that such a tyranny as that to which he fell a sacrifice should be abolished, as it was very soon after; the measure of their iniquities being then fulfilled. Such was the Divine blessing upon his true and faithful preaching, that during the time of his imprisonment, (which lasted a year and a half,) he converted his gaoler, the gaoler's daughter and many of his household. Nay, the Procurator-General, or Emperor's Attorney, publicly said of him, that he was *homo doctus, pius, et bonus*, a learned, pious and good man. The good Bishop Bale also says of him, that for knowledge, purity of doctrine, and holiness of life, he ought to be esteemed the next English Reformer after Wickliffe; and that he was born for the conversion and edification of many souls. But although this eminent man was raised up by Divine Providence to be the translator of the Holy Scriptures into the English language, he does not appear to have been endowed by that Spirit who "divideth to every man severally as he will," with talents for public speaking: for he says of himself, in a letter to his excellent friend, John Frith, dated January, 1533, "God hath made me evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow witted; your part shall be to supply what lacketh in me." His picture represents him with a Bible in his hand, and this distich.

"Hæc ut luce tuas dispungam, Roma, tenebras,
Sponte extorriserò, sponte sacrificium."

Which may be thus translated :

"This light thy darkness shall dispel. O Rome ;
T' accomplish this I'll sacrifice my home ;
Yea, my own self a sacrifice become."

WORKS, besides the Translation of a part of the Bible in Welch. The following pieces of his were collected, and printed by John Day in one vol. folio, 1572, together with John Fryth's, and Barnes's works. 1. "A Protestation touching the Resurrection of the Bodies, and the State of the Soules after this Life. 2. Preface to the Pentateuch, dated, January 17, 1530. 3. Prologue, shewing the Use of the Scriptures. 4. Prologue to the five Books of Moses. 5. Certaine hard Words expounded in the first, second, and fourth Book of Moses. 6. Prologue upon the Prophet Jonas ; 7. and upon the four Evangelists, the Epistles of St. Paul, the Epistles of St. Peter, and St. John. 8. The Parable of the wycked Mammon, dated May 8, 1527. 9. Of the Obedience of a Christen Man, and how Christen Rulers ought to governe ; dated October 2, 1528. Printed at Malborow, in Hesse, 1535, and at London, 12mo, again in 1561. In the preface we find the name of William Tyndall, al. Hitchens. 10. An Exposition on the Vth, VIth, and VIIth Chapters of St. Matthew. Printed first about 1531, and again in 1548, 12mo. 11. Aunswer unto Syr Thomas More's Dyaloge, as above. 12. The Practyse of the Praelates, whether the King's Grace may be separated from hys Quene, because she was hys Brother's wife : written in 1530. Printed at Marpurg in 1530, and at Lond. 1548, 8vo. [This was enough to procure hys violent death from king Henry VIII.] 13. A pathway into the Holy Scripture. 14. Exposition of the first Epistle of St. John. Printed in September, 1531, and in Southwark, 1538, 12mo. In this edition are included his commentaries upon the three Epistles of St. John. 15. The Testament of M. William Tracie expounded. 1535, 12mo. and at Norimberg, 1546. 16. A Treatise upon Signes and Sacramentes. London, 12mo. 17. Three Letters to John Fryth, Prisoner in the Tower. The last of which contains an exposition of the sixth chapter of St. John, and 1 Cor. xi. against Sir Thomas More."

He also translated some of Luther's works into English : and put a preface to

"The Prayer and Complaint of a Plowman ;" and to the "Examinations of William Thorpe, and Sir John Oldcastle," which he published.

There are likewise ascribed to him—"An Exposition on 1 Corinth. vii. with a Prologue, wherein all Christians are exhorted to read the Scriptures. Printed at Malborow in Hesse, 1529, 12mo.—A boke concerning the Church.—A godly Disputation between a Christian Shomaker and a Popish Persone.—The Disclosyng of the Man of Sin.—The Matrimonye of Tindall, 1529.

P. S. This list of works, does not include his writings in the Welch language, which were somewhat numerous. It will gratify our readers to know, that the Rev. Christopher Anderson of Edinburgh, is engaged in a thorough and elaborate preparation of the life, and writings of the reformer, in which the proof is full that in sentiment he was a Baptist.

EPISCOPACY.—The impudence of this daughter of Popery is bad enough in Christian lands, but abroad it is still worse.—Mr. Southgate, a missionary of the Am. Episcopal body, speaking of the laborer among the Nestorians sent out by the American Board of Commissioners, ventures to say, "*he is an ambassador without credentials.*" The letter is dated from Constantinople Jan. 6, 1844. We have always expected that obstacles would be placed in the way of our missionaries by these claimants of apostolic honors.—Most earnestly do we hope that every minister of Christ will use and assert his right to the title of Bishop.

DIVINITY OF CHRIST.—Two gentlemen were arguing on the divinity of Christ. One of them, who argued against it, said "if it were true, it certainly would have been expressed in more clear and unequivocal terms. "Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable ?" "I would say," rejoined the first, "that Jesus Christ is the true God." "You are very happy," replied the first, "in the choice of your words, for you have happened to hit upon the very words of inspiration. John speaking of the Son, says, "*this is the true God and eternal life.*"

AUTO-BIOGRAPHY OF REV. ASAHEL MORSE.

[A manuscript under this title, has by our request been placed in our hands, to furnish the materials for a memoir of its author for the columns of the Memorial. It is very full and voluminous, extending to nearly 120 quarto pages, foolscap; and on many topics of a general nature, enlarging to an extent which makes it impracticable for us to insert the whole. The author was led to think much and feel deeply on the subject of religious liberty. The personal sufferings, persecutions and indignities experienced by his honored father, **ELDER JOSHUA MORSE**, whose name and fame have been made familiar to our readers,—were adapted to stir the blood and deeply move the feelings of an affectionate son. We must omit these and some similar topics, not absolutely necessary to the completeness of a biographical sketch of the subject. It has seemed to us particularly desirable to give in full his own account of his religious experience, which is at large spread before us in this memoir of himself. The other portions are abridged so as to bring the whole within reasonable limits.]

The subject of this narrative was born in the north parish of New-London, now called Montville, Con. on the 10th Nov. 1771. His great-grandfather emigrated from the west of England and settled in Newbury, Mass. He served as a chaplain in the first war in which New-England was invaded by the French from Canada, and carried to his grave the smarting wounds which he received in battle. When the war was over, persecutions against the Baptists were revived in Massachusetts, which caused him to remove to South Kingston, R. I. where he officiated as a Baptist minister till his death.

His grandfather lived many years in Rhode Island, and his father was born in South Kingston, April 10, 1726. During the great awakening in New England, in the years 1741-42-43, under the preaching of the celebrated Geo. Whitfield, his father was converted at the age of sixteen years. The following year he began preaching as an itinerant. After experiencing much persecution in different places

where he preached in Connecticut, he gathered a church in the north parish of New-London, and was ordained the 17th May, 1751. He married Susannah Babcock, daughter of Joseph Babcock, of Westerly, R. I. with whom he lived happily for forty-five years. They had eleven children, who all lived to the years of manhood. He died in 1795, in his seventieth year; she fifteen years later, in her eightieth year.

The great distress occasioned by the revolutionary war, induced him to remove from New-London to Sandisfield, Mass. where he settled in 1779, gathered a church soon after, and saw it flourish till at the time of his death, it contained about one hundred members.

Asahel's narrative here commences in his own words.

When my parents and family removed from New-London, I was seven years and six months old.

I had attended school a part of the time after I was of a suitable age, while I remained in New-London, could read and spell very well for one of my age. Indeed, I cannot remember when I could not read in easy lessons.

My father taught me constantly at home; and such was his attention to his children for their improvement in reading, that I was rarely allowed to sit in the house in his presence, without a book in my hand.

I was very ambitious to excel, and read almost every book which fell in my way, the number of which, however, was small. When I was nine years old, I read Josephus on the wars of the Jews; many events which he related, so impressed my mind, that to this day they are fresh in my memory.

The bible I read continually, and was able to quote hundreds of passages, book, chapter and verse, from Genesis to Jude. I early imbibed an inveterate opposition to all religious establishments by the laws of men, and the administering of creeds by coercive measures.

At the age of thirteen, my father procured the history of that celebrated circumnavigator's voyage round the world, (Capt. James Cook,) upon which I feasted with great delight. At fourteen, I read Salmon's Geography with abundance of pleasure. In succeeding years, geographical books were multiplied. Travellers' and sailors' journals, and histories of all kinds, have ever been a favorite source of instruction to me.

At nineteen years of age, I taught a winter's school, and in the spring went to a school of the higher order, where I learned Algebra, obtained a smattering of Geometry, and looked over some other branches of science.

My anxiety to obtain an education was so great, that I was almost unfitted for any thing else. Being blessed with a retentive memory, and with a thirst for universal knowledge, without means to obtain what many in the circle of my acquaintance possessed gave me feelings which may be better conceived than expressed.

My first impressions of death, judgment and eternity, the condition I was in as a sinner, and my accountability to God, commenced soon after I entered my tenth year.

I cannot impute the awakening of my mind to any particular circumstance which occurred at that period, or to any thing I heard spoken or read; unless it was the bible, which I then read much. I was convinced that I possessed a soul, which would exist when my body should crumble to dust.

The great question with me was, how should I escape the judgment of God in future punishment? I thought I had never loved my Maker as I ought, had never repented of sin with sincerity of heart, nor embraced the truth which I continually heard and read, nor believed in Christ as a Saviour.

The greatest trouble and that which alarmed me most, was the fear of being left in the darkness and misery in which I sometimes found myself.

My attention being often called to the consideration of my miserable state as a polluted sinner, so impressed my mind by day, that I was harassed with frightful dreams at night—dreaming of being with others in dismal situations, and that they would escape and I could not.

My exercises I endeavored to conceal, but listened attentively to all religious discourse, of which I heard much from my father and others. When alone, I tried to pray in my childish manner. At times those feelings would leave me, and I was thoughtless of my condition for days and weeks. But when they returned upon me, an increase of guilt and more painful sensations would return with them. I felt myself more wretched because I had been unmindful of the worth of my soul, and had not fulfilled the promises I had made.

I remained in much the same way a year and a half;—sometimes stupid and

indifferent, and sometimes working hard *for life*. In the spring and summer of 1782, I was alarmed seemingly, more than I had been before. About this time, northern lights were seen in full splendor; they far exceeded any thing of the kind I have ever seen since. The phenomena would appear in the north, and soon overspread the whole horizon. I was told that there was a natural cause for the appearance, which I thought probable. But reading daily the solemn predictions of Christ, his prophets and apostles, and my mind being deeply impressed, and my conscience alarmed, the vivid displays summoned my attention, and cited my mournful meditations to the day of doom.

One evening, before the day-light was gone, a tremendous blaze appeared in the north, which soon spread over the atmosphere as far as the eye could ken. The appearance over head was like the top of a hot oven. My mind at that time was exceedingly distressed with a sense of my accountability. I thought I had sinned all my days; which way to turn or what to do, I knew not;—miserable I knew I was, and feared that I should be so eternally. In some measure I realized the truth of the text, Ps. 58 : 3. *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.* At the bar of my own conscience I confessed that I had heard many warnings, but had slighted them; many reproofs, but had despised and neglected them; and was like *"the deaf adder, that stoppeth her ears; and would not hearken to the voice of the charmers, charming never so wisely."* In melancholy depression and with stings of a guilty conscience, I retired to the chamber and took bed.

Falling into sleep, I dreamed that the day of judgment had come, and I was unprepared to meet the Judge. I thought myself in open air, and could see at a distance in various directions, the world on fire, and the flames ascending. I expected soon to hear the dreadful trumpet, and see the Judge appear. I seemed to be moving forward involuntarily, with the cutting reflection that I was acquainted with the Bible, that I had a pious praying father, that much had been said to me respecting the salvation of my soul, and the realities of judgment and eternity; but I had set at naught all serious reproof, rejected good counsel, and had never done a good deed in my life, and had lived in sin, in rebellion against God. Now the

great day was come, and my doom would be sealed for ever.

My mind and my whole frame were so agitated, that I awoke in great surprise. As soon as I was a little composed, I thought the last day had not come, but felt as if the time of my judgment was come; that I had lived ten years and a half in rebellion against God, and he would bear no longer with me. Such was my distress that it seemed to me I could not live, my breath would leave my body, and my soul drop into hell. As I thought my soul was required, and my breath was departing, my sins appeared to be so heinous in the sight of the Lord, and so much opposed to a holy God, that it was perfectly just that I should die and suffer eternally.

As I felt myself (as I then thought) sinking in the arms of death, with such a sense of the justice of God, that his dealings with me, one of the greatest sinners in the universe as then I felt myself to be, were perfectly right; and I felt to acquiesce in his administration. At that moment the words of an old evangelical poet dropped into my mind, as sweet as the dew of "Hermon,"

"My sins are very high,
And, sinking into hell,
Free mercy then drew nigh,
And caught me as I fell."

As I felt myself sinking, it seemed as if some invisible hand was put under me, which in a moment took me up from the pit in which I was sinking, removed my load of guilt and wo, filled me with peace and joy, and gave me such a sense of Christ as drew forth the powers of my soul in his praise.

The Lord Jesus appeared so lovely, so infinite in compassion, so boundless in mercy, to one of the vilest, most wicked, and most unworthy creatures on earth, that my mind was deeply absorbed with a sense of his love. I thought of getting up and making my feelings known, but supposed the family were all locked up in sleep, and it would not be best to disturb them.

Composed with peace, I dropped into sleep.

When I arose in the morning, every thing appeared to me to exhibit a different aspect.

The sun shone with a mildness I had never realized before:—all around me appeared tinged with the glory of the Creator. I heard my father pray with de-

light. My desires seemed to rise with his petitions.

The Bible was precious, for it spoke of God, of Christ and Salvation. My own sin, the sins of others, and of nations, were awfully heinous in my view.

Sin appeared "exceeding sinful," because it was against God.

It being the height of the war of the Revolution, when many of our frontier towns were pillaged and burnt, and our citizens wantonly murdered by British barbarity and rapacity, led me to think of the amazing depravity of the human heart. How Great Britain could answer to God, for her devastation and murders, by her armies and by savages, whose tender mercies are cruelties, and whose mode of warfare is indiscriminate destruction of men, women, and children, I could not tell; but believed the day of vengeance would come, when God would render to the wicked according to their deeds:—to nations for their national crimes, and to individuals for their personal rebellions. I read the Bible much and thought it was duty to try to pray morning and evening, which I did for about a year; then childish vanities seemed to steal the march of all devotional exercises.

Being naturally self-conceited, self-willed and turbulent, and much given to jesting and vanity, I became vain in my imagination, and my foolish heart was darkened.

I lost the feelings which I thought I had realized, and became careless, stupid, and wicked.

The youth around me manifested no concern for their souls, and appeared to have no trouble respecting a future state; and I tried not to have. At times my conscience would be much alarmed, I would make some feeble resolves, but carry none into effect. When I was 15, having read some, and being abundantly furnished with notions, I became a disputant when I thought it would answer.

The way I walked, the company with which I associated, and the passions I was too much disposed to gratify, increased my stupidity and darkness; and I found by woful experience that the way of transgressors is hard.

Whatever consolation I ever enjoyed, was gone, and the little hope with which I was favored for a short season, had seemingly vanished away; and I thought but little about it.

The winter after I was sixteen, a re-

ligious excitement commenced, in what was then called Bethlehem (now Otis) the north part of Sandisfield, and southeast part of Tyringham. A little part of the shower reached the neighborhood in which I lived. I believed, it was a work of God, though where it first commenced there was evidently great ignorance, and much chaff among the people. Many were brought to a knowledge of the truth; and a new church arose, which was called The second Baptist Church of Sandisfield. The summer following the winter mentioned above, my mind was very tender, and my feelings often moved; but I could not obtain that concern which I once felt, nor enjoy that peace of mind which I once thought I realized.

My inclination led me to many meetings, and I thought more of Gospel doctrine, than I ever did before.

Though I had not studied composition, I took it in my head to compose a sermon or two. As time passed away I became careless and vile, and thought more of going into company, and of obtaining education and a knowledge of the world, than I did of the importance of the religion of Christ.

However, when I was seventeen years old I read Mr. J. Edwards's History of Redemption, which was the first thing that led me to think of the Gospel and its doctrine systematically. In my first awakenings, I was, as all unrenewed sinners are, an arminian.

Arminianism is so deeply rooted in the human heart, that nothing will eradicate it but the power of Divine truth seen and felt in the light of the Holy Spirit.

It is that corruption at the bottom of our depravity, which lies at the root of every error in religion.

That there are pious hearts under arminian heads, is too obvious to be questioned; but that an arminian heart is evangelically pious admits a doubt.

The implantation of the principle of eternal life in the soul, is the work of God: it is a creation in Christ Jesus, so that those who experience it are new creatures. Some persons in whom God hath wrought this work, and enlightened them to discover the exceeding sinfulness of sin, their depravity and unworthiness, feel in their hearts a desire to be holy, to be Christ-like, to enjoy his pardoning love, and be devoted to his cause, and to lift up their hearts to God in prayer for his mercy; find that the Lord blesses them, and gives

them the spirit of adoption, and the comfort of hope.

Without realizing what God has done for them by his grace, in changing the disposition of their hearts, and giving them a spiritual perception, relish, and desire, they suppose that all others can do as they have done; and that impenitent sinners by their anxiety and prayers, obtain all the blessings promised to the broken hearted, and mourning penitent. Without recommending the blood and righteousness of Christ as the ground of the acceptance of sinners with God, of their justification and pardon; the *doings* of the impenitent are introduced as the *means* of obtaining the Divine favor.

To hear such error from many, that I believe are the children of God by faith in his Son, is painful to me.

It is more painful now in 1833, than it was at the close of the last century, for I hear abundantly more of it.

I am satisfied that regeneration by grace is one thing, and that a satisfactory evidence, that the work is wrought in our souls, is another. As God changes the heart in his own time, (i.e.) when he pleases, so he gives the evidence in his own time and way: yet I believe the happiness of the children of God is connected with their duty.

To enjoy is to obey. If souls which have been brought into the liberty of the gospel are lifted up with pride, and trust in themselves in any thing they have done or expect to do, their hearts depart from the Lord, Satan gets an advantage over them, and the Lord leaves them in a measure to their own folly, "*That their own wickedness should correct them, and their backslidings reprove them.*"

When I was nineteen years old I taught a winter school in Stockbridge, Mass.: after my school closed, I went to school to Mr. Samuel Whelpley, Jun. who was instructing a number of young men in Grammar, Algebra, Geometry, and Trigonometry. He was an excellent instructor, and I was much attached to him.

We boarded and lodged together, and became very familiar in our communications to each other.

We conversed on some points of divinity, but little or none on religious experience. He had been a professor for a number of years, and a preacher for two or three years. There were some things which gave me unpleasant sensations, when I thought of his profession and calling. I

was light and vain and given to jesting, and made no pretension of being a religious character, though we often conversed together upon the Bible, and religious doctrine; yet he would tell me, "he wished I would throw by my nonsense and go to preaching."

As I had never made a public profession, and was of a carnal turn, I could but wonder at his proposition.

Having an opportunity, I sat down and wrote my text and propositions, and a few pages in discussion of the two first; and laid it in his way; he read and approved, and advised me to proceed: which I resolved never to do until I was satisfied that I was a christian, behaved like one, and was called of God to the work. The next fall I had various exercises of mind, sometimes I felt very much depressed under a sense of my situation; at other times I felt to indulge a carnal mind in vain recreations. An Irishman passed where I was at work, and told me he was educated for a Roman Catholic Priest; that the Lord had opened his eyes to see his error, and he had become a protestant preacher.

After some conversation, he asked me if I enjoyed a hope in the salvation of Christ; I told him there was a time when I did, but at present knew not what to say.

He then asked me, if I had ever felt willing that God should send me to hell. I told him no, for when I thought that I was reconciled to God, I had a desire to enjoy him, and live in his presence. He then told me, that if I had never felt willing to go to hell, I had no just ground for a good hope.

Immediately after, I engaged in a school in Canaan, Conn.

I arrived there on Saturday, went to a house where I was to board, and found myself among strangers; and as I then suspected, and soon found, in rather a loose and irreligious society.

I felt melancholy and depressed in spirit. This thought impressed my mind, if God is your friend you have nothing to fear.

A sense of my life and conduct, witnessed against me, and proclaimed that I was not a friend of God; and how could God be a friend to me! When I retired to bed, I saw a book lying upon the stand, which if my memory serves me, was a call, or an alarm to the unconverted, by Mr. P. Doddridge; I may be mistaken respecting the author, but I think I am correct.

I never saw a copy before nor since; and I am sure, it was not Baxter's, nor Alleine's. I opened it, and commenced reading, but my passions were moved to such a degree that I could not read. I tried again and again, with no better success.

Whether it were owing to the peculiar excitement of my mind at that time, or to the pathos of the work, I was obliged to lay down the book; and took the bed.

The remark of the Irishman occurred to me, but what to do with it, or how to dispose of it, I could not devise.

After wearying myself with it, to no good purpose, I came to the conclusion to let it alone, and try to look to God by prayer.

The next day I heard the Rev. Mr. Knapp preach, from 1 Cor. 11. 16. "For who hath known the mind of the Lord, that he may instruct him?" He spake of the depravity of man, the perverse and self-righteous disposition of the human heart, and the plans and works of sinners, in opposition to the divine plan and work of grace. My own conscience assumed the attitude of Nathan, and impressive as a peal of thunder said "Thou art the man." My exercises continued without much variation until Friday night, when I began to think I had planned and worked for myself to no good purpose, long enough. I felt my need and my dependence. If the Lord did not help me, there was no relief for me.

It was against the Lord I had sinned, and how could I go to him for mercy. His power was omnipotence, his justice was inflexible, and his purpose immutable.

If he pardoned me, it would be pure mercy to one of the chief of sinners. His attributes appeared so glorious, his character so excellent, and his nature so lovely, that my heart dissolved into a tranquil softness, which I cannot describe. I felt at once a submission to the Divine Will, and a desire for mercy.

The Irishman's question occurred; and I disposed of it in the following manner. God does not require man to be miserable, but he requires all intelligents to be reconciled to him.

If any are willing to go to endless woe, it is because they are unreconciled to God, which is the misery of creatures here, and will be the hell of the finally impenitent hereafter; but reconciliation by the blood of the cross, is the happiness of the children of God in time and eter-

nity. Whatever might be the amount of what I had realized, one thing was certain. I was stripped from arminianism and convinced that the Bible doctrine is, that salvation is an effect of the eternal purpose of God by an application of the blood and righteousness of Christ. And that love to God, faith in the Redeemer, and repentance for sin, are fruits of the Spirit, effects of grace, and *not conditions* of our acceptance with God.

My next exercise of mind respected duty; that is, whether I should profess faith in Christ publicly, or try to maintain a life of piety, by secret prayer and an upright walk, without making a public profession.

As I had many doubts in my own mind, I concluded to try the latter, and see if I could live a religious life first. I thought if I could obtain an established character as a christian, then there would be no difficulty in my way.

Though I endeavored to walk more circumspectly than I did before, and found it to be a privilege as well as duty to engage in prayer, and read and meditate upon the scriptures of truth; yet I found my evidences, and my *comfort of hope* fast declining.

About eighteen months from the time my mind was liberated, I enjoyed some light, but not much peace of conscience.

I then turned speculator upon principles, and doubted whether any, with which I was acquainted were right. I felt convinced that the worship which God required, was spiritual. And as almost all denominations had many forms and ceremonies, many of them evidently foreign from the Bible, I could with some facility persuade myself that they were all wrong.

A numerous host of doubts and temptations invaded my poor soul: my vessel floated over its anchorage; and both anchor and cable were obscured.

Some philosophical books falling in my way, attention to them much gratified my speculative taste.

I doubted not then, but that there were sincere professors in the various denominations around me; but as they appeared to me not to be very scriptural, and not at all philosophical, I became in some measure disgusted with all of them.

I have since found that many young men like myself of a speculative turn and much self-conceit, with a mere smattering of philosophical knowledge, are ready to judge and determine that, which men of

experience and knowledge are at a loss about. I had read the political writings of Thomas Paine, and passing over the *pomposity* and *egotism*, I was exceedingly pleased with them.

His *Age of Reason* came to hand: I read it over twice—when I first commenced, my expectation was on tiptoe, but when I had read it through, I found myself disappointed, the knowledge for which I was searching was yet out of sight. I read it again and the following simile occurred. "An ignorant boy found a diamond in the road, its brilliancy caught his attention, he took up handfuls of sand one after another to rub off the lustre, but the more he rubbed it, the brighter it shined." Mr. Paine labored hard to degrade the bible, to abase christianity, and destroy revealed religion, with his wit and dirt; but the more he rubbed it the more brilliantly it shined.

I then read a work entitled "*Christianity unveiled*," from the French of Boulanger, which indeed contained more argument than Mr. Paine's *Age of Reason*, but left the religion of the bible uninjured.

By reading deistical writings, I became acquainted with their arguments, which have been useful to me, for by weighing them as far as I have been able, they evidently appear not to be invincible. On the other hand they were hurtful probably to me:—Instead of rendering my mind devotional or spiritual, they rather served to render it carnal; to excite a vain taste for disputation, and to speak lightly of some feeble minded professors, who doubtless were sincere though ignorant and superstitious. As I felt myself at a distance from all denominations, I had nobody to look to for counsel or to compare notes with upon religion.

Being often assailed with doubts respecting the reality of what is called experimental religion; and firmly believing that if there was any such thing as a change of heart, it was the work of God, a creation in Christ Jesus, which could only be wrought by him who created the universe; in a state affording no spiritual comfort, and finding my mind perplexed with questions I could not solve, I tried to muster resolution enough to be peaceable with others about religion and say but little.

However, when I heard others talk, I found it difficult to be silent; and would often propound some of the questions which had been suggested to my own mind.

Some would reply, "you must answer those questions yourself;" others who never looked deep enough in shallow water to discover a pebble, would be ready to answer:—which would so sensibly touch my risible faculties as to excite my vain heart to sport with their weakness; for which in my retired moments, I paid very dear. To the first I would say, if the professors of that religion, which is wisdom, light and knowledge, cannot remove my difficulties, to whom shall I go, and what shall I do?

My inclination for reading and study returned in full tide; and some books fell in my way which I had not seen before, which with hard work rendered me tolerably well contented, as to external concerns, about a year.

Among other books I read Smellie's philosophy of Natural History, Jenyns's origin of evil, a history of the people of France and Britain; their manners and customs, &c. &c.

In the months of May and June in the year 1798, my mind was very much impressed: my exercises I believe were different from what are commonly realized. At times I felt impressed with the thought that some great event was near, and my mind would be deeply solemnized and affected. My impressions soon turned to one object, when I arose in the morning or retired to rest in the evening, the work of the Lord by grace, and a reformation among the people, was the one object which commanded my attention for hours at a time.

I frequently felt a passive resolution at least, in my own mind that when the good work should appear I would engage in it. News came from Suffield, that a work of grace was realized there; that a number of young men had professed faith in the Redeemer, and followed his example in baptism. The news was gratifying and affecting to me. I mentioned it to a carnal young man, but was glad that it was in the dusk of evening, that he might not see my tears.

As the summer rolled away my exercises of mind abated, I became insensible of my impressions, expectations and resolutions, and fell into that state of coldness and indifference in which I had lived so long.

My mother, who lived nigh me, went to see some of her neighbors, who lived a mile and a half distant, and spent two or three days on a visit, in which she attend-

ed several meetings. When she returned she saw me in the field, and came to me and said that she had not been to such meetings for many years, that the young people on Chesnut hill, the place where she had been, were under great distress of mind, that their lost condition and the inquiry what they should do, were the subjects of conversation.

I heard and reflected, and my exercises a few weeks before rushed into my mind like a torrent: my desires and vows were painfully remembered with a cutting sense of my present situation. Abashed and confounded, I went to my house with the burden of a hard unfeeling heart.

I resolved however, to attend the meetings, and went to the next, where I found people generally more awakened than I expected. Professors were much engaged in confessing their backslidings and negligence of duty, and exhorting others to faithfulness, and sinners to repentance.—I heard, but felt unmoved; nothing seemingly could I realize, but my own hardness and ingratitude of heart. Much was said to me, but my heart was like adamant and my eyes like flints. I thought if I could shed a tear, it would give me some relief.

Before the meeting closed a man some older than myself, whom I had well known, and known to be an ignorant, and apparently a thoughtless creature, arose and with much feeling cried out that he felt himself going to hell and that there was no mercy for him:—that he had laughed at prayers and despised reproof.

Hearing such a declaration from such an ignorant, worldly and stupid being as I had known him to be, and coming so unexpectedly from him, was like an electric shock to me. I then found that my eyes would be flumes for briny tears, if nothing reached my heart.

Returning from meeting, I had for a few rods the company of Rev. Benjamin Baldwin, who asked me whether I thought I had experienced a change of heart. I told him that formerly I had thought so, that God had given me repentance; but now I could feel no encouragement to hope, for feeling myself so guilty of the *sin of ingratitude* I could hardly think of any thing else. I told him further, that I could get no fears of misery, which others had expressed that evening, and which I thought I felt extremely many years ago. He replied "How shall I give thee up, Ephraim? how shall I make thee as Ad-

mah? how shall I set thee as Zeboim?" I thought if I could get conviction of mind, that is, a sensibility of my lost and condemned situation, there might be some little hope.

I knew I had received light, whatever it was, and was convinced that God was just in his administration toward me, and would be, if he should leave me to sink in interminable wo. I was in that situation a few days; when I arose in the morning, or took bed at night, sat down to read, or went to labor in the field, a deep sense of the ingratitude and sinfulness of my heart, the *exceeding sinfulness of sin*, with the iniquity of my life witnessed against me and fastened guilt and remorse upon my burdened conscience.

Feeling myself to be vile and wretched, miserable and unworthy of the least mercy, the question with me was not whether I would seek for mercy and serve the Lord, but whether I might. At times it appeared inconsistent for such a rebel to ask the least favor of God:—yet the Publican's prayer was almost as familiar with me as my breath. Being out in the evening in a field far from the house, and being impressed with a sense of the hardness of my heart, and of the perverseness of the human will, and of the truth of Christ's words, "Ye will not come unto me, that ye might have life," and that such is the darkness of the understanding, the alienation of the affections and the love of sin, that *No man can come unto me, except the father draw him*, that I fell upon my knees, and with my face to the ground poured out my confession and prayer to Him, against whom I had sinned and who is able to save.

My soul was liberated, my heart was drawn in praises to my Redeemer. The moon was near her *full and walking in her brightness*, but her beams were weak and her rays feeble in comparison of the glory of the "*Sun of Righteousness*," which I thought shone around, upon and in my soul. My mind adverted in a moment back to the deliverances I realized in my eleventh and twenty-first years. The comforts of past experiences, and present joys mingled together.

O, my God, my soul has been cast down within me; all thy waves and thy billows have been over me, but I will remember thee.

When I arose every thing that God ordered appeared to be right; his dealings with me were in righteousness and mercy.

The next day being Sunday, I went to

meeting and enjoyed an excellent relish for prayer and the gospel. In the evening I visited my youngest sister, and began a work which I continued for some time, a work of confession of my vain life, my carnal disputations, and rudeness and jesting with serious persons and religious subjects.

A few days after, when in the fields, I left the rock where I had long been agonizing in prayer, and buffeted with temptations, in confusion, shame and sorrow; in such perturbation of mind that whatever my thoughts might have been, I retained none of them until I had proceeded about six or eight rods; then I had *such a sense* of the *Lord Jesus Christ*, of the *excellency of his character*, his *holy devotion the life he lived*, his *goodness and love*, and such a desire to be like him, to enjoy a measure of his spirit and devotion, to serve, love and obey him and have him for my portion *for ever*, that I thought I could willingly die that hour, or live in tribulation as long as God should continue me here.

Christ was all my salvation, and all my desire. I went home rejoicing that there was a Saviour for one of the chief of sinners; and trembling lest I should grieve his Spirit and lose the enjoyment of such a glorious manifestation.

That evening, (for the first time) I commenced public prayer in my family.

To be continued.

THE AGE OF METHUSELAH.—It is commonly taken for granted that Methuselah was the oldest man that ever lived, but we have no proof of it. It is true he was the oldest of any we read of in the Scripture, but it should be remembered that Moses gives us the age only of Adam's posterity by Seth, and of the males only, not of their wives; but we have not the age of Cain nor of his sons and daughters; some of whom for ought we know might have lived as long or longer than Methuselah, which also appears probable if we admit that the seven generations of the line of Cain lived as long (that is to the time of the flood) as the nine generations of the line of Seth.

REVIEW.

OBSERVATIONS IN EUROPE, *principally in France and Great Britain.* By John P. Durbin, D. D., president of Dickinson College. In 2 volumes small 8vo. New-York : Harper & Brothers, 1844.

We have read these handsome volumes with almost unmingled delight. Excellent printing, fine paper, numerous and admirable engravings, and neat binding, though all good, are yet among their smallest recommendations. Their author possesses an enlarged mind, a sound judgment, and an admirable tact both in acquiring and imparting^s information. There is more to admire, and less to censure in this work than in almost any other of the same kind which has passed under our notice for a long time past. We shall wait with impatience for Dr. D's Eastern journal, not doubting that he will then increase our information, and add to the gratitude we owe him for his present performance.

We have of late been struck with the fact that large, and as it would seem, increasing numbers of our countrymen are visiting the older countries of the East. It has become quite a fashion, and we suppose that a few years hence our friends of neither sex will hardly be esteemed as having completed their education unless they have made the tour of Europe. In all this we shall cordially rejoice, especially if they will learn carefully to examine and faithfully to report, as Dr. D. has done, the principles, operations, and tendencies of British laws and institutions. Every visit to England, unless we are greatly mistaken, will endear to the visitor and his circle of friends, the institutions and manners of our own beloved land.— In matters of "minor morals" we have somewhat to learn from the mother country, but who has ever gone from us to look at it, and has remained there: or

who has not returned from it with his love to these United States greatly increased?

It has often occurred to us that much is yet to be learnt from an enlarged acquaintance with the different sections of the church of Christ in every part of the world. We wish that our brethren who visit England would carefully investigate our denominational institutions. We should like to hear of the history of our public societies there; their origin, modes of management, comparative importance, and general bearings on the church and the world: we want information as to the character of preaching in that land, and the comparative success of the different styles which are cherished among our brethren; we are anxious to ascertain the origin of mixed communion there, the circumstances under which it was introduced, and its tendency to increase or lessen the denomination as such; we should be happy to know what is the influence of a Missionary spirit in the churches who cherish it, and whether it has tended to their enlargement or diminution: these, and a thousand other inquiries of a similar character, need to be answered, and it will be well worth while for our brethren to ascertain facts on which we may base sound and practical doctrines.

We wish it were possible to induce our christian friends in England to pay more frequent visits to our shores. How seldom do we meet with brethren coming to see how we do, and to take sweet counsel with us on high and holy themes. We have once, and once only, received deputations from the Congregationalists and the Baptists of Great Britain; and the reports they took back seemed calculated to unite us in closer and heavenly bonds, but their visits have not been renewed. Even our Wesleyan brethren in Britain seem to have ceased to send delegates to the American General conference. We hope that they are not alarmed at our institutions, nor

fearful that our democratic notions should be too extensively known among their people. If instead of sitting down and being content with the representations of the *amiable* and *honest* Mrs. Trollope, the *kind* and *grateful* Charles Dickens, and the *disinterested* and *lovely* George Thompson, they would "come and see," we think they might possibly correct some considerable mistakes into which they have been led, and might be more than ever impressed with the importance of the separation of church and state; they would see the native power of truth to fight her way in the world, and would not only admire but nobly act out the voluntary principle. If it were not for the seriousness which we hold should be inseparable from such subjects, we should heartily laugh at the strange mistakes prevalent about our almost universal religious ignorance, our mob law, our domestic slavery, and our national repudiation. We have vastly mistaken the matter if our fertile prairies, our free institutions, our religious connexions, and the readiness of our population to entertain strangers and to adopt them as brethren, would not win the hearts of thousands of our fellow partakers of the faith of Christ, and induce them to cast in their lot among us. The more we examine the whole subject, the more are we convinced that the cause of holiness and of human happiness would be vastly increased by the emigration of tens of thousands of our starving brethren and friends in England to the rich lands of our Great Western valley. Let our friends in that country send out some of their number to survey that goodly valley, and then let whole churches with their pastors and families come and take possession of wide and beautiful districts. Our knowledge of the condition of thousands of the members of our own denomination, both in the manufacturing and agricultural districts of Britain, derived not from reading but from actual observation, induces us to press this matter on their serious and prayerful attention. Men

possessing one or two hundred pounds, partakers of true godliness, and exemplifying the industry and frugality which religion induces, might secure after a very short season, competency for themselves, and wealth for their children, and in the interim might furnish ample labor and support for all the workmen they could bring with them.

But we did not sit down to write persuasives to emigration, but to review Dr. Durbin's book. Still, however, friendly reader, the subject at which we have glanced is not so far from these volumes as might be supposed. Let them be read, and the soul of the reader will be grieved as the awful ignorance, the squalid misery, the destructive vice, and the ecclesiastical tyranny detailed in them pass before his review; and earnestly will he pray that the God of heaven may open doors for the escape of his faithful servants and for their entrance among us. And, after all, a still more awful picture might be given us than we have in these volumes; derived not from the speeches of excited orators on the platform of Exeter Hall, but from the reports of Royal and Parliamentary Commissioners, and from returns published by order of the House of Commons. Monarchy and Episcopacy have been attended with results in England which cannot but operate advantageously to the inhabitants of these States, by warning them from the rocks on which the bark of our fathers split.

We have already expressed the high estimate we set on the volumes under review; but our readers will not suppose that we esteem them faultless. We could have earnestly wished Dr. Durbin had given us the ecclesiastical statistics of Great Britain more fully than he has done. We want to see what proportion the compulsory and the voluntary systems of religion bear to the population of the country, and to each other. Dr. Baird has admirably brought before the world what christianity has done for America, but who will tell us what it has done for

Europe, especially for Great Britain? Dr. D. tells us somewhat of the labors of the Wesleyan Methodists, the Catholics, and the Congregationalists, he hints too at the seceders from the regular Methodists, but we should have been better pleased to have heard more of them, as well as of the Calvinistic Methodists, and somewhat of the Baptists, a body of christians in England as numerous in their communicants as the Congregationalists, but of whose existence the worthy Doctor seems not to have heard. By the way, some very important lessons might be learnt from a careful review of the various secessions which have from time to time occurred in what is now termed the Wesleyan Methodist Church.

Our readers will be desirous of judging of the character of these volumes for themselves. We have been at a loss to determine which of some six or eight graphical pictures we should place before them. We have at length determined to afford them an opportunity of visiting the Scottish capital, and of witnessing the separation in the Scottish establishment, on May 18, 1843. Hear our author:

"After the duties of the Sabbath were over, on Monday, the 15th, and the following days the people thronged the high-ways leading to Edinburgh. The crowd in the city became greater and greater, and on Thursday morning, the popular interest rivalled that which had been felt on the preceding August upon the advent of the youthful Queen and her court.

"The morning of the 18th had scarcely dawned when noble ladies and pious men were knocking for admittance at St Andrew's, though the Assembly was not to meet before three o'clock, P. M. Scotland gathered around the sacred pile, and awaited the coming of the representatives of her truly reformed church. As the venerable men who stood at the head of the Assembly advanced, a chasm opened in the masses of people, and the Canon-gate reeled under the rounds of applause with which they were greeted. As the moderator, Dr. Welsh, entered, followed by Drs. Chalmers, Gordon, Candlish, and others, the vast and massive edifice shook with the reception which the people

gave them. Scarce had the applause died away, when the most noble the Marquis of Bute, her majesty's lord high-commissioner, entered with his suite. He was received standing and in silence. The cause of his mistress and the patrons had no hold upon the hearts of the people.—The moderator rose in a few minutes, and no one breathed, lest a single word from him should be lost. He said, 'A Free Assembly of the Church of Scotland, in accordance with the laws and constitution of said church, cannot now be holden, for reasons set forth in the following paper, which, with the permission of the House, I will read.' It was a protest, in which the wrongs done to the Church by the government were recited; and the document concluded by declaring 'that we are not responsible for any consequences that may follow from this our enforced separation from the Establishment, which we loved and prized, through interference of conscience, the dishonor done to Christ's crown, and the rejection of his sole and supreme authority as king in his Church.' A pin might have been heard to fall amid the three thousand persons who listened; and the vast multitudes in the streets observed a profound silence, as if, by sympathy, they understood what was going on in the House. When the moderator ceased to read, he handed the paper to the clerk, took up his hat, and advanced to the door, followed by Drs. Chalmers, Gordon, Candlish, Cunningham, three hundred ministers, and a host of elders. The audience, struck with the sublimity of the act, burst into tears, and were silent; but when the band of martyrs for liberty in the Church emerged into the streets, they were received by the people with such thunders of applause as shook the Hills of Fife beyond the Forth, and startled the House of Lords for the first time to a sense of their danger. The seceding Assembly walked four abreast to Tanfield Hall. As they passed, the streets were thronged, windows were full, house-tops were alive, and the air was rent with successive shouts, accompanied with the waving of handkerchiefs and the approving smiles of women.

"The deed was done; the separation was made. Israel had escaped from Egypt; and there was as much consternation and disappointment in the residuary Assembly as formerly in Pharaoh's dominions, when he and his ministers

became fully sensible that the Jews had escaped from them.

"The Free Assembly was constituted by choosing Dr. Chalmers moderator.—They proceeded to business. Spirit and dignity marked their transactions. I have not room to note the evangelical and patriotic speeches made on the various occasions. Every hour that the Assembly sat, day after day, other ministers, who had faltered or who had not been present, came to the Free Assembly and gave in their adherence. Upon its adjournment a noble roll of five hundred true and faithful pastors, embracing the learning and worth of the clergy, was made out and distributed throughout the kingdom. The Assembly—having taken steps to prevent the scattering of their flocks, and for building some six or eight hundred churches by voluntary subscriptions, which poured in from all parts of the kingdom, and from England and Ireland—dissolved, and the pastors returned home to preach the last sermon each in the kirk where he had so often fed the people. Now came the reality of separation. The churches were closed against them, and their people stood at the doors or wandered amid the graves of their forefathers. But where the Spirit of God is, there is liberty. They sat under a tree, or by the wayside, or on the margin of the stream, and heard the Gospel from their faithful shepherds. On Monday, notices were served to many of them to quit the manse. Their wives and children now became sensible what had been done to them. They were called on, without a day's notice, to quit their happy homes, and go forth they knew not whither.—Some of them were sick, some old and infirm; but no matter, they must go.—They went forth, and God tempered the wind to the shorn lambs. The poor received them: the people provided for them, either sharing their own humble dwellings with them, or providing others for them. They lived with the people, and in their hearts.

"But as the Sabbath morning dawned, the people sighed for the kirk. It was closed against them, or occupied by one intruded on them, and whom they disdained to hear. They essayed to assemble in barns, or shops, and sometimes on the highway, or by the water's side, but the lairds forbid [forbade] them. Wherever sites could be obtained, they commenced building churches: but in many parish-

es they could not obtain a foot of ground to build on either for love or money. The lords of the soil had no sympathy with the *Free Protestant Church* of Scotland, because it rejected their unhallowed claim to supreme rule in the house of Christ. Where new tenures could not be obtained, some good man or poor widow gave up their lease of a little spot for the erection of a plain church.—His grace the Duke of Buccleuch refused to allow a free church to be built anywhere on his vast estates. He would take no money. An old woman had a long lease on a little spot. The duke offered her hundreds of pounds for it; but she refused, and said she would give it for a church to the Free Church of Scotland."

There is much in all this in which we cordially rejoice, but there is one thing that we deeply lament—the Free Church of Scotland still adheres to the principle of an establishment, and is ready any day to become, *on certain conditions*, the State church. On this ground, because she does not renounce the church and state principle, the Baptist Union of Great Britain has refused to congratulate their Scottish brethren, properly saying, "Go back into the bosom of the church, or renounce all wish to be united with the State."

We are grieved to know that this same evil principle of love to church and state is at work among the Wesleyan Methodists of Great Britain, and has done very much to injure their piety and their usefulness. It is this which has prevented their ministers sympathizing with the great mass of the people in their sufferings; this has been at the bottom of their successive separations; this has made their numbers almost stationary, especially in the manufacturing districts, for the last ten years; and to this fact they owe the indignities and the persecutions they now receive from the Puseyite party. They hung on to the church—they left the Dissenters to fight every battle for liberty; (though they have ever been ready to enjoy its advantages when gained,) they have been always ready to attach themselves to the establishment, or themselves

to become *the church*. Even in the great struggle on education, they kept aloof from all efforts with other bodies, hoping to make terms with the government for their own schools; and when this failed, they chose only to work by themselves, and seldom did they unite with other denominations in petitioning against this odious plan of episcopacy to coerce religious freedom.* Would they come out fully and entirely from the establishment, instead of declaring themselves churchmen, and make common cause with the Congregationalists and Baptists and other dissenting bodies, the cause of religious freedom would be vastly accelerated; at present they are placed between two fires—the dissenters receive no aid from them, and to the doctrines at present rapidly extending in the established hierarchy they must as christians be opposed. Dr. D. is quite correct when he says [vol. 2 p. 102.] “Should it [Puseyism] become dominant, then, beyond all doubt, the Wesleyans will be found arrayed against the church: not otherwise.” We would they should be opposed to the church, not simply because it teaches error, but because it is adulterously connected with the state. This union has been the source of by far the larger number of evils which have afflicted the world for the last fifteen hundred years.

Before we lay down our pen we must,

* It has long been our opinion that the English Methodists were overrated, both as to numbers and influence, and the recent struggle proved the correctness of our opinion. They were induced to unite with Dissenters generally against Sir James Graham's original bill on Factory education, and 13,000 petitions were presented against it; after he had altered it, they were understood to be still opposed to it, but were recommended by their leading men to defer petitioning against it till it got into the house of Lords; in the meantime 11,000 petitions were presented against it and the bill was abandoned; a clear proof that the business could be done without them, though, they thought it could not.

with all brotherly feeling, express a doubt as to the correctness of our author's own views of religious freedom. In his first volume, when speaking of the conduct of the French government in reference to religion, he says “Many have looked to M. Guizot for *political influence in favor of Protestantism*, and with good reason.—Himself a Protestant, educated at Geneva, a man of the most enlarged views and extensive knowledge, and therefore, fully acquainted with the vices of the Romish system, it has very naturally been supposed that his powerful influence in the state would be exerted in favor of the pure and intellectual religious faith that he professes. But in fact it is not so.” [Vol. i. p. 128.] We are glad to hear it. Guizot knows well that, *as a statesman*, he has nothing whatever to do with religion. He neither protects nor persecutes it. He favors no one on account of his faith, he frowns on no one on account of his heresy. He leaves religion and its professors to themselves, and in this way only can he prove himself the true friend of Christianity.

No one will accuse us as Baptists of attachment to Popery, or as indifferent to the spread of the truth. We always, long before the Reformation,—ages before the name of Protestant was invented,—opposed every thing like tradition—every thing contrary to the spirituality of Christ's kingdom, and the personal character of religion, whether found in the Romish or any other anti-Christian church; and because we are the advocates of the purity of the church, we say to statesmen, let it alone. On this principle Christianity has flourished in our beloved country, and on this ground and this only do we wish it ever to stand. We lament that our author, possessing as he does, great influence, arising from his character, his learning, and his position, should even seem to be the friend of a system which can only encourage hypocrisy, and can never make a christian.

We are really sorry to lay aside these

volumes without bringing out the views of their author on the laboring classes of Great Britain ; his distinction between Methodism in England and as it is developed in this country ; and several other equally important subjects. Our space is fully occupied, and we close by again warmly commending the work to the American public, and expressing a hope that our Wesleyan brethren in London or some other parties, may reprint it for circulation in England.

BOOK FOR PARENTS.—*The Genius and Design of the Domestic Constitution, with its untransferable Obligations, and Peculiar advantages. By Christopher Anderson. From the Edinburgh Edition. New-York: D. Mead. Sold also by our publisher. 1844.*

Some twenty years ago, the Rev. Christopher Anderson, of Edinburgh, the most popular Baptist minister in Scotland, preached on the first sabbath morning in the year a sermon from the Divine promise recorded by Malachi, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." His subject was the importance and the duties of the family. His people, impressed and instructed, requested him to prepare the sermon for the press, and though he did not deny their request, long delay induced them again and again to renew it, and at length, to their joy and the benefit of the world, appeared the volume before us. We thank the author of the work, the congregation whose opportunity brought it to the light, Dr. B. B. Wisner, who first introduced it to the American public ten years ago, and Mr. Mead, who has furnished us with a new edition, very neatly executed, and sold at a moderate price.

It is not in our power to analyze this admirable volume at length. Our excellent

friend possesses a clear head, powerful intellect, sound learning and a warm heart. With the accuracy of a philosopher, the research of a scholar, and the profound spiritual knowledge of a Divine he has investigated his great subject ; illustrated it by an ample variety of examples, both from scripture and history ; and presented it in a style which cannot but attract the christian and the scholar. His incidental illustrations of scripture will often remind the reader of the venerated Andrew Fuller, with whom our author in early life was personally intimate, and whose character and works he has diligently studied.

On one subject, while perusing this volume, we have felt pain :—why has not a man whom God has blest with such talents and popularity, given us more of the productions of his pen ? Alas, how few and far between they have been ! We happen to know from his own lips, that this very work has years ago been revised and enlarged—but why has it not been published ? Long ago did he announce a Memoir of the excellent CAREY, where is it ? Many of the facts connected with the life of that extraordinary man, and the whole of its philosophy remain yet to be written. Where, too, is the life of Tynedale, on which our author's pen has more or less been occupied for years ? We would remind our beloved brother, (for we intend that this shall come under his eye,) that at his time of life "the King's business requires haste." There are some things he can do better than any other man, and we mean that the sound of our sledge hammer shall be heard across the Atlantic till he has done his duty and gratified our desires. We earnestly hope that those of our readers who have not yet made acquaintance with the volume before us, will obtain it forthwith, read it with earnest prayer, commend it warmly to all their "family connexions," and then place it on their shelves for future use.

BOOK NOTICES.

Robins & Smith, Hartford Conn., have just published an interesting and useful little volume, containing in less than 200 duodecimo pages a synopsis of Evangelical Missions, giving the date of commencement, the progress and present state of each. This book has been carefully compiled from the best authorities by Rev. A. M. Smith, and promises to be very useful to pastors in preparing for Missionary concerts and addresses. This book is for sale at Raynors, Bowery, and Saxton & Miles, Broadway.

The *American Tract Society* have just issued in a volume of more than 500 12mo. pages, a choice selection from Bishop Hall's contemplations, which have long been held in the highest estimation. The good bishop was much better employed when he penned these devout contemplations on select portions of the scripture history than when bitterly anathematizing the persecuted Baptists. We are sure they will enjoy and profit by his pious labors, though he wished them no good.

Dr. Brantly used to say that no writer excelled Hall in putting a thought in a striking and impressive attitude.

The same society have issued in a convenient and attractive 18mo. form that capital treatise of Andrew Fuller on *Backsliding*, prefaced by J. A. James. May many thousands be speedily circulated in all our churches.

From *The Harpers*, we have have that admirable German autobiography of Stilling; reviewed with so many high encomiums, by the editor of the *Christian Review*, in his last number. The publishers have brought it out in their cheap style, in a large double column 8vo. pamphlet, for *twenty-five cents*, though it extends to over 200 pages, and contains the entire three volumes of the English edition, which would cost five dollars. It is admirably adapted to find its way to a very wide circle of readers. In the cottages of the

poor it will be welcome; and the rich and wise, if their tastes are uncorrupted, will prize it highly and read it with eagerness.

From the same publishers we have No. 6 of the *Pictorial Bible*, becoming, if possible, more beautiful as it proceeds, having reached now the book of Leviticus embraced in 144 folio pages.

The last number but two of *Neal's Puritans*, with notes by our associate editor is just issued from the press. This cheap edition, giving more than what used to cost 10 or 12 dollars, for only *two*, is fast winning its way to an extensive circulation. This number has a fine portrait of CHARNOCK.

The fourth volume of Robert Hall's works, edited by Dr. Belcher, which we lately announced as forthcoming, is now, we hear, ready for delivery. We ought to have mentioned that a new and complete index to all the volumes, will be appended to this, and the whole set, we trust, will adorn many a minister's library, and bless him and his flock also.

LITERARY INTELLIGENCE.

A volume of about 500 pages duodecimo, is nearly through the press in this city, containing a Memoir and the remains of the late DR. MERCER of Georgia. It is edited by his judicious, capable friend, the Rev. C. D. Mallary of the same state, and we doubt not will have a very extensive circulation. Wherever father Mercer was known,—and where was he not?—he was very highly esteemed. His work of faith, and labor of love, and patience of hope should not be suffered to die with him; but everywhere among our churches we need the light of such examples, and the potent influence of such counsels as used to fall from his lips. What would such men as Mercer, and Furman, and Semple, Baldwin, and Williams and Staughton have said, if they could have stood up in our midst in these days of threatened schism and avulsion. We seem to hear the accents from their sainted lips, "brethren! see that ye fall not out by the way."

MONTHLY RECORD.

CORRECTION.

The Editors of the Memorial have learned with deep regret, that in the hurry of making up the report of proceedings in Philadelphia, which occupied the larger part of the June number, some statements were allowed, which have been so misapprehended as to seem to reflect on the honored President of the Triennial Convention, in the appointment of its committees. It was not their intention that any such idea should be communicated. Renewing the assurance of their sincere regret for having unintentionally, but perhaps carelessly and therefore culpably occasioned this misconception, they will seize this fitting occasion to record their united testimony, to the able, impartial and conciliatory manner in which the Rev. Dr. Wayland performed the arduous and responsible duties of President of the Convention. In this, it is believed, all the members of that body most cordially concur.

TEN DAYS IN THE COUNTRY, AMONG A DOZEN OF THE RURAL BAPTIST CHURCHES.

Who that has known the luxury of country life in the heat of summer, would not feel his heart exult even in prospect of leaving the crowded streets, the putrid air, the murky heat and loathsome odors of the great city, to enjoy the perfect contrast of all this amid the inviting scenes of rural life? It is not in human nature,—certainly not in ours, to be very particular as to the how and the where, and the when of making such a transition: but a good Providence often cares most kindly for those who do not over selfishly care for themselves. Official duties, for this once at least, led us along a pleasant pathway; and we will strive, while their memory is in its freshest fragrance, to garner up some of the sweet experiences of these favored days.

It was at the close of a weary week of sedentary toil, and incessant, heart-felt care, that we stepped on board the steamer Norwich, Capt. Dodge, accepting the kind proffer of christian and fraternal hospitality which he offered us, less for our own sake perhaps, than for the cause with which our labors are now identified. Simplicity, neatness, economy (for *passengers* as well as proprietors) and excellent order, mark all the arrangements of this boat. At an early hour of the halloved day of rest, we awake from refreshing slumbers, and find ourselves quietly moored at the wharf of Rondout, a thriving settlement at the mouth of Esopus creek, the estuary of the Delaware and Hudson Canal. A few moments walk brought us to the picturesque dwelling of the captain, where a generous kindness was ready to welcome us. How serenely passed those cool morning hours, till it was time to 'go up to the house of the Lord!'

On one of those bold and rocky elevations which overlook the harbor, the lower portion of the village and the noble Hudson, with all the garniture of vernal loveliness, from woods, fields and gardens, alternately skirting the prospect, stands the small but neat and attractive Baptist Chapel. How fresh on entering it now, did the scene of its first opening, and the constitution of the little Church for whose accommodation it was reared not three years and a half since, all come up in review! Other scenes both joyous and sorrowful have since been witnessed within its peaceful walls, and the thought of all these filled the mind with mingled emotions, as now with a pleasant but not a thronged company of those who keep holy time, we entered and occupied this sanctuary.

Of the services there performed it is not for us to speak; but of the noble response which that small band made to the appeal for the Bible, we may award the fitting

commendation. More than eighty dollars from this little number of cheerful contributors!—why, it puts to shame the backwardness of others, and shows how warm, how true the hearts of those who cheerfully offered it.

Seven or eight miles further up the creek, where the jutting mountains on each side of the stream begin to recede and open to the view a lovely, smiling valley, generously rewarding the husbandman's toil, lies the little hamlet of Rosendale, where the efficient labors of Elder Morris, some three years since, pioneered the way for establishing a Baptist Church, which under his fostering care has since been greatly enlarged. Here, on his resignation, our beloved brother and college class-mate FAY, late President of Waterville College—a few months since plighted his ordination vows as pastor of this recently gathered flock. We met them, but not their under shepherd, at the hour of afternoon service, in their newly constructed chapel, and they too responded willingly to the appeal for the dissemination of the word of life.

At night we met and worshipped with the church at Kingston,—situated on a charming plain among the hills, which unfortunately hide it entirely from the passing multitude on the bosom of that great thoroughfare, the Hudson. But those who take the trouble to *go there*, that they may see and enjoy what is there furnished, will not be likely to regret it. As we rode through its quiet streets, giving no equivocal indications of incipient opulence, and now in the repose of Sabbath evening showing to advantage their beauty in repose, how impressive the contrast of what we now witnessed, with the slaughter and destruction when in the war of the Revolution the British reached this ultimate point of their upward progress, and laid the flourishing Dutch settlement here located, in ashes. The same natural features of this scenery now remain, but how changed is every thing dependent on man! The church which formerly rejoiced in Elder Morris's care, and now flourishes

under the faithful labors of Elder Robinson, gave willing heed to our appeal; and at a late and weary hour we found our way back to Rondout, more than satisfied that some hundreds of destitute families in our own or heathen lands may by the day's offerings from these three churches be cheered with Heaven's blest light, here and for ever.

Taking our leave of Ulster county where small as our Baptist interests now are, they have increased two hundred per cent. within the last three or four years we crossed next morning to the opposite side of the river, and felt ourself at home again in Old Dutchess. But a very few years since there was not a single regular Baptist church on the East bank of the Hudson from Po'keepsie to Hudson, a distance of fifty miles. There was indeed a General Baptist Church gathered by father ROBERT SCOTT, at Rhinebeck some thirty years since; and twenty years ago this summer, as the youthful pastor at Po'keepsie, it was our privilege to attend that good man at the appointed religious opening of a pretty chapel. Well do we remember the impression produced on our mind by the dignified simplicity, the holy humble gratitude of this venerable man and God on that occasion. At the close of the morning service (for it was on the Lord's day) as the thronged assembly were retreating from the chapel,—surrounded as it is by most delightful shrubbery which completely embowers it,—our attention was arrested by the dignified form of a matron of threescore and ten, who made her way to father Scott, and deposited in his hand a generous sum to assist in defraying the expense of erecting the house. To our inquiry, he replied, "Oh, that is Madam MONTGOMERY, the honored widow of the General of that name, who fell at Quebec, in the early part of the Revolution; and though she worships with another denomination, her heart is large enough to embrace, and her hand not slow to aid all who love the Saviour." Happy the receiver and bestower of such

gifts ! Years since they have, we trust, gone up on high to bow together at that Saviour's feet, whom here they loved and honored.

This little church meanwhile had its frequent alternations, but on the whole seemed waning toward certain extinction ; when two years since their present pastor, the indefatigable BEVAN, was induced to take the oversight of them. Under his fostering care they steadily flourish ; and while no violent changes have been attempted, and they still continue the breaking of bread every first day of the week, and still repudiate any creed but the bible (as does also the First American Baptist Church, the honored mother of so many thousands, planted by Roger Williams at Providence, as well as many others of the so called "regular Baptists") it seems gradually assimilating to its neighbors, and will probably ere long be fully associated with them.

In the mean while two other Baptist Churches have arisen in this vicinity. One at Tavoli (Upper Redhook Landing), some eighteen months since, chiefly under the labors of the pastor of Rhinebeck,—who now sustains this relation to both churches, and laboriously serves both every Lord's day, though they are ten or twelve miles apart. This new church have a good chapel just erected, and God is richly blessing them.

The other, ten miles south of Rhinebeck, is the Hyde Park Baptist Church, formed the last winter, from the joint labors of Elder ROBERTS, of the Pleasant Valley Church, and those of the successive pastors at Po'keepsie. This little band are now struggling to erect a house for the worship of God ; and should they be suitably encouraged by timely aid, so as to secure the labors, for a large part of the year, of Elder MORRIS, whose works praise him, on the other side of the river, they will doubtless succeed. How pleasant to see these connecting links of the fraternity of Baptist Churches, along this noblest thoroughfare in the world.

Columbia county, next north of Dutchess,

has several Baptist Churches, but they are mostly on its eastern border, and did not now lie in our way. We passed through Hudson in too great haste to allow us more than an earnest and fond look at the place of worship, where our early friend Professor BRIGGS commenced : and the now distinguished Dr. MALCOM made his first successful demonstration as a minister. We learned from its present beloved pastor, FREEMAN, what doubtless many of our readers had witnessed at the recent Association there, the growing prosperity of that interest. But we have no right to class this among the rural churches—*Hudson is a city.*

Coursing over the great Boston railroad, which has one of its western termini here, we soon reached, and almost as soon passed through, the noble county of Berkshire, in the old Bay State. Would that its fifteen Baptist Churches were *all*, as we know that some are, in vigorous, healthful progress. Pittsfield, admired for its beauty, lay in our way ; and the brick chapel of our Baptist brethren reminded us of other days, when that Church enjoyed the services of the then highly esteemed BEACH. In an evil hour, the wild-fire and explosiveness of Foote and his measures, were welcomed by the pastor and the church : the latter were seared, withered, and for a time, nearly prostrated by its influence ; but since have been slowly reviving : the former lost so effectually his balance as to flounder on and on, from one depth to another, regarding each step as an elevation, till reason nearly toppled from its throne.

Dear and beloved brother, for whom our heart still yearns with fond affection, in remembrance of the happy intercourse of earlier years—may thy future days prove serenely happier, and more useful than the past ! A larger structure and a loftier spire marks the place where the distinguished TODD ministers to the Congregational Church, and still, we doubt not, with his own inimitable tact, "lectures to children."

The last of the smiling towns and thrifty

husbandry of Berkshire are passed. The lofty mountains of Washington, with their dense, dark forests, and the rocky serpentine ravine through which our rail-cars whirl their dizzy speed, are attracting to themselves the admiring regards of all our fellow passengers; and as we stop a moment at Chester Factories, the kind hand of a stranger brother is reached out to greet us: by his provident care we are soon seated by his side in the admirable little wagon which serves him both for convenience and pleasure, and we begin the zig-zag windings requisite to reach the elevation which shuts in the northern side of this valley. Wearisome for the panting steeds which drew us up those steep and long ascents, but fresh and fair, beautiful, grand, sublime to our view, were those scenes of nature's wild and majestic loftiness, which at each step seemed varying and unfolding before us.

We have reached his home, and shared the kindness of his bounteous board; with other clerical guests we are again on our way, and reach ere long the loftiest summit of this commanding elevation. It is Middlefield which lies before you; "the steeple house," as usual belongs to those who used to claim the honor of "the standing order:" but a little to the right you reach the Baptist chapel, plain, unpretending, but commodious, and now closely filled. In this out-of-the-way place, the south western corner of the county of Hampshire, there was now assembled for their annual meeting, the Hampden county Bible Society. Six years has this auxiliary held on its career of increasing usefulness, and on this occasion, difficult as the place seemed of access, a larger number of pastors and faithful brethren were in attendance, than at any preceding anniversary. They bore, too, more generous offerings for this noble cause, than any former year had witnessed. One feature of their enterprise, not a little pleased us.—

While they express the highest opinion of the value and necessity of agents, they modestly but decidedly intimate their con-

viction, that the proper place for their operation, is where the pastors and churches do not and will not attend to the collection of the funds without their aid. As for themselves, they determine to enjoy the luxury, and feel the honorable independence which results from *doing their own work*. Long may they persevere and increase in this praiseworthy determination. The business details of their Society had been accomplished in the morning; and a brief spirit-stirring address had been delivered by their newly elected President—a distinguished young lawyer from Cabotville—in which he referred with felicitous propriety, to their gathering among the rough hills of New-England for the furtherance of the faithfully translated Scriptures, as strikingly reminding him of the persecuted Waldenses of other days, driven to their mountain fastnesses by persecution, and there maintaining the purity of God's word, his worship, and gospel ordinances, while "the world wondered after the beast."

This afternoon session was devoted to the anniversary Sermon, preached according to appointment by the young pastor of the Springfield church, brother RICHARDS. Well did he acquit himself, in the discussion of the noble theme selected for this occasion: "The Divine Word, the light of men." We could not but admire the modest simplicity, the unaffected meekness, in which the lofty thoughts and beautiful imagery of that delightful sentiment were portrayed. How rare, yet how surpassingly winning and valuable are these combinations, in the gifted and highly privileged young ministers of Christ! May we all more fully feel and illustrate them! Rarely have we been more impressed with the inspiring influence of what Webster once called "the sea of upturned faces," than on rising to address the assembly on that occasion.

* * * * *

That Baptist Church now enjoys the labors of an excellent and beloved pastor, in the person of brother BESTOR, from

whom and his faithful deacons and brethren we received every attention. Long may they hold on their way together, in the enjoyment of Heaven's richest blessings. Time and room utterly fail us to give even an inkling of all that we enjoyed in our brief sojourn on those mountain heights.

The next afternoon and evening we spent with brother LEWIS, the beloved young pastor of the church in Agawam.—This village, situated in the fertile valley of the Connecticut, is in perfect contrast with the scenery we had just left, but both are beautiful. There is harmony in the moral features; and as we rode and walked among the flock, and saw the mutual regards of the shepherd and the sheep, we could not but feel renewedly the strength, the sacredness and sweetness of those ties which thus bind souls in blessed harmony. At the hour of evening prayer, a large number gathered in their pleasant sanctuary, to prove how good it is to draw near to God.

Nor can we fully narrate the interest of our visit the next morning to the extensive carpet factories at Thompsonville, and the delight experienced in viewing their beautiful fabric, and especially the cheerfulness, health and comfort of the numerous artisans,—so unlike what we hear of the degraded and half-starved condition of the operatives in the old world. Nor of the interesting trip down the rapids of the Connecticut river, in a tiny steamer, and how carefully, prudently, and safely she was steered through the narrow passes between the rocks; and the moral lessons which the sight suggested. At an early hour we were with good friends in the good city of Hartford, whose churches and brethren are entitled to more than a passing notice, but come not within our range in this rustic sketch. With the next morning's light we were away for the hills of Litchfield county.

Conceive of us, then, on the afternoon of the closing day of the week, reaching the sequestered dale of our native town, dear

Colebrook,—rough and poor, and wild it may be to a stranger's eye, but never thus to ours. How grateful is the coolness of the air, how bright the sun, how serene the azure vault of heaven; and how grateful to the eye and ear the murmur of that rippling stream, whose pellucid waters are coursing their way over their pebbly bed, and gently chafing the verdant banks.—The hill-side and the valley which cultivation has enriched, as well as the everglades of unbroken, primitive forest which in several directions seems to spread out interminably,—all have their attraction for the eye which first opened on these scenes. How truthfully the simple lines of Harlan Page, written under the picture of his natal spot, might here be repeated by us:

"Here a child, I sinned and strayed,
Here the Saviour disobeyed;
Here I felt his chastening rod,
Here I trust, returned to God."

Oh, that first "chastening rod" of a Heavenly Father, which tore from a young, fond heart the loved mother on whose faithful breast our childish cares and hopes reposed, thus early making us familiar with sorrow: can we ever forget its aspect? Cheerless as the autumnal blast that howled through the leafless forests, and pitiless as the rude storm that poured its floods upon us, on the dark day they buried her, and the young child we were, stood by that gaping grave, and felt our own heart buried in it. How strange to us it seemed, that when but a few days had passed, the men we saw could laugh as blithely, and sport and jest as carelessly as though *she* were not dead.

* * * * *

The Church there were now without a pastor; and when the Sabbath drew on, and over the hills and along the valleys the sparse population of this and neighboring districts came pouring in, filling to repletion the little, uncouth and inconveniently arranged, but time-honored sanctuary, could we enter those walls, and perform the accustomed services, where our own father's voice had for scores of years led

their devotions, and taught them and their ancestors the things of God, and Christ, and Heaven, without unusual emotions? May that Saviour of whose love we then meditated, and before whose cross we bowed together, whose word they prize, and willingly aid to diffuse among the destitute, as he has been the God of the fathers, guide and bless their children also!

EDITORS' TABLE.

Letters, magazines, pamphlets, and annual Reports from all quarters have multiplied upon us, since we have had opportunity of paying our respects to them.

Our hundred dear good friends in more than half the states in the union, must have a little farther patience with us, and each shall be faithfully attended to.

Western religious newspapers continue to multiply. The Cross and Journal of Ohio, in noticing the re-establishment of THE BAPTIST at Nashville, Tennessee—to be conducted by the Rev. R. B. C. Howell and Wm. C. Crane,—says that now every western state but Mississippi, Louisiana, and Arkansas, has its own Baptist newspaper. The Cross thinks if all were to unite on two it would be better. The Banner and Pioneer at Louisville, Kentucky, and the Christian Index of Georgia, are skirmishing with the Publication Society in regard to the Psalmist.—We hope all parties will keep *very cool*, this warm weather. The Biblical Recorder of N. Carolina, and the Religious Herald of Virginia, are taking stronger ground in opposition to all anti-Slavery movements. Since the agitation on this subject in the Methodist General Conference, all the south seem combining more closely, and striving to enclose their own circle—as might have been expected. The Herald advises Maine and N. Hampshire to withdraw from the Home Mission Society, to leave it harmoniously to operate under its present constitution. But would withdrawals stop here? We remember, when a shepherd-boy, that it was always ominous of evil, when any of the flock began to jump over the fence. The remainder would generally follow.

The Missouri Baptist complains bitterly that brother Kincaid, had been hurried away from that state and vicinity, after a visit of only a few hours, to reach Michigan in season. The Michigan Herald equally regrets that he came there

too soon. Sad mistake, but we are glad no blame rests on the Missionary.

The S. S. Union Annual Report has been received. It is an able, well written document, full of facts, and forcible, well considered arguments. It is not too long for those who will ponder its impressive truths.

The July No. of the Missionary Magazine is filled with the minutes of the late Triennial Convention, the Report of the Board, the Treasurer, &c. With the exception of a few slight mistakes, it is very satisfactory. Among the committees ordered we find one on Indian Missions. There is also a Report presented from such a committee. But the committee itself is not named. We might suggest the reason why its members, except the chairman, are not named, but such intimations *from us* are *sometimes* not well received. In the receipts of the Treasurer we also perceive that the moneys paid in at the triennial convention, amounting to over 15,000 dollars, are put down as received in May which is certainly a month *too late*. They were all received in April. Such slight mistakes will occur, notwithstanding the utmost pains and care to prevent them, as we by experience know. It is of far more importance to find every cent of money paid, faithfully accounted for and economically, wisely applied, in furtherance of the great and blessed cause for which it has been contributed. This will be invariably found true in the operations of our Foreign Mission. It affords us the highest satisfaction to say this for the encouragement of all who love this precious cause and its interests.

We hope it is understood that the testimony given by the Memorial is an honest, intelligent, independent one, worthy of reliance from the public, because it is not and will not be swayed to the right hand or the left, by the fear or favor of the few or the many who may aspire directly or indirectly to control its course for any personal or party purposes. Our generous, widely scattered supporters awarding us their confidence for the very reason that we are not within the magic circle of certain attractions, or repulsions, have a right to expect of us fearless integrity in the discharge of our duties, nor shall they be disappointed. We will try to avoid mistakes, and misapprehension; but as this is not always possible, the utmost readiness and frankness shall ever be evinced to correct what is wrong, while we humbly strive to adhere to the right with unfaltering tenacity.

RECOLLECTIONS OF THE ENGLISH PULPIT.

REV. ALEX. STEILL OF WIGAN, LANCASHIRE.

"And I will shake all nations ; and the desire of all nations shall come."—Haggai 2 : 7.

From this text the preacher deduced the following doctrine, viz. That the convulsions and revolutions which happen in the world are ordered and overruled by God, to prepare the way for the coming of Christ in the display of his love and grace.

In explaining this truth, he considered.

1. The peculiar character under which the Lord Jesus Christ is here represented, *the desire of all nations.*"

2. How the shaking of the nations, or revolutions which happen in the world prepare the way for his coming. Under the first head, he showed that Christ is the desire of all nations on account of his personal dignity and excellencies—his character and work as mediator—the blessings he communicates to believers both now in the present and future state. And he has been so esteemed by all good men in all ages who have discovered his worth.

Under the second particular : How the convulsions of nations prepare the way of Christ, he showed that they did not this considered simply in themselves, but under divine superintendence and direction.

As they are necessary to remove and destroy those things which oppose the spiritual reign and government of Christ.

As by them in the providence of God new scenes present themselves for the diffusion of religious knowledge in the world.

And because thereby the minds of men are prepared to listen to and cordially to receive divine truth.

In concluding the preacher regarded the subject as a *Rule of Duty*, and *ground for hope*.

Virtue is the first quality to be considered in the choice of a friend.—*Dr. Johnson*.

For the Memorial.

PRAYER ANSWERED.

Alas, that there should be those who hesitate to believe in answers to prayer !— Yet such are to be found, even among professing christians. Who could have expected this, when the sacred records present the wonders it has accomplished, and holy men in every succeeding age have borne testimony to the kindness of their heavenly Father, in answering their requests ? Let us seek to remove unbelief by the statement of a fact, more powerful by far than an argument.

In 1842 a christian minister, not unknown to the writer, having a large family dependent on him, and held in esteem by his brethren, was visited with alarming illness. Quinsy had placed him in circumstances of extreme danger. Medical attendants could give no hope ; hours and days elapsed, and death appeared all but certain. The medical friend of the minister, indeed, declared his conviction, that in a few hours he would be in another world.

It was the privilege of this minister to be associated with a beloved fraternity of pastors in the district who met monthly at each others houses for conference and prayer. At their meeting at the precise crisis of the disease a spirit of deep christian sympathy prevailed, and special prayer was solicited for their afflicted friend. On that day the medical man had twice seen his patient, and had proposed to pay another visit in the evening, when, as the last hope, he proposed to make an external incision in the throat ; an experiment, he said, certainly doubtful in its result.

In the afternoon as the afflicted minister sat with his wife suggesting various matters to be arranged "after his death," he began for the first time for about thirty hours to feel sensation in his throat. For a time he could scarcely believe the fact ; he at length avowed his conviction, and

his poor wife was overwhelmed with feeling; it had indeed become certain, and he was shortly after enabled to swallow; having become delirious through debility, he was placed in bed, and when his medical friend came in the evening, to his astonishment he was asleep. The surgeon lifted up his hands and exclaimed, "Well, now I believe in the existence of miracles."

A few hours elapsed, when the minister awoke, and speaking to his wife on the subject, he declared his conviction that his unexpected deliverance was in answer to the prayers of his assembled brethren. It was even so; early in the morning, a venerable ministerial brother called to inquire into circumstances which had excited so much sympathy. He said that the utmost anxiety had prevailed among the brethren, that it was proposed an extra half-hour should be devoted to special prayer on his account, and that brother A—especially presented the most ardent petitions, inspiring a confidence of success in every bosom, such as was seldom felt. At the exact time this prayer was being presented to the throne of God, the divine "hand was stretched forth to heal."

O the omnipotence of prayer! May we be found more frequently in its exercise, realize its blessedness, and cordially recommend its practice to our friends.

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A LAND WHERE IS NO SICKNESS.—As a gentleman eminent for his happy mode of introducing religious conversation among young people was one day going in the stage coach to his country house at Hempstead, he was accosted by a fellow passenger in the following terms, "Sickness, sir, is a very uncomfortable thing. I have been running almost all over London to find out a Physician to attend my sister but I have been unable to meet him and I am so fatigued that I am compelled to take the stage." "Yes, sir," replied the gentleman, "Sickness is a very uncomfortable thing ;

but I know a land where there is no sickness." "Do you, indeed," rejoined the young man, "I have travelled nearly all over the world and never heard of that land yet."—See *Isaiah* 33 : 24.

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again they will not give us strength and nourishment.—*Locke*.

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PARODY.

[The Clerk of old Salter's Hall, London, having for many months commenced every Sabbath afternoon's service with the 62d Hymn, Book 1st. Dr. Watts, a wag wrote the following parody, and placed it on his desk.]

Come let us join our cheerful voice,
As we have often done;
Though we've variety of choice,
Our song is always one.

"Worthy the clerk," the people cry,
"Who our devotion leads;"
"Worthy the people," he'll reply,
"Who thus approve my deeds."

Worthy the 62d Hymn
To dwell upon our tongues;
But sure in six or eight months' time
We've right to change our songs.

All you that in the gallery sit,
And placed above the rest,
Join with your brethren in the pit,
And vie in singing best.

The congregation join in one,
And think the clerk to blame,
That every sabbath afternoon
He makes us sing the same.

THE
BAPTIST MEMORIAL

AND
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REV. ARTHUR L. McLELLAN.

An extract from my Journal.

"I am requested, sir, by a very sick gentleman, to ask you if you can call and see him." Such was the inquiry addressed to me, on the 7th of February, ultimo, by a plain looking man, who was shown by a servant to my room in a boarding house in New-Orleans, during my late missionary visit to that city. "Who is the gentleman," I asked, laying aside the volume I held in my hand, "who wishes to see me?" "I do not know his name, sir," he replied, "but he has heard that you are a Baptist minister, and as he was once a Baptist minister himself, and is now dangerously ill, he wishes to see and converse with you." "Where," I inquired, "shall I find him?" "At the Charity Hospital, sir," he responded. "At the Charity Hospital!" I added with surprise. "Yes, sir." I gazed at the messenger a moment, and answered—"Very well, I will attend to the request." He touched his cap, and departed.

It was near sunset, on a beautiful evening, when this short colloquy occurred. The young missionary pastor of the city, brother R. Holman, sat near me, and had witnessed the scene. I had an engagement to preach at 7 o'clock, and, withal, was suffering from a nervous headache, a disease to frequent attacks of which I have long been subject. I, therefore, turned to my companion and requested

that he would go immediately, and see the sick man; that he would administer to him all the consolation in his power; learn as much as possible of his history; and say that I would see him early in the morning. He assented to my proposition, and set out on his errand of mercy.

The sound of his footsteps died away on the stairs, and as I sat, now alone, I could not repress a train of the most painful reflections. "Once a Baptist minister!" A resident here, and yet wholly unknown to any of the excellent brethren who are struggling with so much zeal, to build up the cause of truth in this great metropolis of the south! In the Charity Hospital! He is, as I suppose, some poor, disgraced, and fallen clergyman, who has in his desperation, sought this asylum to hide himself from shame; and is now, having run his course, dying without friends or sympathy, in poverty, forsaken! Unfortunate New-Orleans! Than its resident citizens never was there a more honorable, high minded, or generous community. Its streets however are daily thronged with every description of desperate adventurers, from every quarter, and all nations. Broken down in fortune, in morals, and in honor, there is no deed too dark or revolting for them to commit. Mingling in this crowd, are found, men of all professions, and of no profession, and some alas! who have once filled the pulpit! Here is one who shrinks from the public eye, conceals himself amidst scenes of

miserable degradation, and remains unknown until the fearfulness of his last hour compels him to reveal his name and character; and there is another less honorable, but hardened and daring, who denounces all the christian world as base and selfish, boldly clamors to the crowd of his persecutions, and insisting that he will never submit to be put down, still preaches to as many as will honor him with a hearing. Doubtless they were all hypocrites from the beginning—

“Who stole the livery of the court of heaven
To serve the devil in; in virtue’s guise
Devoured the widow’s house, and orphan’s bread;
In holy phrase transacted villanies
That common sinners durst not meddle with.”

But their true characters have been revealed, and, driven from virtuous society, they have sunk into the dregs which here so thickly accumulate. This motley multitude supplies the men who crowd the theatres, and other places of moral pollution, who keep up the dens of the gamblers and drunkards, and shout loudest at Sunday races, and Sunday military parades and reviews. The name and fame of the citizens, and the property and life of honest strangers, suffer the consequences. But I threw aside these depressing meditations, and sought to calm and regulate my thoughts for the evening services.

I met at the appointed hour, and with deep feeling, addressed a large and attentive assembly. The devotions closed, and the benediction pronounced, the congregation began slowly to retire, and I turned to my friend, who sat by my side in the pulpit, and inquired whether he had seen and conversed with the sick man, I learned that he had. And his name, I asked, what is it? I understood him to say, responded my friend, that his name is McLellan. McLellan, I repeated. McLellan—I know a minister of that name. We were formerly associated in Virginia. This surely cannot be my old friend and brother, Arthur L. McLellan! Where, I

continued eagerly, did he come from? Did you ask him? I do not, he answered, think that he was in the proper exercise of his reason. His fever was very violent, he could utter but a few words at a time, and they appeared to me to be incoherent. I presume there is no such place, but when I inquired where he came from, his reply was, *King and Queen!* I suspect that his fancy, broken loose from his judgment, was flitting over reminiscences of a game at cards. This answer, wholly enigmatical to my brother, and which with the statement that he had *once been* a minister, had aroused his suspicions, revealed to me every thing. It is, I exclaimed, my friend Arthur L. McLellan; he was not delirious, nor thinking of the hilarity of gamblers; he is originally of *King and Queen county*, Virginia, where he was for several years connected as assistant teacher, with the school of Col. Haynes. He answered you with deliberate intelligence. What could have brought him here heaven only knows, but he must be the man.

With the name of McLellan a multitude of memories clustered about the gushing fountain of my thoughts. Having professed religion at a very early age and determined that it was his duty to devote himself to the ministry, he went to New-Hampton, N. H. then under the charge of Rev. B. F. Farnsworth, to prepare himself for the work. There was in the same village a female school, under the guidance of our distinguished and lamented sister, Miss Hassiltine, the late Mrs. Smith. Before he had made any material progress in his studies, he fell irrecoverably in love with a sweet, and joyous girl, a pupil of this Academy, who warmly reciprocated his passion. They resolved to unite their destinies in marriage. After many difficulties, arising mainly from the tender age of the parties, he led her to the altar. They were a beautiful pair. Their brow was shaded with no thought of sorrow; no forebodings of the future darkened the sunshine of their hearts.

"He stood, in the spring time of youth, a fair form,

His spirit was noble, his feelings were warm,
An eagle, to shelter the dove with his wing,
An elm, where the light twining tendrils might
cling;

And they vowed that while life's bounding
pulses should roll,

Thus lastingly soul should be blended with soul."

All future thoughts of the ministry were now given up, and his theological studies abandoned as impracticable. He left the Academy. The business of a teacher was selected, and for many years pursued as his avocation. The love of Christ, however, still burned intensely in his heart. In a prayer meeting, that best of all meetings, he was *most* at home, and no man was more efficient. He loved the Gospel. Often I have seen his eyes sparkle with delight when its rich truths were poured from the pulpit, or when sinners were smitten by its power, and came for relief to the "sacrifice of God, which taketh away the sin of the world." Nor was his devoted young wife his inferior in piety, or in any other respect.

Such was the condition of things with regard to brother McLellan, when I left the scene of my youthful labors, in Norfolk, Virginia, to assume a larger and more responsible charge, in the most beautiful and polished city in the south west. Years passed, and I heard nothing of him. An Ohio paper at length brought me intelligence that he had been, at Pequa, in that state, within a few days of its date, solemnly ordained to the work of the Gospel ministry. A few weeks subsequently I found him at my own house, where I learned from him that, in hopes to better his fortune, he had quitted "the Old Dominion" for the great west; that he had found a resting place at Pequa, where he and his wife had taught an Academy several years; that they had found themselves, notwithstanding the most rigid economy, poorer at the close than they were in the beginning of their Ohio labors; that they had concluded that north of

"La Belle Riviere" was no place for them; and that they had decided to try what they could do in the sunny south. Meantime his soul, he informed me, still clung to the hope of usefulness as a minister, and by the advice and consent of judicious brethren, he had taken upon him the fearful vows of the sacred office. He soon made an engagement with the trustees of Leighton Academy in North Alabama, and returned for his family. On their passage to their new home they spent several days with us in Nashville. They had three beautiful children; they appeared cheerful and resigned, but they bore, deeply marked, all the evidences of poverty and anxiety. Brother McLellan preached in my pulpit several times during these visits. His sermons were plain, indicative mostly of a sound judgment and a warm heart. They left us, and I heard they were doing well at Leighton; a year after I heard they had resigned and gone, I knew not, and never had known whither.

Think you, I inquired of my brother, he can possibly survive his present attack? I fear not, he answered, shaking his head and added—I doubt much whether he can live until the morning. Thus ended our conversation for the evening. I now followed the crowd from the sanctuary, and returned to my room with feelings of melancholy sadness. How full, thought I, of disease and death is this beautiful land! The soil is fertile almost beyond conception; from its bosom spring forth nearly spontaneously, a rich abundance for all the necessities, and even luxuries of its inhabitants; all nature teems with life and joy; its climate is delicious; its skies are radiant with brightness, and flowers and foliage perpetually clothe the forests and the fields. Man alone seems the victim of misery and suffering. For him disease lurks in every cooling shade, and death nestles in the fragrance of every blooming flower. Ere we are aware his sting is darted, it pierces our heart, and we sink into the dust.

Early the next morning, accompanied by my beloved brother Bayless, of St. Louis, I set out for the Charity Hospital, to redeem my pledge. The building is spacious and lofty, occupies a fine site in the suburbs of the city, is handsomely enclosed, and has a commanding appearance. We entered by a large iron gate, and found the ample grounds tastefully ornamented with walks, trees, shrubbery, and plants. There are in perfection, the grand magnolia, the oleander, and the arbovitæ; creepers climbing on arbors, offer to the invalid and the visiter an inviting shade, and roses, of many varieties, bloom perpetually. Within we were painfully struck with the numerous indications of popish superstition. Not the least prominent of these were the many old women, a species of *nun*, as we were told, called "Sisters of Charity," (!) dressed in a sort of black unwomanly costume, and who were gliding about in all parts of the edifice. We inquired for the ward in which we had been informed our brother lay, made our way to it, and asked for Mr. McLellan. A sick man, lying on a mattress near us answered—He is dead! We stood a moment in silence, and repeated the solemn word just uttered—*dead!* Yes, sir, said the man, he died at eleven o'clock last night! Where, I asked, shall we find his body? In the hall yonder, he replied, behind that screen. We walked to the place, removed the linen from his face, and instantly recognised our friend and brother. It was indeed, McLellan himself! He was but little changed in his appearance, not much reduced; his full auburn locks fell upon his polished forehead which yet, as he had seen, probably, not many more than thirty summers, bore the lineaments of youth, and his countenance looked serene, and perfectly natural. There he lay, cold in death! With what feelings in regard to religion, I inquired of one of these wrinkled nuns, who was at the moment passing, did this gentleman die? A priest, she said, was with him last night, to pre-

pare him for death, but he refused to hear him or pay him any regard. Will you please inform me, madam, if you know, I continued, who brought him here; and when he will be buried? The medical students, she rejoined, from the college; and he will be buried at four o'clock this afternoon.

We left the Hospital, and bent our steps towards the Medical College. There we found the young men assembled, and making arrangements for the funeral. The resolutions which they passed and subsequently published, expressive of their high estimation of his character, intellectual, moral, and religious, of their sympathy with his bereaved family; that they would attend the funeral in a body, and wear the usual badge of mourning for thirty days, apprised us of the fact that brother McLellan was a reputable student of this institution. At the close of the meeting we made ourselves, and our relations with the deceased known, were introduced to the Faculty and students, and were cordially invited to attend and officiate at the approaching solemnities, the whole expenses of which the Professors generously offered to defray. We cheerfully assented. We sought out the students who had been his associates and attendants, and from them learned many particulars of interest. Our brother was not, we rejoiced to be assured, as by the language of the messenger who had been sent to us the previous evening, we had been led to fear, fallen from his high estate as a minister, but was to his last hour eminently a christian. From Alabama, we understood, he had made his way to the lower part of Mississippi, where for two or three years last past he had been beloved and useful as the pastor of a country church. There, to aid him in supporting his family, and by consent of his spiritual charge, he had studied, and intended to practise the profession of medicine. At the school in New-Orleans, which is gradually becoming deservedly distinguished, he believed he could ob-

tain the best knowledge of the nature, and ascertain the best method of treatment of southern diseases. He had, therefore, collected together all his means of support, and was here attending the regular lectures of the college. The session had advanced four months, and was to close within two or three weeks. About ten days previous to his death he had been attacked with a violent fever, which baffled every effort made to subdue it, and he soon sunk under its withering power into the grave—prematurely it would appear, but doubtless according to the will of God—for at what age, or in what circumstances, are we safe from the attacks of this relentless and inexorable destroyer?

“Leaves have their time to fall,

And flowers to wither at the north wind's breath,

And stars to set—but all—

Thou hast all seasons for thine own, O death.”

He died, too, in the triumphs of faith. When he saw that his hour was near he was increasingly firm, and more collected than usual. He commended his christian church to the Great Shepherd; but spoke most feelingly of the destitute condition in which a stranger in a distant land, he should leave that beloved one of his heart, who had so early forsaken home and friends and all for him, and had been the affectionate partner of all his toils and wanderings. He dictated to her a message, which he besought his friend to write, in which he said he had hoped in a few weeks to have joined her and his beloved children in their humble home; but he perceived that it was the will of God that he should die far away from them all, and he cheerfully acquiesced; that he should return no more, but God would be with her, and be her defence and support; in him he implored her unwaveringly to trust. To each of his children he sent a separate exhortation full of a father's tenderness; and he entreated them all to be good children, to seek the Lord, and to love, and obey, and protect their dear mother; that when life's pilgrimage was

over, he prayed they might all meet in Heaven, and together enjoy everlasting glory. This task done, he commenced an earnest address to his fellow students who surrounded his bed, and spoke with great animation as long as he was able to utter a word, admonishing them of the shortness and uncertainty of life, and the necessity of the religion of Christ to prepare them for the awful hour he was then approaching. He ceased, and his associates left him for the night, not probably supposing that he would immediately expire. The priest then came with his oil and crosses, and candles, to torment him with his mummeries; but he turned from him with loathing, and his liberated soul took its flight on high to assume its place among the glorious harpers, in the ranks of radiant cherubim and seraphim!

The appointed hour for the funeral found me, with brethren Bayless and Holman, at the Medical College. By request we walked at the head of the procession to the Hospital. There we were ushered into a spacious room used as a sort of chapel, in the centre of which lay the mortal remains of our lamented brother. As there were scarcely any seats, we all stood, nearly filling the room, and the faces of all were turned towards the coffin. We read a portion of the word of God; we then addressed the assembly, and had the pleasure of the most marked and solemn attention, particularly on the part of the students, who numbered about one hundred; we then sung a hymn, and poured out the fervent desires of our soul in prayer. Never did deeper feeling pervade our hearts than during these services. The procession now advanced with slow and measured tread through the city to the Protestant burying ground, and there as the last rays of an evening sun were softly thrown upon us from the west, we committed his body to the grave “dust to dust:” quietly to slumber, until called thence into a new life by the sound of the last trumpet! Praised be God for the assurance that—

"Dust thou art, to dust returnest,
Was not spoken of the soul."

And even of our bodies, we know that "Those who are in their graves shall hear his voice and come forth." No stone marks the spot where he sleeps; no line is carved to tell his worth; but calmly and quietly he rests, where the flowers will bloom, and the birds will sing. There, with a throbbing bosom, we took of him our last FAREWELL.

We would have lingered longer, much longer, among the splendid habitations of the dead that crowd this spacious cemetery, for we love to indulge feelings of chastened melancholy, but the long line of students had disappeared on their return to the college, the shades of evening were beginning to gather about us, and it was necessary for us again to prepare for the approaching duties of the sanctuary.— Deeply did I regret that I had not seen and conversed with my departed brother before his death. Had he, while health permitted, attended and aided in the meetings of the church in New-Orleans, he would have been known to its members, they would have loved him, and he would not thus have died a stranger, in a *Charity Hospital*, and been persecuted in his last hours by the nonsensical superstitions of Catholic Priests. Christian kindness would have delighted to extend her hand, and christian sympathy and prayer would have cheered his expiring moments. Doubtless he believed that his obligations and duties as a student, justified him in declining, for the time, religious associations, and authorized him to suspend, temporarily, the public use of the means of grace. In this conclusion he erred, and found it true, as will all others, that neglect of christian duty, no matter by whom, or under what circumstances, often meets, even in this life, a severe chastisement. But he is gone, gone safely, gone triumphantly. His failings, whatever they were, we leave with him in the grave, and remember only his virtues and his warm, pious, christian devotion.

As I wended my way alone and silently to my lodging, my thoughts went out, irresistibly, to that far distant home he had lately left, in the forests of Mississippi, full of hope for the future; to that confiding wife yet cheerful and happily ignorant that any thing had happened to him who was all the world to her; and to those lovely children, who, perhaps, at this moment, around their cabin hearth, are singing their evening hymn of praise to their great Creator. She has taught them to pray daily, for his health and safety, and early restoration to their embrace. Anticipating his return, and now as the time is far advanced, counting each day that still lingers till he comes, she is doubtless preparing to receive him; and she affectionately promises her sweet charge, while their faces glow and their little hearts bound with delight, that they will soon see their dear father! Alas! they will see him no more on earth! How can they support the overwhelming intelligence which, with crushing power, must so soon reach them, that she is a widow, and that her children are fatherless! Inscrutable, indeed are the ways of providence! Be thou, merciful God, the father of the fatherless, and the husband of the widow!

R. B. C. H.

God takes men's hearts' desires and will, instead of the deed, when they have not the power to fulfil it—but he never took the bare deed instead of the will.—*Barter.*

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overcome the world all the day after.—*Burkitt.*

HISTORICAL SKETCH

OF THE

BAPTIST CHURCH IN WALES.

(Formerly South Brimfield, Mass.)

Compiled mainly from papers furnished by Rev. George Mixter.

This church, the most ancient of the churches of the Sturbridge Association, was constituted in the year 1736, and at that time embraced about thirty members. Its first minister was the Rev. Ebenezer Moulton, a member of the church, who received ordination as its pastor Nov. 4, 1741. Joseph Hovey and Benjamin Johnson were the deacons. Mr. Moulton continued in the pastoral office until the year 1763, when he removed to Nova Scotia where he resided about fifteen years. He afterwards returned to South Brimfield and died among the people of his former charge in 1783. He, like many others of his times, was a victim of the persecutions under which the non-conformists of Massachusetts suffered, and which fell with especial weight upon the Baptists. It seems that he took part in the preliminary measures which resulted in the establishment of the Baptist church in Sturbridge. Here he preached and baptized, and for grave offences of this character, he was seized by the constable as a stroller and vagabond, and dragged from the town to prison.

The early prosperity of this church was brief. In the year 1748, after serious difficulties, the church became divided and so remained for a period of more than twenty years. In the year 1765, the Rev. James Mellen of Middleborough became its pastor, but continued in the office but a short time. Subsequently the Rev. Mr. Ewing preached to them occasionally. In 1771 the church was re-organized, and at the sitting of the Warren Association, with which this church was at that time connected, at Middleborough, in Sept. 1772, its delegates were instructed to inquire for a pastor. As the result, as it is supposed, of this inquiry, Mr. Elijah Coddington of Middleborough visited them the following year, and after a brief stay with them, was chosen to the pastoral office. The ordaining council met Nov. 10, 1773, for his examination, and the next day he was set apart to the sacred office. He preached his own ordination sermon from 2 Timothy 4:2.

The removal of Mr. Coddington's fam-

ily to South Brimfield took place in December following, and as his *entree* into South Brimfield was quite an incident, and characteristic of the imposing forms of other days, a notice of the event from his own description will not be unwelcome. It seems that on the night of Dec. 7, 1773, he reached Capt. Dresser's in Charlton, distant about twenty miles from South Brimfield. On the 8th himself and family were met by a delegation of about a dozen persons who came forth to conduct the ministerial household to their residence. In this escort they were aided by the select men and other principal inhabitants of the town. As the company approached the appointed dwelling, a group of men and women came forth from it, and opening to the right and left, formed an avenue through which a select escort led the minister and attendants into the house. Here they found "an elegant and sumptuous entertainment," and thus ended the domestic inauguration.

The church, which at this time was in a languishing condition, soon began to revive and receive accessions. Within the space of three years, commencing Sept. 12, 1779, which was in the midst of the Revolution, above two hundred were added to the church by baptism. At this time it extended over a large territory embracing several towns. Not unfrequently attendants at Divine worship came ten or fifteen miles, and ministers and delegates eighty or a hundred miles to sit in council.

But this period of unusual religious interest and increase was followed by one of declension and diminution. Members living at a distance, and not attending the services of the sanctuary and the ordinances of the church, languished in consequence, and it became the duty of the church to cut them off from its fellowship. In process of time however, Baptist churches were organized in the neighboring towns, and these wanderers from the flock were many of them gathered once more within the fold. It is believed that at no time since the Revolution has the number of members been as large as at that period. It is, however, a gratifying reflection that this church sustains the relation of a parent to several of the churches around it, and may account for an honorable diminution in the fact of their increase.

In 1819-20 they were revived and fifty added by baptism.

Mr. Coddington was pastor of this church 53 years. He was chaplain of the Regiment ten years, and taught school ten terms. He officiated at 315 marriages, which was a large number in so small a town.

Father Coddington was succeeded in the pastoral office in 1826 by the Rev. Joshua Eveleth, who continued with the church three years. In 1829 the Rev. John M. Hunt became the pastor. From 1830 to 1833 the pastoral office was vacant. During this time however, they enjoyed the ministerial labors of Rev. Messrs. Bela Hicks, Alvin Bennett, and Tubal Wakefield, the last of whom became their pastor in 1834, and continued with them two years. In 1836 the Rev. Geo. Mixter became their pastor and remained with them until 1842, during which time thirty-five were added by baptism. In 1842 the Rev. Warren Cooper was elected pastor. His health however soon failed, and he was succeeded in 1843 by the Rev. Volney Church, whose labors this church is now enjoying.

BAPTIST CHURCH IN HARDWICK AND WARE, MASS.

Compiled from materials furnished by Mr. Ebenezer Burt, Jr.

In the month of Nov. 1796, Mr. Ebenezer Burt, a licensed preacher of the Baptist denomination, came to Hardwick to reside, and preached occasionally in his own house. On the 8th of March, 1798, an Ecclesiastical council, composed of delegates from the churches in Shutesbury, New-Salem, and the portion of Hardwick since called Dana, was called, who after deliberation proceeded to organize a Baptist society, consisting of eight members. After this, the Society met statedly for public worship. In the month of April, the society having considerably increased, a meeting was held, at which it was determined to call a council for the ordination of Mr. Burt. This council composed of delegates from the churches in Dighton, Shutesbury, New-Salem, Belchertown and Dana, met on the 20th of June, and after examination, proceeded to ordain Mr. Burt, the Rev. Enoch Goff preaching on the occasion from Romans 10 : 14, 15.

The services were held in the open air, around a rock which crowned an eminence, and served as a convenient pulpit. It was a scene of rural beauty, and an oc-

casional of deep solemnity. At this time and for a season following, a revival of religion was enjoyed and several were converted. During this revival Mr. Burt received an invitation from Congregational brethren to preach on the subject of baptism, which he did accordingly; taking for a pulpit a large stump in the open field, no building at their command being of sufficient size to contain the audience, and for his text 1 Peter 3 : 21. "The like figure," &c. Soon after some 20 were baptized, and recognised as a branch of the Baptist Church in Dana. The society still increasing, a Meeting-house was erected in April, 1801, and rendered tolerably convenient, though not entirely finished. In September following a council composed of Delegates from the churches in Belchertown, Shutesbury, Leverett, New-Salem, and Dana (the mother church) recognised this branch as a distinct church, the Rev. Elijah Montague, pastor of the Leverett church, preaching on the occasion from Mat. 16 : 18. At the same time the Rev. Mr. Burt was installed pastor. The church at its organization consisted of eight males and twelve females. In October following, Daniel Lamsen and Seth Willis were chosen deacons. From this time to 1803 the church gradually increased to forty-one members, when it became connected with the Sturbridge Association, which had been formed two years previous. For several years the church continued united and prosperous, Mr. Burt laboring with them three fourths of the time, though nothing of special interest occurred till 1810 when a glorious revival was experienced, and as the result of this spiritual refreshing, sixty-four members were brought into the church. But the day of adversity was fast approaching. In June, 1811, a party was led off by one of the deacons who had made unsuccessful application for a license to preach. In 1814 another serious difficulty occurred, which rent the church in twain, both parties claiming to be the church. Councils were called in vain, and in 1815 the association dropped the name of the Hardwick church from the minutes. "This act of the Association [which it seems was done without any investigation, on the appearance of two delegations claiming seats] gave the accusing party great latitude, who went about like a roaring lion, seeking to devour Mr. Burt and the portion of the church which remained with him. About this time Mr. ——— who was the lead-

er of the party from the time of their revolt, published a scandalous and ridiculous book against Mr. Burt, slandering him in the basest manner." Such is the emphatic language in which a son, keenly sensible of injuries done to a venerated father, speaks of these transactions, and the fact that it is endorsed by vote of the church would certainly indicate that a son's feelings have not led him astray.

For a long period the church groaned under difficulties. In 1820 the association, having made an investigation restored the name of the church to its minutes. Their numbers were wasted away to 63. During these trials however, occasional conversions had taken place, and some were added who remain till the present time ornaments to religion. From 1820 to 1827 the trials of the church continued—sometimes the preaching of the word, and the other ordinances of the church were altogether neglected.

In May, 1827, it was resolved by the church to seek advice, and brethren from abroad were invited for that purpose.—They came, and having investigated the condition of the church, they determined that in view of long accumulated prejudices and the spiritual apathy of the church, it was expedient for Mr. Burt to retire from his pastoral charge, and for the church to take measures to procure a successor. Mr. Burt asked a dismission, and retired from a post which he had held for more than a quarter of a century, with no compensation save the free-will offerings of a people who had little to give. In that retirement he still continues, in venerable old age.

From this period to 1829 the church enjoyed the ministerial labors of Rev. Messrs. Marshall, Eveleth, Skinner, and Barret, the last of whom in 1829 became their pastor. In 1827 or 28 the name of the church was changed to that of Hardwick and Ware. In the latter year twelve were baptized, and in the year following eight. In 1830 Mr. L. Austin preached to this church one half of the time, alternately at Ware village and Hardwick. In 1831 the Rev. Joseph Glazier was installed pastor, and a revival enjoyed in which twenty-nine were added by baptism. In 1832 a new and commodious meeting-house was built, and notwithstanding the enterprise seemed forbidding, the union and prosperity of the church made the burden a pleasure. The prosperity of the church continued from year

to year—many were converted and received to the company of disciples. In 183—Mr. Glazier requested a dismission on account of ill health. From this time till 1837 the church had occasional preaching, Messrs. Brown and Bennett supplying about one half of the time. Rev. N. B. Jones became pastor in 1837, and was dismissed at his own request in 1840. For about a year their pulpit was supplied by their old pastor, the Rev. Mr. Burt, and in Dec. 1841, they re-called to the pastoral office the Rev. Mr. Glazier, under whose ministry they went on their way rejoicing.

This church has been like the bush in Midian. It stands as a monument of the Divine care. Notwithstanding its adversities, it has enjoyed some eight or ten revivals in a period of less than half a century, and about two hundred and twenty have been added to it by baptism. Its pecuniary means have always been limited, and it has struggled likewise with local disadvantages. Many have gone elsewhere who but for these circumstances would have connected themselves with this people. Though in a sparse population it is an important position. There is no other Baptist church within several miles, and it is three miles to the nearest meeting-house of any order. May the little one become a thousand!

Daniel Lamson and Seth Willis, the first Deacons, have been succeeded by Benj. Rider, Esek Brown, Enos Newland, Joseph Metcalf, Henry Higgins, John Pepper, John Chamberlain, and Dean Gray.

The clerks have been Moses Winchester, Elisha Sturtevant, Henry Higgins, and E. Burt, Jr. Two ordained ministers have proceeded from this church.

BAPTIST CHURCH IN DUDLEY, NOW WEBSTER, MASS.

This church which is comparatively recent in its origin, is far from giving the date of the commencement of Baptist sentiments and Baptist influences in this place. These were nearly or quite coeval with the corporate existence of the town. It was incorporated by the general court in 1781; in 1732, the congregational church was constituted, and in 1744, i.e. twelve years afterwards, the following certificate was handed in to the clerk and assessors of the town.

"A true list of the names of the members of the Baptist Church in Dudley. Joseph Wakefield, Benjamin Putney, Paul Robinson, Silas Robinson, Jonathan Putney, and the names of them that attend meeting, Francis Curtis, John Curtis, William Wakefield. This is to certify to the town clerk of Dudley and assessors of said town, that we have chosen Paul Robinson and Francis Curtis to see that the assessors give order to the constable of Dudley not to take any taxes of the brethren nor of any of the society of the Baptist church to support your minister, or defray ministerial charges, or for erecting any place of worship for your society. May 21, 1744.

Jonathan Marsh, clerk of Baptist church.

James Coats, brother of the church.

Entered on the records of the town of Dudley, Sept. 16, 1746."

For the above extracts the compiler gratefully acknowledges his indebtedness to Geo. B. Slater, Esq.

Little can be learned concerning this church at the present time. For a season, it was the hallowed object around which clustered the pious sympathies and prayers of its members. It was to them a Zion, the place where God was known. Yet, considering the trying circumstances and adverse influences with which it must at that time have been surrounded, we are not surprised to know that for a period it struggled for a feeble existence, and finally became extinct. Baptist sentiments however, survived the extinction of this church organization; and from that time to the present, there have not been wanting those who have earnestly contended for this faith which they believe to have been once delivered to the saints.

Soon after the termination of the Revolutionary war, when the minds of the good, turning away from the scenes of blood-shed and slaughter, naturally reverted to the God of the oppressed who had vindicated their cause, these sentiments were again revived, and the preaching of them became comparatively frequent.—Now, Rev. John Martin of Thompson, Ct., occasionally visited the place and preached the gospel. Elder Bachelder, Elder Shing, and Elder Samuel Waters of Sutton, were also fellow laborers and unitedly sowed precious seed which sprang up and bore precious fruit. These laborers prepared the way for constituting a church. In 1790, Baptist meetings had become frequent in the part of the town

now incorporated and known as Webster. In 1798 a church was organized, and Mr. Solomon Wakefield, a resident in the place, was ordained to the work of the gospel ministry; not, however, as pastor, yet with the understanding that he would labor with the church in word and doctrine. Elder Wakefield held some views not in perfect harmony with those of the majority of his brethren. He was a member of the Baptist church in Thompson, Ct., but his more strictly Calvinistic brethren complained of him as inclining to, and teaching Arminian doctrines, and so far did they diverge from each other in doctrinal opinions as essentially to disturb the harmony of the church, and impair the influence of the preacher. The church was still further depressed by internal divisions, so that most of the members withdrew and returned to the church in Thompson, from which they had been dismissed. Thus failed the second attempt to establish a Baptist church in Dudley. It enjoyed a limited prosperity by the accession of a few members—existed long enough to illustrate the sad consequences of disunion in the church of Christ, and then ceased to be. It was never connected with any associated body of churches.

In 1810-12 the interest was again revived. Rev. Mr. Crosby, then pastor of the church in Thompson, preached as often as other engagements would allow, and encouraged the brethren to combined christian effort. About this time also Elder Grow, then pastor of the church in Pomphret, Ct., preached several times in the place with great acceptance and success. In the course of the year 1813, Elder Paul, a colored brother, preached and baptized. During the latter part of this year, and the beginning of 1814, an interesting work of grace was enjoyed. Meetings were frequent. They were held in private houses—in a school house, and in the upper loft of a factory which had been newly erected, but not being filled with machinery, was kindly offered and occupied for the same purpose. Of this revival, a very full and interesting account is furnished in the Baptist Miss. Magazine for Sept. 1814. After speaking of the revival in Thompson, it is added, "The same good work made its appearance in the adjoining town of Dudley, in which the word of God had been preached by Elder Paul, a colored brother, accompanied with divine power, and

made effectual, as we have reason to hope, to many souls. The revival here was equally powerful as in Thompson; and although the weather for the most part was very disagreeable, the meetings (which were almost every day held) were so uncommonly crowded that many could not get within hearing of the speaker's voice." In another place it is added, "March 24th, 1814, Elder Dwinell baptized ten candidates at Dudley. April 13, Rev. Mr. Gano of Providence, baptized seven more in Dudley; when he preached from Acts 4:33." And again, it is added:—"On the 26 June, Elder Grow preached at Dudley and baptized three, thus making a sum total of twenty joyful converts baptized in this neighborhood as the fruits of the revival." It appears from the concurrent testimony of those who participated in this season of Zion's prosperity, that the labors of no one were more signally blessed of God than those of Elder Paul. At this time, too, the erection of several factories in the neighborhood had considerably increased the population, and brought several baptist members into the place.

In view of these circumstances the friends of Zion began to feel themselves impressed with the duty of raising more publicly the banner of the gospel, and constituting themselves into a christian church. Accordingly, in October, 1814, a council was convened for the purpose of giving the hand of fellowship to a number of brethren and sisters as a church of Christ, if, after mature deliberation, they should think it proper to do so. The following is a copy of the doings of that council.

"By letters missive from a joint committee chosen by the first Baptist church of Christ in Sutton, and also the Baptist church of Christ in Thompson, Ct., to a number of neighboring churches requesting them to send delegates to meet at the new school house in the eastern part of Dudley, on Wednesday, October 26, 1814, for the purpose of giving fellowship to a number of brethren and sisters in the vicinity, belonging to the above said churches, as a church of Christ, if they should think proper. Brethren from the following churches convened at the time and place above mentioned, and formed themselves into a council by choosing Rev. Wm. Bentley, moderator, and Rev. Zenas L. Leonard, scribe. The following churches were fully represented, viz: Sutton, Thompson, Worcester, Charlton, Sturbridge and Pomphret. Elder L. God-

dard and brethren I. T. Tollman, and J. Walker, were also invited to a seat and acted with the council. The ministers present from the churches represented were Rev. P. Crosby, Thompson; Rev. Wm. Bentley, Worcester; Rev. J. Boomer, Charlton; Rev. Z. L. Leonard, Sturbridge; and Rev. J. Grow, Pomphret." From the minutes of this council we learn that after being informed there were fifty-five brethren and sisters belonging to Sutton and Thompson churches, now living in this vicinity, who wished to unite and form a new church, and also that they had read letters from their respective churches for this purpose, and after examining their articles of faith and covenant, and being satisfied therewith, the council voted to give their fellowship as a church of Christ in sister relation. That this church had its origin under highly encouraging auspices will be inferred from what has already been said: to which we may add that it was the only church in the vicinity, and that it showed the general favor of the people.

Eight months after the organization of the church viz: June 15, 1815, one of the members, (brother Esek Brown) was set apart to the work of the gospel ministry by solemn ordination. He assumed the pastoral care of the little flock. Previously to this, however, at a church meeting, Nov. 8, 1814, brethren Stephen Bartlett and Nathaniel Crosby were chosen deacons, though they did not signify their acceptance of the office till July 6, 1815, which was after the ordination of Mr. Brown. Deacon Crosby removed from the place in 1816, but retained his connexion with the church till Aug. 1818, when he was dismissed to unite with the Baptist church in Pomphret, N. Y. During his residence with us he discharged faithfully the duties both of clerk and deacon of the church.

In further pursuing this historical sketch, we shall observe, for the sake of convenience and definitiveness, the following divisions of time.

1. The period of Mr. Brown's ministry.
2. The interval between the resignation of Mr. Brown and the settlement of Mr. Ballard.
3. From the settlement of Mr. Ballard to the death of the Rev. T. Barrett.
4. The interval between this event and the settlement of Mr. Leonard.
5. The period of Mr. Leonard's ministry.

1. The period of Mr. Brown's ministry was one of comparative prosperity. The church had just experienced the halloved influence of a season of refreshing from the presence of the Lord, and there seems to have been much of the fervor of first love burning in the bosoms of most of her members. Of their pastor it may be said (especially now that he has gone to his rest,) he was a good man, and full of the Holy Ghost and of faith. This period is characterized by union of sentiment and of action—strictness of discipline, and a close adherence to the doctrines of the gospel.

Yet with the vigor and buoyancy of youth, there seems to have been some of its inexperience. Cases of discipline and church censure were, perhaps, unnecessarily frequent: in the attempt to remove the tares, the wheat was in some cases disturbed, if not rooted up. Mr. Brown remained with the church three years and three months, during which period there were baptized into the church six persons, received by letter, seven; restored, one; dismissed, four; died, two; excluded two; leaving the whole number of members sixty-one. Net gain during this period, six members.

2. The next period, from the resignation of Mr. Brown to the settlement of Mr. Ballard constitutes a term of seven years and four months. During all this time the church was destitute of the labors of a pastor. It was a season of varied prosperity and deep depression. Their first minister, Mr. Brown, who was warmly attached to the church, and beloved by all, had been obliged to leave solely in consequence of the inability, or *supposed* inability to render such a support as would enable him to give himself wholly to prayer and the ministry of the word. He was succeeded by a brother Lewis. T. Seamans, of Thompson, Con. a man of undoubted piety and discretion, who labored a portion of the time for several months as a transient supply, with much acceptance and success. At this time Mr. S. had not received ordination. He was interrupted in his labors, both by occasional absence and ill health, yet was the word which he spake attended by a divine influence, and made effectual in the salvation of souls. The first year seven were baptized as the fruits of his labors, and the year following twenty-six more were added to their number. In connexion with him Elder Nichols and Elder Ross

supplied the desk a portion of the time. Mr. Seamans was now obliged by ill health, entirely to relinquish his ministerial duties, but left the church, enjoying (to use their own language) "great peace," and we may believe, much spirituality. He was succeeded by a Mr. Wilson, who had then recently become connected with the church by leaving the Methodist connexion; but the successor exhibited little of the spirit of the good man who had preceded him. For a few months he officiated in the sacred office; and then in a most reproachful and unchristian manner, publicly declared his connexion with the church to be dissolved, while the subsequent developments of his moral character deepened the wound which his impetuosity had inflicted. The church now became disheartened, and seems for a considerable time to have been destitute even of a "stated supply," and the utmost that was enjoyed was occasional preaching by transient individuals. The state of the church at this period furnishes a painful illustration of the value and necessity of a wise and pious ministry.—There were resources in the church, but they needed to be developed—there were praying and faithful christians, but they needed "some one to guide them." They were as sheep without a shepherd. About four years after Mr. Seamans retired (the same gentleman who had labored with so much success,) he returned again to the place; but he was able to do little more than mourn over the spiritual desolation of Zion, and lay down his armor to rest from his labors. He slept in Jesus, and his body was deposited in this field of his early toils and successes. About this period Elder Goddard supplied a portion of the time for the space of a year, and others more transient, occasionally spake the words of life to such as came together to hear.

During this period one deacon was chosen, and one died. The dismissal of deacon Crosby to the Baptist church in Pomphret, N. Y., Aug. 1818, has already been mentioned: and in June, 1820, his place was filled by the choice of brother Willard Howland to be his successor in the office of deacon. In this office deacon Howland served the church for the space of eleven years, and it may truly be said that during this period he bore faithfully the burden and the heat of the day. Few have been more afflicted than this servant of Christ, both by sickness and repeated deaths in his family, and we trust it is not

too much for us to say, that he has learned both submission and obedience by the things which he has suffered. He is still one of our number, and for this reason we leave the more full expression of his services in behalf of the church to those who shall come after us.

During this period, and while the church was already much depressed from causes which have been mentioned, they were called to mourn the loss of their much esteemed deacon Stephen Bartlett, who departed this life April, 1824. Almost from the first organization of the church he had served as deacon:—he was eminently humble, exemplary and pious; and by a faithful discharge of the duties of his station, purchased to himself a good degree and great boldness in the faith. Like the seven holy men who were first appointed to this service, it might be said of him, that he was a man of honest report, full of the Holy Ghost and wisdom; and his loss was deeply felt and much lamented. But amid all the gloom and discouragement of this period, the lamp of piety was not suffered to go out; and towards its close, the church which had hitherto held its meetings in a school house, began to feel deeply anxious for a more convenient edifice in which to worship God. Accordingly, in 1825-6, a united vigorous effort was made for this purpose: and after much toil and many trials, a house was dedicated to Almighty God, Dec. 1826. Previous, however, to its accomplishment, and while the hearts of the people were directed to the house of God, they were led to feel deeply their need of some one to go in and out before them as an under shepherd, and accordingly invited the Rev. John B. Ballard to become their pastor and teacher. He entered upon his labors Dec. 1825. During the period of which we have now spoken (seven years and four months) there were added by baptism, thirty-seven; by letter three; dismissed, thirteen; died, eight; excluded four; dropped, thirteen; leaving the whole number of members sixty-three. Net gain two members.

3. The next period, extending from the commencement of Mr. Ballard's labors, to the death of Rev. T. Barrett, includes a term of six years and eight months.

The commencement of Mr. Ballard's ministry may be considered as an era with the church. Long and dreary had been the night through which they had passed; destitute of any one to care for their spiritual state, they had been guided only by

an unseen hand. Yet now the light began to shine more clearly around them—a house in which to worship God was erecting, and again were they blessed with the gift of a pastor and teacher. With this happy change in their outward affairs, they seem to have gained fresh confidence in the protecting care of God, and deeply to have felt that the set time to favor Zion had indeed arrived. On the other hand the erecting of an earthly sanctuary had involved the brethren in a burdensome debt—once it had well nigh passed out of their hands,—and the harassing anxiety of this embarrassment could not but have an unfavorable influence upon the culture of spiritual religion. There were also some trials in the church—cases of difficulty and discipline: yet, notwithstanding all these adverse influences there were tokens of good—souls were converted; and during the two years and three months of Mr. Ballard's ministry, he baptized eighteen persons into the church.

After Mr. Ballard, a Mr. Emmons supplied for a short time; he was succeeded by Elder Eveleth, a man after God's own heart:—but he was permitted to labor only a short period when he was called to his reward. "His memory," say the records of the church, "is embalmed in the affections of the good." Rev. Mr. Meriam now preached a few Sabbaths; after which the church enjoyed no more than occasional supplies until the settlement of Rev Mr. Hubbil Loomis, Aug. 1829, having been destitute of a pastor almost a year and a half. Mr. L. had been twenty-four years pastor of the Congregational church in Willington, Con., and had then recently been led, in consequence of a scriptural investigation, to renounce his former opinions concerning christian baptism, and embrace those which are held by our church. He remained with the church not quite a year, but was blessed in his labors, and baptized twenty-seven persons. He was immediately succeeded by Rev. Thomas Barrett, who was also eminently successful in winning souls to Christ. By him sixty-three persons were baptized into the church in the course of about two years and five months. Mr. Barrett was an eminently pious and useful man, highly esteemed by all who knew him, and is still remembered with a tender and hallowed affection. The manner of his death was deeply distressing. Under the influence of strong ner-

vous depression and disease, reason was driven from the throne, and he put a period to his own life, Aug. 7, 1832. The church which had been greatly strengthened and enlarged by his ministry, felt keenly the stroke; but seem to have sustained it with becoming fortitude and submission.

During the ministry of Mr. Barrett three brethren were chosen by the church as deacons. Brother George Waters was unanimously chosen July, 1830, to fill the place of deacon Stephen Bartlett, who died April, 1824. He served the church in this capacity but one year, when, feeling it to be his duty to preach the gospel, he resigned his office of deacon and entered upon a course of preparation for the ministry. He has now for several years been a highly esteemed and useful pastor. Deacon Waters and deacon Howland both resigned their office as deacon, June, 1831, and at the same meeting brethren Solomon Robinson and Prince Brackett were unanimously chosen to fill their place.—After some hesitation on account of their youth and inexperience, they finally yielded to the wishes of the church, and assumed the office to which they had been appointed. Delicacy and propriety require that we leave to our successors the work and the pleasure of recording the labors of these brethren. We cannot, however, say less than that their election to the responsible office of deacon, though made when they had but just completed their minority, was yet an act evidently owned and sealed in heaven. Deacon Brackett continued to discharge the duties of his office till Sept. 1836, when he was dismissed to unite with the Baptist church in Sturbridge, to which place he had removed. He now sustains the same office in that church. Deacon Robinson is still the esteemed and useful senior deacon of this church.

The large accessions to the church during the period of which we now speak show it to have been eminently a time of the right hand of the Most High. The changes were as follows: received by baptism, one hundred and fifteen; letter, thirty-three; dismissed to join other churches, forty-five; died, seven; excluded five; missing, thirteen. Whole number one hundred and forty-one. Net gain sixty-six members.

4. The next period extends from the death of the Rev. T. Barrett, to the settlement of Mr. Leonard. With the com-

mencement of this period the church assumes the name of the Baptist Church in *Webster*; that portion of Dudley in which it was located, together with a part of Oxford, having been incorporated as a separate town with this appellation: in honor of that distinguished statesman of this commonwealth whose name it bears. This period is mostly remarkable for the frequency of pastoral and ministerial changes, and the general depression and decline of spiritual religion. Though most of the time enjoying the labors of faithful ministers, the awakened and excited feeling of preceding years soon gave place to a corresponding apathy. Rev. Abiel Fisher visited the place and commenced ministerial labor not long after the death of the lamented Barrett, and continued for the space of about one year and a half. During his stay, the remaining part of the debt which had been contracted in building the meeting-house was finally discharged. This debt had rested heavily on a few devoted friends; and when at length it was liquidated all felt that a most important result was attained. The same year \$200 were raised for the Worcester County High School. Mr. Fisher was succeeded by Elder Grow, who for the space of one year labored with much acceptance, especially to the more spiritual portion of the people. After him, the desk was supplied for the space of six months by Mr. Wm. R. Collier, a licentiate from Boston, when the church was again dependent upon occasional supplies; mostly from the Newton Theological Institute. In the meantime, however, Rev. Mr. Dean supplied a few months. During this period of four years and one month, the church records mention no less than seventeen preachers who successively supplied the pulpit. The following are the changes which occurred. Baptized three; received by letter, twenty-nine; dismissed, forty-seven; died, eight; excluded, one. Whole number one hundred and ten. Net decrease thirty-one.

5. This brings us to the period of Mr. Leonard's ministry. Here, a bare outline of *facts* is all that can well be expected of *us*. The duty of faithful comment we leave to a more impartial hand. Mr. L. was ordained as pastor of the church Sept. 7, 1836. He found an interesting and encouraging field where others had labored, and he was invited to enter into their labors. There were abundant materials, which by faithfulness and grace

might be wrought into the spiritual temple of God. Yet none could be insensible how much that grace was needed. The pastor (then just from his studies at Newton,) the deacons, and *most* of the acting members were young and comparatively inexperienced. There were moreover, some difficulties threatening the peace and harmony of the church, and in several respects we seemed to be in an unsettled state. Accordingly the early part of this period was attended with trials and changes. Yet he who walks in the midst of the golden candlesticks did not forsake us:—he granted us a little reviving the winter of 1836-7, and again the following winter 1837-8 his Spirit was poured out, and many in our midst were converted. As the result, thirty-six were baptized into the church, and a Congregational church formed in the place. From that time we think we have enjoyed a gradually increased prosperity. Our meetings have been well attended. God hath preserved to us peace in the church, and raised us up valued friends without, who have uniformly and liberally contributed to the support of the institutions of religion. In the winter of 1840-1, by the united co-operation of church and society, the interior of our house of worship was reconstructed. No sooner were the arrangements for this undertaking completed, and the care of it removed from our minds, than we were again visited by a season of refreshing from on high. It was a sweet and precious season, and its influence most happy on the church. As a result, twenty-eight were added to our number by being baptized, and the congregation very considerably increased. During both the winters 1841-2, and 1842-3, we enjoyed some revival. As the fruit of the revival of 1841-2, ten were baptized into the church. Those who have obtained hope during the present season have not yet made a public profession of their faith. We trust, however, there are several who will soon put on Christ by being baptized in his name. During this period one deacon has been dismissed and one chosen. The dismissal of deacon Brackett, Sept. 1836, has already been mentioned. After this, deacon Howland, who had previously retired from that office, accepted the unanimous invitation of the church to perform the duties of acting deacon, till one should be regularly chosen. This he continued to do with entire acceptance till Jan. 1839,

when brother Dyer Freeman was unanimously chosen to fill the place of deacon Brackett. It becomes us only to say that from that time to the present, the duties of that office have been faithfully performed by deacons Robinson and Freeman. For the last few years we have been greatly blessed with uninterrupted peace and harmony in the church. Mr. L. continued his labors as pastor till April, 1843; when, with the kindest feelings existing between him and his people, he made known his convictions of duty to retire to another field, and was accordingly dismissed to the Baptist church in Thompson, Ct., whose invitation he had accepted to become their pastor. This period includes a term of six years and seven months, during which time the changes that occurred were as follows. Added by baptism, eighty-four; by letter, fifty-five; restored, three; dismissed to unite with other churches, sixty-nine; died, four; excluded, three; erased as being unknown, six. Present number one hundred and seventy-four. Net gain sixty-four members.

We close this sketch with one reflection. It relates to the great value of a faithful ministry to the prosperity of a church, which we think the past history of this church strikingly illustrates. More than eleven years out of the twenty-eight and a half years of its existence, it has been destitute of a pastor:—or, previously to the commencement of Mr. Leonard's ministry it had been destitute something more than one half of the time. The result of this destitution is soon told:—depression, discouragement and desolation. To substantiate this it is needful only to refer to that dark period between the resignation of the first pastor, Mr. Brown, and the settlement of Mr. Ballard; and also a considerable portion of that period between the death of Mr. Barrett and the ordination of Mr. Leonard. On the other hand, every season of special and permanent prosperity will be found connected with the labors of a pastor. Thus is the church furnished with perpetual evidence that Christ is still in her midst, blessing his own institutions; and thus is she constantly urged by the strongest motives faithfully to maintain these institutions.

It is the safest course in every affliction, to lodge the adequate cause of it in our own deserts —*Dr. Owen.*

AUTO-BIOGRAPHY OF REV. ASAHEL MORSE.

Continued from page 241.

In a few days after, this question summoned my attention and seemed to demand an answer; are you not liable to backslide and go astray as you have done? I readily answered yes, I fear I shall:—but my soul would choose strangling and death, rather than lose the comforts I enjoyed; and wound the precious cause of a merciful Redeemer. I asked, what shall I do? I resolved to watch and pray, and attend to every duty required, as far as I was able. In a moment I felt convinced that if the Lord did not keep me, there was no hope in my case; and that if any poor helpless creature on earth needed the watching, admonitions and prayers of God's people, I was one. A resolution was soon formed, to lay my case before the church, and offer myself a candidate for baptism. The question came;—what if they should not receive you? You look upon your past life with abhorrence; others may have the same view of it. To which I answered, that is nothing to me: if they reject me they will feel bound to pray for me, if they think me wrong, to advise me.

There being no administrator in the church, they called upon ministers abroad to attend with them:—a number met with the church on Nov. 9th, A. D. 1718. Late in the day, a door was opened for persons who wished to offer themselves to the church for baptism and membership, to give a relation of what the Lord had done for them by his grace. I took a stand and told what I thought I had experienced, the substance of which is given in this narrative. Fifteen more followed, and all but one were received by the church as candidates for the ordinance. The administrator chosen to administer baptism, being necessitated to leave that vicinity early the next morning, it was proposed to have the administration that evening. Much time being consumed in hearing from so many, and in some necessary preparations, we went out to a convenient stream a few rods from the house; prayer being offered before we moved, I went into the water about nine o'clock in the evening, and was baptized by Elder Rufus Babcock,* of Colebrook, Conn. The next

day, being the tenth of Nov. I was twenty-seven years old.

After I made a public profession, I read the Bible constantly, but it did not open to my understanding and preach to me, as I thought it did when I was twenty years old. When I took it in my hand, it was my prayer to God for some weeks that he would impress it upon my mind, and make the meaning of it plain to my understanding, for my own comfort and instruction, that I might know my duty and do it.

About a month after those desires commenced, the bible appeared with a new face to me. Almost every chapter I read, and in some parts of the Scripture, almost every sentence, not only afforded light and instruction, but was attended with an influence which induced me to speak constantly of its heavenly doctrines, its exceeding great and precious promises, its faithful admonitions and evangelical exhortations. This I felt constrained to do in public meetings and in private circles. Having no settled minister, we were not favored with preaching but a third part of the time (i. e.) every third Sunday, and occasional lectures. We however had meetings several evenings in a week, and sometimes we met at two or three o'clock, P. M. Our performance was prayer, singing hymns, relation of experience, and exhortation. As the brethren generally called on me to commence the exercises by prayer, reading and expounding the scripture and speaking as I thought expedient, it was soon reported that I was preaching. Indeed I was engaged in something like it, seemingly before I was aware of it.

Brethren requested me to appoint lectures, and preach on Sundays when they were not supplied. A text of scripture would dwell upon my mind until I had spoken from it; then I thought I should have no more to do in public. But other passages would follow in succession, and I knew not when I should get through; for it was then a trial to think of being a preacher for life. My diffidence was so great and my qualifications so small, that I was amazed, not knowing which way to turn or what to do.

The doctrine of salvation by grace deeply impressed my mind and appeared exceedingly precious. The absolute depravity of man in a moral sense, (i. e.) with respect to the knowledge and love of God and submission to the Divine Will, was

* My father baptized Elder Babcock, he baptized me, and I baptized his son Rufus Babcock, Jun., who is a settled minister in Salem, Mass. [This note is dated 1832.]

plainly taught me in the bible, and I knew from my own experience that it was true respecting myself. My bible and my conscience forbid my flattering sinners on account of their own doings.

That the eternal love of God in Christ Jesus is the foundation of effectual calling; and that reconciliation, pardon and justification are only by the blood and righteousness of the Lord Jesus Christ, are the *truth* of the gospel, and so precious to me that I felt constrained to proclaim it as the word of salvation from sin, the *word of eternal life*.

A young preacher had come into the church who was largely imbued with arminianism. I could not relish his scheme, though I loved him as a brother. Generally he manifested a good spirit; but sometimes opposed what I believed to be truth, with much roughness of manner, and with too much apparent acrimony of spirit. He opposed my doctrine in public and private, and although he manifested christian fellowship with me, there was evidently in his conduct a want of brotherly affection. He was, however, on many accounts a worthy brother, and in a few years became an evangelical preacher.

The opposition I met with increased my timorous feelings and depressed my spirits, but it led me to search the bible attentively, by which, more of it, especially the sentimental parts of it, were stored in my memory, and was an occasion of my resorting to a throne of grace for direction. The next spring after I made a public profession, I was licensed by the first Baptist church of Sandisfield, of which I was a member, to preach wherever I might be invited.

The first year I preached some part of the time in Sandisfield, and some abroad, perhaps about half of the Sundays in all. In the year last mentioned I had many severe trials; some were external, but the most trying cases were within. The state of the church was grievous to me on account of their being divided in sentiment; and before the summer closed there appeared to be a great want of that brotherly love and affection enjoyed the winter before. The enemy had come in like a flood, set down his dividing foot, and in some measure separated very friends.

These were outward trials. In my own mind I experienced great and sudden changes. Sometimes I felt as if I were in the king's palace; and sometimes as if I were in the dungeon, manacled with iron.

* In that year I visited several places at a distance, where I tried to preach; sometimes with good degree of animation, and sometimes with much depression of spirit. I visited Enfield, Conn. three times in about seven months, and had cause to believe that the Lord blessed my feeble labors.

Previous to being licensed by the church, I thought if the Lord should make me instrumental for the awakening of one sinner who should be brought to Christ, I should be satisfied I were discharging my duty, and should no longer hesitate to devote myself to the work.

While indulging such thoughts, a friend who lived about four miles from me, invited me to visit his family and preach a lecture at his house. A respectable number of people collected; among whom were three young women, who came from a remote neighborhood, and took seats near me at the commencement of worship. Their deportment indicated the levity of their hearts. I read and spake from Jehu's question, "*Is thine heart right?*" Commencing the discussion of the subject, I repeated the question with the following addition, "*Sinner, is thine heart right with God?*" One of them was an amiable person, of a good understanding and pretty well informed. She heard the question, felt its weight, and it went to her heart too powerfully to be disregarded. After worship closed, I was surprised to hear her communication. She stated that her first impression was that she was a sinner, that her conscience witnessed that her heart was wrong and always had been, that she deserved wrath, and nothing but mercy could save her. She expressed very clear views of her own depravity, her utter unworthiness, and of the justice of God, her strong desire that her heart might be right, that she might be wholly reconciled to God.

I was so well convinced in my own mind that the grace of God had reached her heart, that I remarked to a brother on our way home, that I believed that when I should hear from her, I should hear she was hoping in the mercy of God unto eternal life. About a week after, it pleased the God of all grace to bless her with the spirit of adoption, and bring her to rejoice in the salvation of Christ. The word of grace being accompanied with the power manifested in the resurrection of Christ, in the renovation of the heart, is the first work of the Holy Spirit in the soul. That

is one work unconnected with the terrors of wrath, distress of mind or works of creatures.

The manifestations of pardoning love which enables the mourning penitent to say from the heart, "My beloved is mine and I am his," is another work, whether the blessing follow the first in close succession, or is deferred for a season.

The woman mentioned above has exemplified the sincerity of her profession by a life of piety and devotion. Though I rejoiced in her conversion to God, and though I saw more instances of a like nature, with tokens of the divine favor attending my feeble labors for the instruction and comfort of the children of God, the question respecting preaching being my duty for life, if Providence should permit, remained unanswered, and my doubts were not removed. I was soon convinced that I was not to look to any thing God had wrought by me; but to that which he had wrought for me, and that which he might be pleased to work in me.

Various trials accompanied me through the year, interspersed with short seasons of light and joy. In the spring of 1800 I commenced preaching in Winsted, Conn., one half of the time, and in the fall after, I removed my family and preached to a small church and society there, the most of the time for two years and seven months. The next May after I removed to Winsted I was ordained, in the year 1801:—after which, I travelled over a considerable part of Connecticut, and preached in almost every town through which I passed.

While priestcraft and aristocracy held the reins of government and swayed the sceptre in Connecticut, many unpleasant circumstances occurred and much rancor between the parties was excited. The oppressed party were striving to gain their inalienable rights; the dominant party were striving to hold their ill-gotten power, and manifested a spirit utterly subversive of the rights of conscience.

A respectable citizen in Tolland county became convinced of the truth of the bible sentiment respecting the subject and mode of baptism; he gave in to the clerk of the Congregational society a certificate of his secession, went eight miles to unite with a Baptist church, and was baptized on a profession of faith. The Congregational society continued to tax him for the support of their order, and took from him a pair of oxen valued at forty-five dollars, and sold them at auction for ten dollars.

He was advised to sue them for the property:—he commenced the suit, and the cause was carried to the superior court.

The defendants acknowledged that he was legally, sentimentally and practically a Baptist; for he had given in his certificate, he had made a profession of his faith, and had been baptized. His Honor upon the bench was an Episcopalian, he asked the defendants why they taxed a man they fully acknowledged to be a Baptist? The answer was that he did not ordinarily or constantly attend the Baptist meetings. The plaintiff replied that he lived at such a distance that he had not calculated to attend more than ten or twelve times in a year. His Honor then propounded this question to the defendant's counsel:—"How long a man who is legally, sentimentally and practically a Baptist, must stay at home and not attend meeting, to make him a Presbyterian?" Confounded by his Honor's logic, the defendants found that it was more practicable for them to give up the cause, than to answer the question.

Some of the oppressive laws were repealed, others were altered, and that *oppression which makes a wise man mad*, was so far abated, that the condition of those called dissenters was much meliorated. It is, however, a lamentable fact that the Congregational church in New-England is stained with blood. However misguided, superstitious and erroneous the Quakers might be who suffered death at Boston, it is evident they did nothing worthy of death or bonds. The crimes with which they were charged were their sentiments and their labors to propagate them; and their returning into the state after being banished, to proclaim *their testimony*. Were they more erroneous than modern enthusiasts? Would not the country rise in arms, should priests and magistrates attempt to take the lives of men and women for their religious opinions and zeal in promulgating them, however absurd their opinions might be, in the judgment of the public. For otherwise, respectable clergymen to assert at this time of day, in this era of light, that, in the execution of the Quakers, the imprisonment, whipping, torturing, fining, and banishing the Baptists, and nailing up their meeting-houses, there was no persecution, but punishment for crimes against the state, would induce every well informed and unprejudiced man to say that such writers and declaimers not only approved of that conduct, but

would act over the same tragedy were it in their power.

"Wo unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."—Matthew 23 : 29, 30, 31.

In the year 1802, I was invited to attend a celebration of our national independence, and deliver an oration upon the subject.

It was the first composition I ever submitted to the press. I took my theme from Psalms 126 : 3. "The Lord hath done great things for us; whereof we are glad." I afterwards wrote for the public papers; in which I labored much to distinguish the kingdom of Christ from the governments of this world; and to awaken the attention of the people of this state to the importance of their having a written Constitution, which should define the powers of government, and secure the rights and liberty of the people—draw the line between those rights which are alienable and those which are inalienable, secure to every citizen like privileges in like cases; and put an effectual bar against all legislative encroachments upon the rights of conscience.

A charter from Charles II. one of the most lascivious and profligate scoundrels that ever disgraced magistracy, and a compact of three towns, written in the style of Connecticut blue laws, was all that could be shown for a constitution.

What was claimed to be the basis of government included the charter, the compact or agreement of Hartford, Windsor, and Weathersfield, and acts of the legislative assembly, and was such a heterogeneous mass of complicated absurdities, as would puzzle a jesuit to explain.

The society in Winsted was small, and I received but little from them. The last year of my labors in that region, I preached a part of the time in old society (Winchester.) and in Torrington. In the fall of 1802, the Baptist church in Stratfield, Conn. gave me an invitation to visit them, which I did in November. I arrived there on Sunday morning, tarried with them through the week, and the next Sunday, and left them on Monday. During the eight days I was there, I rode

more than sixty miles, and attended seventeen meetings, preached fourteen times, heard one sermon, and attended one preparatory meeting with the church, and one conference meeting. The society was large and wealthy, but very much scattered:—it extended from north to south fourteen miles, and six or seven east and west, among Episcopalians, Congregationalists, Methodists, Sandemanians, and Nothing-arians.

The Rev. Stephen Royce died in August, preceding my visit to them. They unanimously invited me to settle with them. I took their request in consideration, and in the following spring made them another visit, but deferred giving an answer until June; about seven months after the request was made. To leave the little flock in Winsted was painful; to think of continuing with a growing family, without the means of supporting them was more distressing. I removed to Stratfield the 30th of June, A. D. 1803.

The society had never been in the habit of giving much salary to their ministers, though they were abundantly able: though they gave me a comfortable support while I lived with them, nine years and three months, in which time I was in the habit of preaching six times a week, excepting in the months of July and August.

Two hundred dollars were all they were willing to give as a salary, but their presents were valuable. Many of the church and society manifested a kind and sympathetic disposition towards me and with me in trials of all kinds.

They had two meeting houses nine miles apart, at which I served alternately. My labor was a *toil* and a *pleasure*. I visited different societies, and preached much in the neighboring towns. The stream of time, for the most part rolled pleasantly along.

In 1805, on the 4th Nov. I visited several families who were afflicted with sickness. While on the way I was seized with a violent pain in my head, and distress all over me; I however pursued my way through the day, and in the evening preached at the house of a friend, with much bodily affliction. The next day I visited the Rev. Mr. Johnson of Weston, pastor of the Congregational church, who was confined with a fever. In the evening I preached again, but such was my illness that after the people were dismissed, I could neither stand nor sit still:—ague, trembling and pain, depressed my

poor frame, and shook all its covering. The next day I returned home, called on a physician, was bled and took medicine; but disease had taken the citadel, and however unwilling, I was obliged to capitulate. About eight days, or as long as my strength in some degree continued, my pain was intense and my distress exceeding great. After my fever became regular, I kept my place where I was laid: not from choice, but from necessity.

Forty two days was I confined to my bed, and was reduced "to a living skeleton." My life was mercifully preserved, and my reason when awake never forsook me. My memory probably, never was brighter than it was in that state of almost absolute debility.

After describing at great length some dejection of mind in this sickness, he says:

Before relief came to my mind, I had but very little expectation of living; I thought every day would be the last:—but though my fever continued, and symptoms were as alarming as before, I had strong hopes of recovery. I not only felt as if again I should preach the gospel, but should preach as if heaven and hell were realities. I then was taught that it was one thing to be glad and another to be thankful. Friends and neighbors were exceedingly kind and attentive. Forty-two nights I had watchers who offered their services before they were needed, and every thing necessary which could be provided, was obtained. But if friends came in, or I obtained any thing for myself or family, the attention of physicians and the medicine I received, was all from the hand of Divine Providence, and my heart rose to heaven in the exercise of gratitude for all I enjoyed. I was convinced that thankfulness to God, was a special grace, for which we are entirely dependent. I never knew but little about it before, nor as much since at any one time as I then realized.

The liberation of my mind was on Wednesday morning, my joyful exercises continued about three weeks, in which time I hardly experienced a shadow of doubt.

On Saturday after my joyful deliverance, I had a very poor turn; it was thought I was dying for two or three hours. I was exceedingly low and helpless. My reason did not forsake me; but thought I was going, and had no doubt but I should meet my Saviour in peace and enjoy him for ever. I felt indeed a little disappoint-

ed, as my expectations had been raised, with the belief that I should get well:—while my family and neighbors were in tears, I rejoiced in the prospect of a blessed immortality.

The first day I rode out, my wife was seized with a fever, and soon sunk in a typhus and putrid state. We removed her from one bed to another two or three times a day for fifty days, but she was so low and her mind so insane, that it was rarely known to her. A great part of the time we had little or no expectation of her living from morning till night, or from night till morning. Sixty-five days she was confined to her bed, and eighty-five to her room.

We had two sons one in his eleventh year, and the other in his seventh. During their mother's sickness, they were both confined with fever; the oldest twenty days, and the youngest fifteen. Sickness was our allotment six months; but the mercy of God was manifested to us through the whole. The attention and benevolence of neighbors and friends, exceeded what I ever saw or expected. Assistance, day and night was voluntary, and more offered than needed.

I preached more after my sickness than before, and considerable additions were made to the church and society.

In A. D. 1807, I accepted an invitation to go on a Missionary tour into Upper Canada, given me by the Shaftsbury Baptist Association. I left home the fifteenth of August, and passed through the Genesee country to Niagara. On the Mohawk river I fell in company with the Rev. Elkana Holmes, an old missionary, who was stationed at the Tuscarora settlement near Niagara. He was on his return from Boston, where he had been on a visit, to make known the state of the Indians, and the destitute and forlorn condition of the people scattered through that region. As he moved rather slowly I sometimes left him, and went on to a village, gathered a meeting, preached, and tarried until he arrived. We had a pleasant journey to Batavia; leaving that, we saw but three houses and a hut or two in travelling thirty miles. Thirteen miles we travelled without seeing a house or hut, or any human creature, but rattlesnakes were plenty. We arrived at a habitation about two o'clock P. M. took refreshments, and I went on thirteen miles further, leaving father Holmes to follow the next day. We had overtaken a son

of his on the road, who had travelled in a stage from New-York, where he had been in college : hearing that his father was on the way, he stopped near Utica until he arrived.

I stopped at a shelter where a family resided, and went on early next morning, six miles through a thick woods; meeting with a man just before I had gotten through, I inquired for houses; he told me I was near a tavern, but if I went on three miles farther, I could find a better house. I soon reached the tavern, which was a very small log hut, without any appendages for man or beast. Over the entrance it was written with chalk "Farsigh's Inn." My horse manifested no disposition to stop, and I thought it looked more like an *out* than an *inn*, so I moved on.

Arriving at the next public house, I had the misfortune to find the woman of the house sick, and a neighbor who had come to visit her, killing a snake upon the floor. The sick woman, with the woman who had slain the serpent, offered to get something for me to eat, but as nothing could be obtained for my horse, and the edge of my appetite being rather blunted by apparent circumstances, I resolved to go forward.

Travelling more than three miles I reached the next hotel, when I found that the lady was absent, and nothing could be obtained. Her children informed me, that she had gone to see a sick woman at the last tavern I had passed. She was the kind doctress whom I had seen administering comfort to her patient by destroying her enemy. Going on my way I reached the Mission house at two o'clock, P. M. Mrs. Holmes met me out of door and ventured to inquire after her husband, though I was a stranger to her. Entering the house I met the Rev. V. W. Rathbone, missionary and agent, from the Massachusetts B. M. Society, who had been into Upper Canada, in company with Rev. Jesse Hartwell. Capt. William Printup, the second Sachem of the Tuscaroras took my horse, and kept it while I tarried in the village. I had travelled about forty miles, and spent one night, since I had obtained a meal of victuals, and found myself in rather a hungry case. Father Holmes reached home the next day. The week after the Indians held a *talk*, or what white men call a council.

Mr. Holmes, Mr. Rathbone and myself attended. Father Holmes and Br. Rathbone gave them a talk, and read letters to them from the Massachusetts B.

M. Society. I gave them a talk from the Shaftsbury Association; all which was graciously received by their majesties the two sachems, and their dutiful subjects. Father Holmes presented to their majesties two new silver pipes, which gladdened their hearts, and warmed their mouths. They thanked the societies, and promised to receive the gospel.

Their interpreter, Nicholas Cusick, appeared to be a pious man; but there is no stability in an Indian, brought up as they are, except it be in their resentment of injuries which they never forget, and their purpose for revenge, which like the laws of the Medes and Persians, alter not.

The Indian preacher, Mr. Samson Cuum, being frequently at my father's when I was a small boy, I heard and retain some of his remarks. Speaking of his kinsmen according to the flesh, he said, "an Indian would be an Indian all the days of his life, and nothing else could be made of him." A few years after he gave practical evidence of the truth of his declaration. That he was a subject of the grace of the Lord Jesus I would candidly hope, but that he was wickedly imposed upon by designing men I believe. Under a hypocritical pretence of friendship and pleasure in his company, they detained him among them, and plying him with mixed liquor made very sweet, they effected their diabolical purpose. He was intoxicated, and acted like an Indian. Shame, remorse, and appetite, led him at times, afterward to play the Indian, drink to excess, and destroy his usefulness.

"Wo to him that giveth his neighbor drink, that maketh him drunken, that he may look on his nakedness." "It were better for him that a millstone were hanged about his neck, and that he were cast into the sea, than that he should offend one of these little ones."

That an Indian will hold his own is too evident to be questioned. Though thou shouldst bray him in a mortar among wheat, with a pestle yet his *Indian* will not depart from him. He may be taken when young, placed in the most respectable circle, educated at the best seminary, and be favored with the best examples, yet his wild, proud and independent spirit is *not tamed*. What was said of Moab by Jeremiah, may be said of him, "His taste remains in him, and his scent is not changed." When the philosopher's stone, and a perpetual motion are discovered, and the partridge domesticated, then the

Indian may feel the influence of a refined education, and that *moral restraint* which civilization imposes for the control of the passions; and the obligation man is under to submit to government for the good of society and his own safety. Then will he learn that it is not best to be judge and executioner in his own cause. Then will he feel to acknowledge the rights of others and to respect public opinion.

The Tuscaroras have been broken down as a nation, and have lost much of their ambition for war, and much of their proud spirit for independence and liberty. A few of them manifested pride in making high fences, in raising a few neat cattle and many horses. Some of them were sunk in idleness, poverty and wretchedness. Many of them were singers, and attended at the mission house to hear prayer, preaching, &c. I preached to them several times by the help of an interpreter. After visiting in the vicinity and attending several meetings, I went over the Niagara river into Canada, and commenced my labor in that dismal region of moral darkness and the shadow of death.

The face of the country is very level, smooth and easily tilled; the soil is exceedingly rich, and timber, grass, wheat and Indian corn, and other vegetables are of the most luxuriant growth. A great part of the country lying between Niagara on the east and the River Thames (Letchen) on the west; and the lakes Ontario and Erie, were covered with white pine, intermixed with some other timber of various kinds. The pines, especially towards Grand River where I passed, were far more lofty than any timber in New-England. I was informed by a number of respectable men who had cut and measured them, that some of them were more than two hundred and fifty feet in length. The body of the people were grossly ignorant. There were but few schools, and the most of them of the lowest kind. Many families had no books, not even a bible. A great part of the inhabitants were the tories, who left the states in the war of the revolution; it is not a great wonder that they were in a wretched condition. Many better inhabitants have taken residence there since.

I was in the province two and thirty days, attended fifty-four meetings and preached fifty-one sermons, baptized four persons, and gave fellowship to a church in Clinton at the thirty-mile creek.

I viewed the great falls and the whirl, so called, four miles below, on both sides of the river. I presume there is not one fourth part of the running water between Boston and the western shore of New-York state, as there is in that river which pours its mighty flood over that tremendous cataract. I left Canada and returned to Tuscarora, and tarried with father Holmes and in the vicinity near a week; then I set my face homeward.

The first day the weather was comfortable for travelling, but after that it rained or snowed almost every day until I reached Schenectada. The travelling was like treading a clay pit. In some places I would stop for a day or two and attend meetings, hoping the weather and roads would be better. From Schenectada I had a good road home. I was gone one hundred and five days, attended one hundred and fifteen meetings, preached one hundred and tentimes, and travelled, going and returning, one thousand six hundred miles. Five days in going out, I was confined with illness; the remainder of the time I enjoyed very good health. When I was at the west, I could sometimes put up at a comfortable habitation, perhaps the next night I would fall in with a poor-log hut, small and open, with but one room and two families in that; with a blanket upon the floor I could sleep comfortably when not disturbed by the cries of children.

Sometimes when I arose in the morning, my clothes would be wet with rain, or covered with snow. I was convinced however, the people did the best they could for me, and I had no disposition to complain. My master had not where to lay his head. I could say in almost every place I was glad I was there.

To see young people come in to the house where there was a meeting, in the time of worship, and act as if they were frightened, not knowing what it meant, having never been at a meeting before, would touch the tender chords of sensibility, and move a feeling heart to pity them. Elderly women would come to me after I had closed my services, and take up my pocket bible, and pull it out of each other's hands, and wet it with their tears, pleading in an affectionate manner that I would give it to them, for they were destitute. Others would tell me that they had a few leaves, but they wanted a whole book. I could not think of their circumstances for months after I reached home,

without a feeling which would cause my tears to flow.

Our society increased and the circle of my labors was enlarged. One half of the time on Sundays, I preached at the meeting-house which was but a few rods from my dwelling, the other half I went to the other house which belonged to the society, and was nine miles distant from me. A goodly number were brought to the knowledge of the truth, and became members of the church. Several who had been for years members of the Congregational church were convinced that infant sprinkling was a popish invention, came to us and were received on a profession of their faith, and by baptism were added to the church. Harmony and good feelings prevailed in the church and society, and continued while I resided with them. In the administration of discipline in the church the members were united in judgment and action. My travels, visits and attention to numerous meetings were agreeable and pleasant to me, and almost my whole time was spent in that service.

To be concluded in next number.

ENGLISH BAPTIST IRISH SOCIETY.—

At present there are connected with the Baptist Irish Society in London, sixteen ministers, labouring with fifteen churches.

These churches contain 435 members many of whom were formerly Roman Catholics. Seventy-four were admitted last year. The aggregate of the congregations is about 1090. The ministers last year travelled in the service of the Society not less than 9,500 miles, preached 2,429 sermons, paid 5,100 visits to communicate religious instruction, and held 810 meetings for social prayer. They superintend, moreover, thirty-one schools, containing 2,789 scholars, a large proportion of whom are, or have been Roman Catholics. Under the direction of these ministers there are also twenty scripture readers, twelve of whom were once Roman Catholics. They visited last year 15,923 families, 7,560 of which families are Roman Catholics. Five of the ministers have been recently engaged.

THINGS TO THINK OF.

A good christian, like a bee, works honey from every flower, suffers no action or event to slip by without a question. All objects to a meditating Solomon are like wings to raise his thoughts to heaven. A mean scaffold may serve to raise up a goodly building,—we may by the dwarfish pleasures of earth, guess at the high and noble joys of heaven.

The church esteems heaven her home, this world but a tent; a tent which we must all leave build we as high as Babel, as strong as Babylon. Friends must part, Jonas and his gourd, Nebuchadnezzar and his palace, the miser and his gold. He that hath seen heaven with the eye of faith, through the glass of the Scriptures, slips off his coat with Joseph, and springs away.

The Law of Nature commands man, to live religiously to God above him, justly to man with him, soberly to things under him.

There is no ambition good in man, but to be adopted as the Son of God, under which there is no happiness, above which there is no aspiring.

Conscience is a castle, and there is nothing so voluntary as religion; faith comes by persuasion, not by compulsion, fire and fagot are not God's law but the Pope's cannon shot.

The truth must be preached, though hell break out into opposition and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.—*An old divine.*

There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us; namely, a thankful reflection on the goodness of the Giver, a deep sense of the unworthiness of the receiver, and a sober recollection of the precarious tenure by which we hold it.
Anon.

For the Baptist Memorial.

ENGLISH BAPTIST PREACHERS.

BY REV. DR. BELCHER.

Requests, conveyed from more than one quarter, originate the present, and if this should be found acceptable, probably two or three similar papers. Facts connected with public speakers are always interesting, and those which form the history of the minister of the cross cannot but be full of important instruction. Nothing elaborate will be attempted, all that I mean is what one friend would familiarly say to another in writing of a third party, towards whom was cherished the highest regard, but to whose imperfections the observer could not be entirely blind. I shall only write now of the living; the holy dead we will glance at hereafter. The Baptist denomination in England has scarcely a more popular or impressive preacher than

THE REV. JOHN ALDIS.

He has probably not yet seen forty summers, and yet for many years past has been extensively known in almost every part of the kingdom. He is of moderate stature, and of a dark complexion; his countenance beams with benevolence, and his eye is remarkably piercing. In early life, he was the ringleader of a class of avowed infidels. but having been called to the knowledge of the truth, and united to one of the Baptist churches in London, he commenced his preparatory studies at Bradford college, under the late excellent Dr. Steadman, one of whose daughters he afterwards married. Before he had completed the full course of education, one of the Baptist churches at Manchester invited him to the pastorate, and the peculiar circumstances in which the church was then placed, induced the committee of the college to consent to his leaving the college to settle there. At Manchester he was universally acceptable and popular, but having long struggled against some pecu-

liar difficulties, at the expense of much comfort, he was induced, a few years since, to accept the charge of the very ancient church in Maze Pond, London. This church originated in the seventeenth century, in a dispute in the community under the care of the celebrated Benjamin Keach, on the propriety of singing in public worship, a duty little practised in the Baptist churches of England before that period. Since Mr. A. has been pastor at Maze Pond, the congregation has greatly increased, the house of worship has been rebuilt and greatly increased in size and beauty, and it is the happiness of my friend to labor among one united and greatly attached people.

Mr. Aldis has a vivid imagination, a boundless command of language, and a most persuasive style. The tones of his voice are peculiarly melting; and when he feels at home, having made due preparation for labor, no preacher, of any denomination can produce more effect on a congregation. He is somewhat speculative, and perhaps sometimes depends too much on his talent of extemporising. On the platform he deals much in wit and sarcasm, but I never knew him to introduce them into the pulpit. Here all is solemn feeling and earnestness. Mr. Aldis is very frequently occupied in preaching on public occasions in every part of the kingdom, but for some unexplained reason, no pastor of the Maze Pond church has ever preached an annual sermon before the Baptist Missionary Society in the English metropolis. It may be the fact in Mr. A.'s case, that having no taste for attending committee meetings, he is not thought of when preachers are selected for that service. He is highly valued by intelligent young people, who flock to hear him, wherever he preaches. It is delightful to hear Mr. Aldis preach; though I have sometimes wished that the successor of James Dore and Isaac Mann infused a spice more of the peculiarities of the Gospel into his sermons. May he long live a blessing to his family, and the Church of God. We turn

now to look at his friend and classical tutor,

THE REV. BENJAMIN GODWIN, D. D.

This excellent brother, now, alas for his friends, wearing gray hairs, has long been a laborious and highly esteemed servant of Jesus Christ. He was originally a member of the first church at Bath; and his pastor, the late Rev. J. P. Porter, decidedly opposed his entering the ministry, conceiving that he had no talent; a strange idea which the good man entertained in reference to every young man who ever belonged to his church. Mr. G. however did begin to preach, and that without having the advantage of collegiate instruction. He became pastor of a church at Chipping Sodbury, in Gloucestershire, and afterwards of Missenden, in Buckinghamshire. His constant application to study made him a proficient in learning, and pointed him out in 1822 as admirably adapted for classical tutor at the college at Bradford. In that town he also raised a new Baptist church, over which he ably and successfully presided many years. A few years since he removed to the city of Oxford, where it is always felt to be important to have pastors of first rate talent and learning. Two years since the Columbian College, D. C. conferred on him the degree of D. D. which he well adorns.

Dr. Godwin is an admirable preacher. He has been a diligent student, and can make history and the classics contribute no small tribute to the pulpit. His appearance is somewhat attractive, and as he is now probably about sixty-three or sixty-four years old, he carries with him a venerable air. He has never been anxious after novelties, either in doctrine or manner; few men, however, have more originality, and none can exhibit more beauty of style. He is rather fond of full and free discussion, and has both preached and written on the Atheistical, the Slavery, and the Puseyite controversies, with considerable success.

In person Dr. G. is rather short but

robust; his temper blends great benevolence with humor; he can be severe, but directs that severity against errors rather than men; his sermons are always well digested, well arranged, full of instruction, evangelical unction and beauty. The more thoughtful his hearers are, the more they admire him. He is still a hard student, and a diligent pastor, as well as a truly eloquent preacher. His jubilee Missionary sermon at Kettering is a model of pulpit eloquence.

Very different, in almost every particular from the preceding brethren is

THE REV. SAMUEL GREEN.

This valued brother, pastor of the 1st Baptist church, Walworth, London, and for some years secretary of the Baptist Irish Society, was a son of a hardy strong-minded minister of the same name. Mr. G. is a native of Durham, in Norfolk, and is probably about forty seven years of age. He studied at Stepney, and has been pastor of churches at Falmouth, in Cornwall, and Thrapstone, in Northamptonshire, from which latter place he removed a few years since to London. Mr. Green is rather tall and stout in proportion, and his appearance and manners indicate great energy. He is occasionally severe, but no man that knows him will refuse to bear testimony to his constant practical kindness. He is a very far better man than any one at a first interview would take him to be. As a preacher he is exceedingly instructive, is fond of looking at every subject in the exact position it occupies in the sacred volume, and takes special care that doctrine is never separated from its practical results. He would be popular in this country, especially in the West, for his strong, bold, "go a-head" style and manner. Vigor and correctness distinguish his sermons, and a little harshness which once marked some of his labors, is rapidly disappearing under the mellowing influence of sanctified experience. That church must be in a very unhealthy state which could not feed on his ministry. He has a son at Stepney College prepar-

ing for ministerial duties, whom I have understood bids fair to be a popular and pathetic preacher. May the God of his fathers grant him his blessing.

THE REV. THOMAS MORGAN,

presents again very different features to all whose names have preceded him. He is a native of Wales, and having studied at Bristol College, in 1802 he became the successor of the beloved Samuel Pearce, at Cannon Street, Birmingham. This charge, after about nine years successful labor, he was compelled by long continued *bronchitis*, to resign. It was several years before he was again able to preach; but at length occasionally he began to assist the late excellent Edward Edmonds, the pastor of the second Baptist church in the same town; for a while he was co-pastor, and when death removed the venerable man, he became his successor, and few pastors of Baptist churches in England have been blest with more success. His church consists of not less than eight hundred members, and his Sunday-school numbers at least a thousand pupils.

As a preacher Mr. Morgan seems to have conquered all his national feelings as a Welshman. He has no warmth either in the pulpit or out of it. He is, in manner, cold, reserved, and forbidding. Notwithstanding his extreme slowness and solemnity, he is one of the most pathetic and subduing preachers in Great Britain. His sermons must be prepared with great care, and always with a view to *effect*. His allusions to the dead, or to the touching scenes of scriptural or profane history, are often absolutely harrowing to the feelings of his hearers. Out of the pulpit, he is often bitterly sarcastic; in it he is all simple beauty and pathos. In the parlor he seems but just disposed to stay in the world for a few days, but place him in a public meeting, and set him to speak on Missions, on slavery, or on political matters generally, and you find that the whole church and world are wrong, and that if

he and his friends do not rectify matters, all will be ruined, and that immediately.

In a word, it is matter of sore lamentation that a man of rare talents, and of most ample opportunities of usefulness to the whole world, should have cultivated distance from his brethren, and made entire submission to his opinion, practically the condition of fellowship and co-operation with him. He must be known long before his excellencies make you determined to forget his faults. Some sixty-five years have brought their afflictions to my friend, and warn him of the not far-off close of day. His talents and usefulness claim our esteem.

THE REV. THOMAS WINTER,

Forms in many particulars, a perfect contrast to Mr. Morgan. With a commanding person, he unites the most amiable temper, and manners bland and winning. He makes no pretensions to eminent talent or learning, but always appears as the consistent follower of Him who is meek and lowly. He was some years pastor at Beckington, a village in Somersetshire, but for many years past has presided over the church in Counterslip, Bristol. Here he is eminently useful. Robert Hall used to say, "Talk of usefulness, sir, why brother Winter is more useful than all of us put together." Certainly the Master he serves with fidelity and devotedness has, in this respect, been eminently gracious to him. If any man resembles "that disciple whom Jesus loved," in holy affection, and in ardent solicitude to make Christ known, it is the brother of whom I now write. His influence among his own people, and indeed in the city of Bristol generally, is almost boundless. It is pleasant to hear him preach, because he is all transparency, religion and love. He tells you nothing but what you well knew and understood before, yet every word distils as the dew, and comes down refreshing as the rain on the mown grass. You love the preacher because he forgets himself that he may exalt Christ. It is almost matter of

grief to add that I suppose Mr. Winter is nearly sixty years of age.

The last name to be introduced in this chapter is that of

THE REV. JOSEPH DAVIS.

This beloved friend is one of four brothers in the ministry. They were the sons of the excellent Rev. Richard Davis, who died some years since at Walworth. He was one of the best preachers in the denomination, though entirely self-taught. Three of his sons studied at the colleges of Bradford and Stepney; Joseph, of whom I am now writing, was at the former place for the usual term of four years. He was afterwards, for ten years co-pastor with and successor to the late Rev. James Upton, of Church Street, London. When he resigned that charge two or three years since, he went for a short time to Manchester, and while there accepted a call from Arnsby, in Leicestershire, an old and highly respectable village church, which long rejoiced in the ministry of the senior Robert Hall; and in which village, his son, whose name will never be forgotten, was born. It has for very many years past been the happiness of the church at Arnsby to have excellent ministers, and my valued brother is not likely to disgrace the list.

I suppose that Mr. D.'s age does not exceed thirty-five; in person he is of moderate height, a little inclined to corpulency; his manners and voice are both good; he is generally favored with a good flow of animal spirits, but when he is unhappily visited with nervous depression, his pulpit efforts greatly suffer. His preaching is very decided in its evangelical tone, and he is usually lively in delivery, and always affectionate. He has now an ample opportunity of pursuing his studies and storing his mind for future services in a manner which he could not do while attending to a metropolitan charge, and fulfilling *cruelly* incessant engagements, in public and private, which are there con-

sidered indispensable. I have never heard Mr. D. preach without deep interest, or without wishing that his sermons (though they would be thought long in this country) were longer. I should expect that he will be scarcely able to continue very long at Arnsby. He must be content to leave the sweet quiet of a village station, for the bustle and excitement of a town or city.

REVIEW.

LEA, OR THE BAPTISM IN JORDAN. *A tale of the Church in the second century.* By G. F. A. Strauss, Court Preacher, and Professor in the University of Berlin, Author of "*Helon's Pilgrimage*," &c. Translated from the German by Mrs. H. C. Conant. New-York: Saxton and Miles.

We wish particularly to call the attention of our readers to this little book, because we think its value likely to be overlooked on account of its unpretending title and general appearance. It *looks* like a mere tale—another added to the many pretty story books, adapted to the instruction of the young, and aiming at no higher excellencies than general correctness, a pleasing style and an unexceptionable moral. Now though the story of Lea is full of interest, and beautifully told, yet as a work of instruction, this book has a far higher value. It was written for adults, and is well worthy of their attention.

The author is a distinguished German scholar, and has chosen to embody in this form the results of long and laborious investigation in the early history of the Church. He has given us this simple and touching narrative, instead of a ponderous and erudite volume. In so doing he has shown good judgment and good taste. It is the true way to teach *antiquities*. The numerous items of information which learned industry has found scattered through a hundred tomes, are wrought

into a picturesque and living whole. The age is reproduced before our very eyes. Every body can look upon it, understand it, feel it—and the idea remains imperishable in the memory.

The great controversy of our own age, respecting the proper polity of the Christian church, is directing many eyes back to that first and most interesting period of ecclesiastical history. Much is said and little known, about the early churches. We hail the appearance of an authentic picture of that age, from a man of eminent learning, of evangelical piety,* and having no party interests to bias his judgment, or color his representations. The believers in prelacy, who depend so much on the authority of ancient usage, will find little here to encourage their faith. Those who look to a higher source for direction in these matters, will not be surprised to find, even at that early date, some departures from the simple scheme sketched in the Inspired Word—or rather some slight *additions*, [e. g. trine immersion and the Easter festival,] in themselves seemingly innocent, yet indicative of greater corruptions which soon followed.

Respecting the mode of baptism, the book bears that candid testimony to the truth, which we venture to say, genuine scholarship will never withhold. The author attributes also, a high degree of spiritual efficacy to this sacred rite: higher indeed than will accord with the views of evangelical christians generally. We suppose, it is to his expressions on this subject, that the translator alludes in her Introduction, as not being in harmony with her own. It is not true, however, as has been

charged by some, that he teaches *baptismal regeneration*, in the usual sense attached to that term. Lea is a decided, enlightened believer in the Lord Jesus Christ before she receives the ordinance; nay, she is encouraged to apply for baptism on that ground only. (pp. 121, 122.) She is, however, taught to expect from the discharge of this first great christian duty, and in the very act of obedience, the communication of a special blessing, of spiritual strength for the farther prosecution of her christian course. And is not such an expectation warranted by the scriptures? Is it not realized in the experience of every obedient disciple? Our appeal is necessarily made to Baptists; for our Pedobaptist brethren are without experience on this point. Nevertheless, we think the author's representations too highly colored, and one or two of his expressions particularly unfortunate. Perhaps, after all, he meant to exhibit, not his own views, but those which were prevalent at the period of which he writes. If so no doubt facts would bear him out; for we have the strongest evidence, that immediately after the age of inspiration, the doctrine of Christ began to be corrupted. Nay, Paul declares, that even in his own time "the mystery of iniquity did already work."

Perhaps we ought to add, while in the objecting mood, that our Baptist prejudices were a little startled by some expressions which intimate that Lea's health, before shattered and sinking, was unfavorably affected by the intense excitement of her feelings on the occasion of her baptism, added to "the exertions of her journey and the trine immersion of the whole body in the Jordan, at the hour of sunrise." We have often laughed at the horror which zealous Pedobaptists sometimes manifest at the thought of having their bodies washed with pure water, even in perfect health; and now we felt inclined to smile at our own zeal in resenting our author's very innocent representation. For surely no enlightened Baptist supposes that *miraculous* salubrity attends the ad-

* The author of this work, and of the admired "Helen's Pilgrimage," should not be confounded with another Strauss, of infamous memory, as the author of a rationalistic "Life of Jesus," as gross a piece of infidelity as ever issued from the foul womb of neology. To his character for learning, G. F. A. Strauss adds a reputation for pure, consistent, and devoted piety, which will give increased weight to his authority among our American churches.

ministration of this sacred rite; and we all know, that the system may be in such a feeble state, as to be injuriously affected by the discharge of any duty whatever, especially of one of peculiar and exciting interest. Has not many a devoted preacher of the gospel, besides the ardent Whitfield, fallen under the fatigues of the service, and to [use his own words] "died *blazing*—not with human glory, but with the love of Jesus? And on this account, is the ministry blamed?"

We intended to give a slight outline of the story, but are satisfied that this would be doing injustice to our readers, by anticipating the pleasure which we trust they will seek in a perusal of the book itself. Suffice it to say, that it is conducted with the skill of a genuine artist. The descriptions of natural scenery, are exquisite; and several of the characters are drawn with a truly dramatic power, particularly the ardent Lea, her Jewish grandfather, so full of the blind fury of the national bigotry, and the venerable and saintly Elizabeth. The style has an almost poetic elevation and elegance, and has lost none of its charms in the translator's hand. We cannot close without expressing our thankfulness to Mrs. Conant for this timely and valuable publication, and our earnest hope, that so elegant a pen will not lie idle for want of proper appreciation and encouragement from the reading community—especially of our own denomination, to which she is an ornament, and to whose interests she may render essential service.

R.

SLEEP.—Sleep has been mentioned as the image of death,—“so like it,” says Sir Thomas Brown, “that I dare not trust it without my prayers.” Their resemblance is indeed striking and apparent; they both when they seize the body, leave the soul at liberty;—and wise is he that remembers of both, that they can be made safe and happy only by virtue.

THE POWER OF CHRISTIANITY.—A mechanic in London who rented a room near the orphan working school, was unhappily a determined infidel, and often felt able to confound the thoughtless christian with his sophistries on religion. This man said to an individual the other day, “I did this morning what I have not done for a long time before,—I wept.” “Wept,” said his friend, “what occasioned you to weep?” “Why,” replied the infidel mechanic, “I wept on seeing the children of the orphan school pass, and it occurred to me, that if religion had done nothing more for mankind, it had at least provided for the introduction of these ninety-four orphans into respectable and honorable situations in life.”

It is impossible that a disordered and neglected heart should ever produce well-ordered conversation; but put the heart in order, and the conversation, yea, the whole life will soon discover it to be so.—*Flavel.*

A PEEP AT A VILLAGE.—It seems a very nest—warm, and green, and sunny—for human life; with the twilight haze of time about it, almost consecrating it from the aching hopes and feverish expectations of the present. Who would think that the bray and roar of multitudinous London sounded but some sixty miles away? The church stands peacefully, reverently, like some old visionary monk, his feet on earth—his thoughts with God. And the graves are all about; and things of peace and gentleness, like folded sheep, are gathered round it. There is a stile which man might make the throne of solemn thought—his pregnant matter, the peasants' bones which lie beneath. And on the other side a park, teeming with beauty; with sward green as emeralds, and soft as a mole's back; and trees with centuries circulating in their gnarled massiveness.—*Illuminated Magazine.*

ORIGIN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Abridged and selected from the Life of Rev.
Joseph Hughes.

The committee meeting of the Religious Tract Society took place, for the first fourteen years, on the premises of the late Joseph Hardcastle, Esq., near London bridge. Mr. Hardcastle was at that period the treasurer of the London Missionary Society; a man of a princely spirit, and devoted to the promotion of religious knowledge. His rooms were gratuitously afforded to the committees of both these societies, with their morning refreshment, and every necessary accommodation.—He had the gratification and honor while he lived, of having his counting-house and offices adverted to as the birth-place or nursery of some of the noblest institutions that Britain or the world contains. This, too, is an heir-loom in his family which cannot but be highly appreciated. It will descend with the name of Hardcastle to future generations. "I scarcely ever pass over London bridge," said the Rev. John Townsend, "without glancing my eyes towards those highly favored rooms appertaining to our beloved friend's counting-house, at old Swan Stairs, and feeling a glow of pleasure at the recollection, that here the *London Missionary Society*, the Tract Society, the *Hibernian Society*, &c.. formed those plans of christian benevolence, on which Divine providence has so signally smiled." There it was that the Rev. Joseph Hughes, the secretary of the Tract Society, and his colleagues met together, from time to time, to transact the business of that institution, delighted as they must often have been at the increasing patronage it obtained, and as the consequence, at its enlarged capabilities and prospects of usefulness. There too, it was (at old Swan Stairs,) that the British and Foreign Bible Society took its rise.

Previously to its formation, he could not but be aware of the lamentable fact of the great scarcity of the Scriptures in these realms, notwithstanding the efforts of several societies already in existence for their dissemination. He had conversed with individuals on the subject from the Principality; he had preached the sermon before the Scottish society for promoting religious knowledge in the Highlands and Islands, whose published reports told of

the deplorable condition, in this respect, of the mountaineers of that country, and he was in the habit of hearing details from the associations belonging to the society, with which he was already connected, of the most affecting instances of such destitution. It was next to impossible that his benevolent mind should not be led to muse on these painful discoveries; and on the desirableness of some plan to remedy the evil. Such a sentiment in point of fact, appears from his writings, to have been long operating in his thoughts, and waiting only for a proper occasion to burst forth into action. It was a spring under ground accumulating its waters, and continually rising near the surface. That which revived and enlarged its operations, was the information brought to him from time to time, of the still more deplorable condition, in this respect, of the inhabitants of the continent, as well in protestant countries as in those avowedly catholic. He saw the whole of Europe, to say nothing of remoter lands, enveloped in shades of ignorance which the sun of revelation had but faintly and partially pierced; in no place so completely as wholly to disperse them; in some, not so much as in any perceptible degree to abate the gloom. Things were in this state, when an incident occurred, which can scarcely be looked upon in any other light than as a direct interposition of Providence. The Rev. T. Charles, a clergyman of the church of England, but frequently officiating among the Calvinistic Methodists in Wales, paid a visit to the metropolis. He represented with all the characteristic ardor and pathos of his native country, the dearth of bibles in the native language of the Principality. He told of a scanty supply which had once been obtained from the Society for promoting Christian knowledge; but which by its inadequacy, had served rather to increase than allay the anxiety of the inhabitants; as the thirsty earth but pines and languishes the more for a few big drops only from the cloud, which had been expected to shower down an abundance of moisture. This individual being present as a visitor at the committee meeting of the Tract Society, spoke upon the subject of a supply of Welsh Bibles, (Mr. Joseph Tarn, a member of the committee, having previously introduced him,) and urged it most earnestly upon the attention of the meeting. To supply bibles was not the professed object of the society, yet he could hardly have been in-

roduced to a circle of individuals in the world more disposed to listen to his representations, to sympathize with his feelings, and to respond to his calls. The whole meeting instantly felt the desirableness of the object, but the mind of the secretary was warmed with the subject; his previous train of reflections was recalled and quickened into motion, and wrought, it may well be believed, into a high degree of energy. His views, probably, in connexion with those of the members present, went much further than the specific object proposed to them—the supply of the Welsh. The precise language in which he expressed his views, it is now difficult, if not impossible to ascertain, and we must therefore be contented with the fact. Some indeed, of the individuals present at that meeting who survive, recollect nothing particular, others retain a sense of his distinct and emphatic utterance of this remark. “Why not Bibles for the whole country—for the whole world?” The minutes of that meeting, which were revised by himself and Mr. Tarn, under a concern to leave a perfectly accurate account of what had transpired, record that such an object, “*at the suggestion of the secretary,*” was deemed worthy of attention, was suitable for the notice of that body, and should be placed on record for their consideration at their next meeting. This fact he himself, though careful of not having too much attributed to him, always admitted. It appeared in several printed accounts while most of the members of the committee were living, and all had access to the minutes as well as himself. A variety of particulars in his correspondence, as well before as after this period, *and the part immediately* and thenceforward assigned to him in all ulterior proceedings, confirm the idea. It may therefore be safely concluded, that the elements of the new institution were first of all deliberately conceived in his mind; that there its original seed was planted by the hand of its Almighty Author. The facts above related occurred in the memorable morning of December the 7th, 1802. The views and feelings of all present accorded with the suggestion or suggestions, made to that effect, above noticed. Mr. Hughes was requested by the chairman in the name of the rest, to embody the sentiments then delivered in a written address, to be read to them at a future meeting convened for the purpose. He readily complied, and after several

meetings of the same kind, the address with some few emendations, was ordered to be printed, with a view to its immediate circulation.

The publication of Mr. Hughes' essay took place early in 1803, and for something more than a year the project was repeatedly contemplated with serious, and it may be believed, with much prayerful thought, by the pious and benevolent men of various christian denominations, who then formed the committee of the Tract Society, with the assistance of a few others of a kindred spirit. At length its first general public meeting was called on March 7th, 1804, Granville Sharp, Esq., in the chair.

THE TACTICS OF EPISCOPACY, AND THE WAY THEY TEND TO BONDAGE.—The Bishop of London has recently preached in James' Church, London. In his Sermon with great earnestness and emotion he expressed his strong opinion that “*the feudal personal relations which once existed in this country between rich and poor should again be revived.*”

We beg to ask if England has not had enough of the feudal system? Why, her people are at this hour groaning under the thousand woes which it has entailed upon them. Let *Old England*. and *New-England* awake to a sense of danger. If our ministers do not instruct their people in the history of the Church of Christ before the reformation, and the *affairs of the reformation*, we are lost. We have greater fears of Episcopacy than Popery, for of the last, men are naturally afraid, but the former wears a mask.

MATRIMONIAL WISDOM.—The late Miss Bosanquet was an example to unmarried females: “Mr.—proposes himself as a partner for life—he is a most agreeable man, but my judgment tells me he would be no helper to my spiritual interests. Mr.—would be a most excellent spiritual adviser, therefore I can give him my heart and hand.” C.

Selected for the Memorial by a Lady.

THE LORD'S PRAYER.

We lay before our readers the Lord's Prayer, beautifully paraphrased into an acrostic, by Thomas Sturtevant, Jr., a soldier in the 26th regiment U. States Infantry, and a prisoner of war in the Province of Upper Canada.

Our Lord and King, who reigns enthroned on
Father of Light! mysterious Deity! [high,
Who art the great I AM, the last, the first;
Art righteous, holy, merciful and just.
In realms of glory, scenes where angels sing,
Heaven is the dwelling place of God our King.
Hallowed thy name, which doth all names transcend;

Be thou adored, our great Almighty Friend!
Thy glory shines beyond creation's space,
Named in the book of justice and of grace;
Thy kingdom towers beyond the starry skies;
Kingdom satanic falls, but thine shall rise.
Come let thine empire, O thou Holy One,
Thy great and everlasting will be done!
Will God make known his will, his power display.

Be it the work of mortals to obey.
Done is the great, the wondrous work of love,
On Calvary's cross he died, but reigns above,
Earth bears the record in thy holy word,
As heaven adores thy love, let earth, O Lord;
It shines transcendent in th' eternal skies,
Is praised in Heaven—for man the Saviour dies.
In songs immortal angels laud his name,
Heaven shouts with joy, and saints his love proclaim.

Give us, O Lord, our food, nor cease to give
Us that food on which our souls may live!
This be our boon to-day and days to come,
Day without end in our eternal home:
Our needy souls supply from day to day,
Daily assist and aid us when we pray.
Bread though we ask, yet, Lord, thy blessing lend,
And make us grateful when thy gifts descend;
Forgive our sins, which in destruction place
Us, the vile sinners of a rebel race;
Our follies, faults and trespasses forgive,
Debts which we ne'er can pay, or thou receive;
As we, O Lord, our neighbor's faults o'erlook,
We beg thou'dst blot ours from thy memory's book;

Forgive our enemies, extend thy grace
Our souls to save, e'en Adam's guilty race.
Debtors to thee in gratitude and love,
And in that duty paid by saints above,

Lead us from sin, and in thy Mercy raise
Us from the tempter and his hellish ways,
Not in our own, but in his name who bled,
Into thine ear we pour our every need.
Temptation's fatal charms help us to shun,
But may we conquer through thy conquering
Deliver us from all which can annoy [Son!
Us in this world, and may our souls destroy.
From all calamities which men betide,
Evil and death, O turn our feet aside;
For we are mortal worms, and cleave to clay;
Thine 'tis to rule, and mortals to obey.
Is not thy mercy, Lord, for ever free?
The whole creation knows no God but Thee,
Kingdom and Empire in thy presence fall:
The King eternal reigns the King of all.
Power is with thee—to thee be glory given,
And be thy name adored by earth and heaven.
The praise of saints and angels is thine own;
Glory to thee, the Everlasting One,
For ever be thy triune name adored;
Amen, Hosanna! blessed be the Lord!

REFLECTIONS IN A GARDEN.

What beauteous livery nature wears,
Sweet promise of the fruit she bears;
Yet how profuse the blossoms are,
If we with autumn's fruit compare.
Is it not thus with Zion found,
Within her wall'd and pleasant ground?
If blossoms we profession make,
O how the trembling branches shake!

Yet these too often fade away,
In persecution's blighting day;
And leave the branches almost bare,
With scarce a token here and there.

Dear Saviour hear my humble suit,
And let me bear abundant fruit,
Which to thy glory shall proclaim,
The wasteless source from whence it came.

In Zion's garden I would stand,
The pride and glory of the land,
By grace survive each ruthless storm,
And wear a truly christian form.

To hoary hairs,—and wintry ground,
O may my soil be fruitful found;
And from the dust at last arise,
To bloom and blossom in the skies.

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OBITUARY OF THE LATE HON. LEVI FARWELL, CAMBRIDGE, MASS.

Levi Farwell, late of Cambridge, was born in Worcester county, Mass. His father was a farmer; and Levi spent the years of his minority principally in assisting him in this calling. There were no incidents which peculiarly distinguished his boyhood. His kindness and consideration made him a favorite among his brothers and sisters. He was *understood* to be the arbiter in cases of disagreement among them. He had naturally much amiability of disposition, though of a nervous temperament and easily excited to anger. The advantages which he enjoyed for cultivating his mind were but small; and his instruction imperfect. He was not permitted to acquire even a knowledge of the grammar of his own language. The time which was allotted to study was only a few months, or perhaps a few weeks for a few years of his childhood and youth. His limited opportunities in early life were matter of regret after he entered into its business, and when he was called to assume many pressing and weighty responsibilities. It is a remarkable fact that he had so carefully observed the use of language in good society, that there seldom appeared any violation of the rules of grammar, or of good taste in his numerous letters; and few men wrote more intelligent and comprehensive epistles than he did; wheth-

er it were to missionaries among the heathen or merchants in England, they were brief, proper and pertinent.

When about seventeen years old, young Farwell had his attention directed to a careful consideration of his obligations to love and serve his creator. He ascertained what claims God made on him, and felt that they were just and would therefore be sustained, but he was painfully conscious that he had not met these claims, and was therefore guilty. His conviction of sin was deep and intelligent. He abandoned all hope of obtaining the favor of God by any thing which he could offer or promise. These scriptural views of his guilt and helplessness prepared him to receive the Lord Jesus Christ as the propitiation for his sins. Some time after he entertained a hope that his sins had been forgiven, he united with the Congregational church in his native village, of which he continued an exemplary member while he remained in that place. He had almost reached the age of manhood, and had formed no plans for the future. He looked out upon the world with interest and solicitude, scarcely knowing what direction to take. At length he determined to come into the vicinity of Boston. After being engaged for a time in a business which offered itself, he abandoned it as unsuitable to his character, as it was uncongenial to his feelings. A short time after this he obtained a place as clerk to the Messrs. Barrett in the city of Boston. He was

now about twenty years of age. After his residence was fixed in the city, he connected himself with the old South church, then under the pastoral care of the Rev. Dr. Eckley.

He continued his connexion with this church for several years: it does not appear that he was particularly active or energetic as a christian during the period of his membership. After about two years residence in Boston he was solicited by Mr. Richard Boardman to engage in business in Cambridge. With this he complied, and before the time for which he had engaged as clerk expired, his skill and integrity in business had gained for him so much of the confidence of his employer, that he was offered a place as partner in the concern. This offer was accepted.—Considering himself as settled in business, he now gave his energies afresh to the work in which he was engaged. The demand for effort was great as the business was extensive. His mind had become considerably matured, and great confidence was reposed in his honesty, frankness and integrity by those with whom he transacted business.

But after about two years of severe application to the business in which he had become interested as one of the firm, his health failed. When partially recovered, he was prostrated by hemorrhage of the lungs. This continued at intervals for several months, which reduced him very low, and placed him for a long time beyond the reasonable hope of life. But after lingering for many months, the disease abated and some favorable symptoms appeared. He was an invalid for about two years, and for most of that time confined to his room.

During his confinement much of his time was spent in reading the Bible. He resorted to the *word of God* as the source of his comfort, and as furnishing a test of christian character. Whether he was laying the foundation of character and influence for future life, or making solemn preparation for a speedy exit from the world, he

knew not. In either case he desired a familiar acquaintance with what was taught in the oracles of divine truth. In the course of his reading and investigation, he was incidentally led to inquire what the scriptures taught concerning baptism. He has frequently said that he was surprised and disappointed in the first reading of the New Testament, as he prosecuted this inquiry; but he supposed the fault was in himself. He read again with Doddridge and others to aid him. Still he was disappointed at the small number of texts which sustained by *any interpretation* the pedobaptist view of the subject, and dissatisfied with the interpretation given a *large portion* of them by the authors whom he consulted. He was almost fearful that he had not acknowledged his Saviour in the way of his appointment. He was in difficulty; and acquainted his pastor with his investigation and disappointment. He endeavored to relieve him from difficulty and to soothe his feelings. They had frequent conversations, and Mr. Farwell read treatises on the subject of baptism, which he recommended, and reperused the scriptures. The result was, he was painfully convinced that he had not been baptized; he determined to obey the teachings of the word of God, and follow the dictates of his conscience on the subject. Accordingly in September, 1811. he was baptized by Dr. Thomas Baldwin, and joined the church then under his pastoral care. So important did he deem this investigation that he left a record of the process and its results. It is now before me, attached to the inside of the cover of a blank book in which he recorded the texts which were the themes of the discourses which he heard on the Sabbath.

This record indicates a very careful, patient, and thorough examination of the subject, so far as a mere English reader can prosecute the investigation.

The period when Mr. Farwell united with Dr. Baldwin's church was one of deep interest, from the fact that soon after this our first missionaries went forth from it to

India. The consecration and departure of Wheelock and Coleman made a deep and abiding impression on his heart. From this time to his death he was the devoted, and efficient friend of missions. No man sympathized with the missionary in his toils, trials, privations, and perils more deeply or more intelligently than he did. As a member of the church he soon began to be known as a man of sound discretion, great decision and independence, and strictly governed by the principles of the gospel in his business, and in the management of the affairs of the church. His influence in its discipline was considerable, and was always exerted to promote its *purity* by demanding the excision of such as walked disorderly. There was at this time residing near him in Cambridge, a companion of his youth, who was also a Baptist. They had often conversed about their responsibility and influence in the place of their residence. After the lapse of several years they determined to meet in Mr. Farwell's room once each week for prayer; this they continued to do for two years, and about this time other places were opened for meetings. He was foremost in procuring the aid of the neighboring clergymen to preach an occasional lecture on Sabbath evening, and to encourage the formation of a Baptist church, which was done in Dec. 1817. As those engaged in this enterprise had relied on his judgment and followed his counsel, they elected him as one of their officers.

From this time his energy and influence were devoted to the advancement of evangelical religion in Cambridge. He was ready to make any sacrifice, or perform any labor which the cause seemed to demand. The first pastor of the church (Rev. Bela Jacobs,) was not in good health for several years of his ministry. Deacon Farwell seldom allowed a day to pass without calling on him and inquiring if any thing was needed for his comfort, or a supply for the Sabbath. While the pastor did what his health would permit in visiting the church and congregation, that there

should be no lack in this respect, Mr. F. spent much time in visiting the sick and others connected with the congregation. He *acquired* a peculiarly happy manner in these offices of christian kindness, and rendered efficient aid to the cause of religion in this way. His cares multiplied with his years, but his arrangements were always made to give room and time for the performance of his duties to the church. His punctuality in his business engagements was proverbial; but he was no less constant and prompt in his attendance on all the social meetings of the church, than in his secular arrangements.

From its first establishment he was a teacher in the Sabbath school, and for many years acted as superintendent. During the week he sat in council with the Senate of the commonwealth, and on the Sabbath took his place before his little class in Sabbath school. Nor did he trust to his general knowledge of the scriptures, or his superior talents as a sufficient furnishing for this work; but made special and thorough preparation for it. Before engaging in the business of every day, he almost uniformly sat down to prepare for the Sabbath. This was his habit for years. It was thus he became one of the best teachers in this department of religious education; and it was thus his words of instruction had great weight with those who listened to him. Much of the extensive and excellent religious influence which he exerted should be ascribed to this *habit of searching the scriptures daily*.

His uniformly christian and gentlemanly deportment won the confidence and esteem of all who knew him. The citizens of Cambridge honored him with nearly all the municipal trusts in their gift, and several times he was their representative in the general Court; and once at least a member of the Senate. In both branches of the Legislature, his strong common sense, sterling integrity, and general knowledge of legislation, gave him no inconsiderable influence.

He was unaccustomed to public speak-

ing, and made no pretensions to oratory, but when he arose he was always listened to with respectful attention, and when deeply moved few men were more effective in their address. Very many who have spent years in the pulpit or at the bar, would fail to restrain or guide the tide of popular feeling when he succeeded. His kind persuasive words, his calm and benignant look, were like oil on the turbid waters of excited passion. When speaking of the great truths of religion, the wonderful provisions of the gospel, the imperative and constraining nature of christian obligation, he seldom failed to reach the heart and open the fountains of feeling so as to call forth tears.

His cares accumulated with the lapse of every year. The assiduity and faithfulness with which he discharged the duties assigned to him by institutions and societies, brought to him many important trusts, and imposed upon him many exhausting responsibilities. He had for many years been a member of the Missionary Board, in connexion with which he for considerable time discharged the duties of treasurer.—Often has he said, "I feel my individual property pledged to sustain the missionaries whom we have sent out, and to meet the liabilities of the Board." But the interest which he took in missions was not simply official and pecuniary. His heart was alive to all the wants of *stations* occupied, and *individuals* in the field. His prayers for them were peculiarly fervent and appropriate when he met at the concert.

When there was felt in the community the need of an institution for the education of young men for the ministry, he was found in sympathy with intelligent pastors, and was on a committee with the late lamented Cobb and deacon Bachelder of Lynn, to select a site, and make some arrangements for commencing operations. The result of their examination and inquiry was the purchase of a large estate at Newton, and giving of it to the education society, as a gratuity. Of this institution

he was a trustee from its commencement. He also sustained the office of treasurer and general supervisor. Its establishment was an undertaking in which he felt a deep interest, and to promote its prosperity he devoted much time and effort. To its support he appropriated much of his means. For many years he visited it once and frequently twice a week, though living at a distance of six or seven miles. The present prosperous state of this institution is owing in no small measure to his council, and sacrifices and effort in its behalf. The last direction which he gave when on his dying bed was concerning this sacred seminary.

For several years previous to his death he was steward of Harvard college, a place of great responsibility. Added to these, more public trusts and transactions, his acting as trustee, guardian, executor, &c. made an amount of labor that no man could perform with impunity for any considerable time. For several years he had occasional admonitions of this in the brief interruptions which were made by sudden attacks of severe and prostrating pain in the head. He seemed at such times aware of the cause of his illness, but it had become so natural to make an effort to oblige and aid all who applied to him, that on recovery this resolution to refuse such applications, which he had formed in his sick room, were broken, and his burdens increased instead of being diminished. In 1843 his friends saw that his strength was wasting under these exhausting labors, and endeavored to secure some release, but the situation of his family seemed to forbid, and he kept on as usual, with the added effort during the winter of attending the Legislature as one of the representatives of Cambridge. He was obliged however to obtain leave of absence before the close of the session. In the sanctuary he was in his place, and met with his bible class until February. He seemed peculiarly interested in a sermon on the last Sabbath which he attended worship with us, on the application of the principles of the gospel

to the business of life. While he repudiated all dependence on our own works as a ground of acceptance or salvation, yet he *insisted* on a strict and constant obedience to the precepts of the gospel as being the only evidence of saving faith in Jesus Christ.

Mr. F. was obliged to relinquish business in March, but there was no development of organic disease which the medical faculty could detect. His strength gradually declined, but his mind continued calm; and he entertained some hope of recovery. Not a murmuring word ever escaped him; but he often spoke with much feeling of the goodness of God as manifested to him in all his life, and especially of the mercy which he had received in the remission of his sins for Jesus' sake. His conversation was at times peculiarly interesting. While he cherished a desire to recover, it was only that he might be permitted to continue his toil for the cause of Christ. He often spoke of his *release* and his *rest* with great interest and animation. One of his last conversations was with reference to the encouraging intelligence from the Missionary convention, then in session at Philadelphia, and one of the last plans which he formed was to attend the anniversary meeting of the Foreign Mission Society in Boston, which occurred on the *afternoon* and at the *hour* of his funeral.

For some days before his death he was deprived of his reason, and the power of intelligible speech. His death was without a struggle or a groan, as one falling asleep.

It was so, for he fell

Asleep in Jesus! blessed sleep,
From it he'll never wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

The guilt of one sin is a greater misery than the burden of a thousand crosses.—
Charnock.

AUTO BIOGRAPHY OF REV. ASAHEL MORSE.

Concluded from page 279.

During my residence in Fairfield county, I preached much in the neighboring towns, in Wilton and New-Canaan, where I baptized a goodly number. My constant employment was pleasant and gratifying; but laborious and fatiguing.

In A. D. 1810, the first Baptist church in Suffield requested me to visit them; their pastor, Rev. John Hastings, was enfeebled by age and disease, he united with his people and earnestly solicited me to settle with them.

It was a grief to me to leave the people with whom I was so intimately and agreeably connected; though my service was more than one man ought to perform. It appeared probable that if I left them, they would mutually divide and support two meetings, which they had lately done.

Suffield is one of the fairest and best townships in New-England, but the state of both churches was disagreeable.

After hearing their urgent solicitations for two years, and seeing a work of the Lord by his grace commenced in the first B. Society, I agreed to remove and live with them. Had I known the feelings of the church and society in Stratfield four weeks before I left them, I should not have consented to leave them.

The first church in Suffield had been fleeced and peeled and many of the limbs broken off, but the remainder soon became well united, and a goodly number were added. They purchased a lot of land and built a house upon it, assisted me in digging a well, building a barn and fencing the land. They gave me a deed of one half; and agreed to help me to firewood, and pay me two hundred dollars annually. The committee having a demand upon the estate of three hundred and twenty-four dollars which I agreed to pay, on which they gave me a deed of the whole. The society afterwards made me a donation of two hundred and ninety-four dollars.

The church and society manifested as much attachment to me as I could expect to realize in any place or from any people. Three or four of the society by much exertion and their own liberality, induced others to action for the support of worship. One brother in the church, Mr. David King, I shall ever remember with gratitude. He bore much of the burden of the church and society.

He did more to promote the external interest of the church and society than any four members of either:—for which he was ill requited in his last days, by a few of his brethren. The cultivation of my land, and visiting and preaching constantly, with some excursions abroad, employed my time and afforded much gratification.

In the spring of 1818, the republicans of Conn. elected a Governor and a majority of members in the Assembly:—an Act was passed empowering the towns to appoint delegates to meet in Sept. following in Hartford to frame a constitution, which if received by the freemen of the state, should be the supreme law of the land.

There was a day appointed by law for the choice of the members of the convention, and the Selectmen of Suffield invited me to attend and open the meeting by prayer. I had not attended a freemen's or town meeting for sixteen years; but as I had labored much for a constitution, I could not refuse. Unexpectedly to me I was chosen a member of the convention.

What may be the condition of our country hereafter is known only to him who governs futurity.

Such is the lust of man for power and the honors and emoluments of office, that we have reason to fear, notwithstanding the light of the age, the patriotism of our country, and the unequalled privileges we enjoy, that our independence may be subverted, our liberty destroyed, and we be subjected like Europe, Asia and Africa, to the dominion of tyrants, knaves and fools, who are called crowned heads. My encouragement to hope, that our independence will be maintained and our privileges continued, is not in an arm of flesh, but in that Arm which sustains the Universe. The Divine administration toward these United States warrants the belief, that it was the purpose of God that we should be free, and that civil and sacred liberty should flourish here as an ensign to oppressed nations.

Our united Columbia stands in the earth like the sun in the heavens, the centre of light, and the wonder of an admiring world, who feel the influence of its sacred rays.

From the days of our fathers, wickedness has been prevalent and iniquity has made rapid strides, and spread its baneful influence through our country. The introduction of intoxicating liquors, the art of knavery, the lewd and wicked practices of the white men among the aborigines; and the conduct of the original states, (Rhode-

Island excepted) in occupying Indian lands without money and without price, were sins against Heaven and in the sight of God.

God hath corrected us, but it was in measure. No nation of which we have any history, for near three thousand years, has been prospered like ours.

Many judgments which we formerly felt, are now withheld; but we are a sinful people, divided among ourselves, indulging a spirit of pride, avarice and slander; and have reason to fear that God's anger is not turned away, but his hand is stretched out still.

In the convention which met in Hartford in A. D. 1818, for the purpose of framing a constitution for the State, it was soon ascertained that there was a majority of more than thirty in favor of having a constitution.

The minority which included the aristocrats, the old federalists, the church and state party, and the blue lights, did what they could by pleading, scolding, canting, and whining, to obstruct all proceedings, for the purpose for which we were assembled.

* When they found they could not hinder the prosecution of the business, they tried to amend some articles, and to expunge others wholly or in part, that the instrument might appear so ridiculous that instead of being approbated it would be regretted by the freemen of the state.

The article which met with the most opposition was that upon religion, which secured equal rights and privileges to all denominations; and left those who did not choose to unite with any sect, at full liberty to live out of doors if they pleased.

This, like an electric shock, reached the heart and pulse of those who wished to control the consciences of others, or at least to bind the hands and pick the pockets of all who dissented from them.

A few choice spirits upon the floor who led the federal phalanx were roused to action. They plead against the article with much anguish of spirit, and scolded with much bitterness of feeling. They gave evidence to some, that they feared they should immediately be on the threshold of despair, and without doubt fail of salvation, unless all the careless, inattentive part of the community were compelled to come in at some sectarian door, or pay ministerial taxes to the dominant party.

The article, however, with a very trifling

amendment passed, and the opposers vented their regret in "lamentation, mourning and wo." The labors of the convention closed and the members took their leave of the president, who was the governor of the state,—His excellency, Oliver Wolcott, Esq. Being one of the last who went out, his excellency asked me to sit down with him a few moments, as he wished to know what my thoughts and feelings were on reviewing the scene of labor in which we had been employed twenty-one days. I replied that it reminded me of something I had read. "The Prophet Daniel had told us, that when he found by books that the time was nigh when his people should be delivered from captivity; he set himself to pray three full weeks; at the end of which an Angel was sent to him, who informed him that his prayer was heard at the beginning, and that he was sent to the court of the king of Persia, but the Prince of the kingdom of Persia withstood him twenty-one days—when lo, Michael, one of the chief princes, came to help him." That it was evident that God turned the heart of the king and his court.—That we had set upon our business twenty-one days, and that no day had passed but something had been brought forward which had a bearing against religious liberty, but God in his Providence defeated our opponents and crowned our labors with success. His excellency acknowledged that no day had passed, but some opposition, directly or indirectly, had been manifested to the rights of conscience.

In April, A. D. 1820, I visited Philadelphia the second time; and met with the B. Gen. Convention as a delegate from the Conn. B. M. Board. We were in session about fifteen days. I enjoyed many religious meetings which were very agreeable. I formed acquaintance with a number of eminent ministers, twelve of whom are gone to the eternal world.

The tide of affairs in Suffield, among the people to whom I administered, rolled as smoothly as might be expected. I was warmly solicited to remove to several places, where about double the amount of salary was offered that I received in Suffield.

Among the places to which I was invited, were Cheshire and Pittsfield in Mass., and Springfield in N. Y. where I visited and preached considerably. To many other places I had pressing invitations by letters, but did not visit many of them. The people in Suffield not only

manifested unwillingness to part with me, but unanimously objected to my leaving them. At particular times for several years it appeared probable to me that I might leave Suffield; but in 1828, I viewed myself declining in years, and thought it probable that I should not be able to preach more than ten or twelve years longer, if my life should be continued, and resolved to make myself contented and spend the remnant of my days with that society, where I had labored about twenty years. I had not the least suspicion but it was the wish of every member of the church and society; indeed all who said any thing in my hearing about it, assured me that it was so.

The society in which I labored, had for many years been tranquil; and calmly, though at times by the extra exertions of individuals, prosecuted their society business, maintained their standing, and enjoyed their privileges. The day of peace was succeeded by a storm accompanied by a tornado.

One man, a member of the church, had for several Sundays left the meeting and took a stand in opposition to the interests of the society; he would give no reasons for his conduct, though he was strongly urged in public and private. The knowledge of a very low and dirty piece of knavery had transpired, which excited the rancor and malice of those who were implicated; and touched the tender sensibility in two or three others who gave evidence by their communication that they looked upon *the crime* to be no evil at all; but *letting it be known* was an unpardonable sin.

A scene of confusion ensued; the people were divided in feeling, but that they were in judgment, is doubtful.

It is hard for me to think, that people favored with the privileges they enjoyed, could believe it was right to cover iniquity.

I thought I possessed influence enough to persuade brethren to respect the discipline of the gospel, to preserve order and not expose themselves to ridicule, and the cause to reproach; but in this I was deceived, I might as well have attempted to bridle Job's leviathan.

In the fall after these marvellous transactions a member moved in a meeting of the church that I should be dismissed from my pastoral relations to the church. Two-thirds of the brethren were much opposed to it.

As myself and seven-eighths of the

church were ignorant of any such move being in contemplation, I requested brethren not to oppose it, for it would be a privilege to me to be free. By my exertions, five voted for the measure and seven were silent. In the winter following I visited and preached in Attleborough, Providence, Troy, and New-Bedford. In the spring after I obtained a dismissal from the church in Suffield, and united with the Baptist church in Hartford. Feeling a reluctance to the embarrassment of a pastoral relation with any church, I devoted a considerable part of my time to travelling. In 1830, I left home in August, was about three hours on my way to Hartford, went on board the steamboat at half past two o'clock P. M., and was in N. Y. next morning before sunrise; left N. Y. the sun half an hour high, in the steamboat North America, and was in Albany before the sun set. Having travelled three hundred and thirty miles in thirty hours.

From Schenectady I passed up the canal in a packet-boat to Utica, where I took the stage and travelled over eight or nine counties, but went no farther west than Auburn; returning to the east to Madison, I went from there to Deruyter, to Pitcher, and Norwich on Chenango River, from thence to Madison and through Cherry Valley to Albany: and then being moved by steam to Hartford, and by a stage to Suffield, I reached home, found my family well, though three men, heads of families, and several others near us, had died in my absence. Sickness and death are under the direction of an eternal Providence. Man knoweth not his time;—but the length of his days and the moment of his dissolution, are with HIM, *whose counsel shall stand and who will do all his pleasure.*

My tour to the west was agreeable and disagreeable. Agreeable, as it afforded opportunity to attend many religious meetings, including three Associations, where many ministers and brethren were collected:—as it served to revive old acquaintance and to form new; and gave me opportunity to see the improvements, wealth and population of that country, which, since I was upon the stage of action, was a howling wilderness, where harmless moose and deer, the delicious turkey, the fierce panther, the surly bear, and the sanguinary wolf, with thousands of wild beasts roamed; and with the red man, claimed the territory as their own. Those flourishing towns, splendid villages, and

elegant edifices, for private and public use, the granaries and barns surrounded by numerous and huge stacks of the finest wheat, meadows and pastures stocked with flocks and herds and steeds, of the best breeds in Europe, appears to one like enchantment, and reminds him of the fabulous accounts of the golden age.

Some circumstances rendered my western visit disagreeable. It was the time of the gubernatorial election; and the mania, like Salem witchcraft memory, seemed to have taken as powerful possession of some, as the legion of wicked spirits did of the swine of Gadara. They run down the steep of folly into a sea of nonsense. In some circles the most that might be heard was, who will be Governor, and how shall we support the "*Anti-masonic*" ticket?

To hear religious conversation interrupted by professors, and by men who called themselves ministers of the gospel, by crowding in questions in an abrupt manner respecting masonry and anti-masonry, and making it their whole theme, to the exclusion of the bible and its instruction, was very painful to me. It led me to think of a man with whom I was well acquainted in Conn. and of whom I was creditably informed, that he stated in public, that he wanted no better religion than anti-masonry.

In the summer of 1831, I visited Attleborough, Mass. by the urgent request of the Baptist society there; and preached to them seven or eight Sundays.

Many of the people were pleasing, their meeting house and parsonage house were inviting; but there were other circumstances which appeared to me more forbidding.

My wish was to remove to Ohio, or into one of the western states. Not being able to sell my real estate in Suffield, I felt unprepared to go to the west: and as I had preached some that season, and much formerly to the second B. Society in Colebrook, I was persuaded to remove and serve them a year.

I removed from Suffield on the sixth of October, A. D. 1831.

The society in Colebrook with which I labored, had been low and broken for some time, singing was neglected, and but very little had been done for the support of worship. Elder Doty, who had been their minister for eight or nine years, had preached abroad a part of the time for several years. The compensation he received at home was so little, that he

thought it was his duty to serve other people, which he has done more than two years; much to his own advantage, and I trust for the good of others. The people here were excited to action, and have done more than was expected.

There are but very few elderly people in the society; the most of the congregation are in youthful bloom.

The church is very small, and except the Lord of sabaoth leaves them a seed, their visibility will be extinct.

After the year expired for which I engaged, the people were anxious that I should engage for another year.

As I saw no prospect of disposing of my property in Suffield to advantage, I informed the people that I would serve them, the Lord willing, while I should be with them, but made no engagement of time.

The congregation has always been rather small; and as much mechanical business is done in the vicinity, there are many transient persons, with some residents, who on Sundays are going to and fro, but rarely go to a steady place of worship.

Whether the good cause will prevail here, or whether worship will be publicly neglected, and the semblance of religious society fail, is with *Him*, who gives in mercy and withholds in righteousness, and by whom the hairs of our heads are numbered. This is a rough part of our country, interspersed with heavy streams of water, and affording some of the best natural privileges in the world for mechanical business which requires the aid of water.

I have resided in this society a year and nine months, and people are anxious that I should continue. I acknowledge that I am not pleased with a rough hilly country, and some other circumstances are not very enticing. How I be, and what my motives and measures are, is an important consideration; but where I be, is comparatively of little importance. I have been attended with a rheumatic affection across my right side to my back for two months, so that I could perform but little excepting my ministerial duties, nor them without pain.

It is now a question whether I shall ever accomplish one thing which I have long desired, a removal to the west. I know however, "*My times are in the hands of Him*" whose government is administered in eternal wisdom, infinite power and boundless goodness.

[The following postscript from his son properly terminates these sketches.]

In the autumn of 1832, he became the pastor of the second Baptist church in Colebrook. Here he remained four years, preaching most of the time. It was during his residence in Colebrook, that he became conscious that his physical energies were soon to become the victim of a chronic infirmity. A paralytic affection seized him while addressing his congregation, and so shattered his mind, that, although he partially regained his health, yet, in relation to the subject he was then discussing he never became able to fully explain it, although it was a feature in which he had been previously fully at home. He removed to Suffield in the year 1836, his infirmity growing upon him so rapidly as to render him totally incapable of performing the active duties of ministerial life. Here he remained until his death, which happened on the tenth of June, 1838. About seven weeks previous to his death he was stricken with an apoplectic fit—from this he recovered so as to be able to converse with his family and friends. During this brief period, with the fullest conviction of the shortness of his own life, he manifested the utmost confidence in the doctrines he had so long preached, and frequently saying he relied upon his Saviour for salvation. He manifested up to Wednesday evening previous to his death, an entire resignation to the will of God. From this time until the Sunday following, he became apparently unconscious of what was passing around him, and thus he remained until he expired. His age was sixty-six years and seven months.

C. G. MORSE.

As the shipwrecked mariner gladly leaves the sinking vessel, and hastens to enter the life-boat, which rises above the stormy wave and bears him in safety to the shore; so does the Christian, leaving every thing else, enter the true life boat, which will never sink, in full assurance of hope that it will bring him safe to the heavenly shore. Gladly does he fly for refuge to the only sure hope of man,—redemption through the blood of Christ.

—*Bickersteth.*

For the Memorial.

ENGLISH BAPTIST PREACHERS.

NO. II.

THE REV. WILLIAM INNES.

Truly honorable is the name of this venerable brother, now trembling with infirmity, and bowing under the weight of years. Educated for the ministry in the church of Scotland, he labored for some years in her communion, but satisfied at length of the unscriptural basis on which she rested, and convinced that he himself had never been baptized in the way required by the Great Master, he nobly sacrificed his possessions and prospects, relinquished his charge, and identified himself with the few poor Baptists which Edinburgh then knew. Among them he labored, and at their request became their pastor; and as they could not meet his necessities and those of his family, rather than leave the people he loved, he became at once the pastor and the tradesman. This is by no means to be desired where it can be avoided; for each occupation demands the whole man, and the probability is that he who attempts the two will fail in both. This excellent brother is now not less than seventy, and his appearance and infirmities are those of an old man.

But the reflection is a delightful one that his whole life has been spent in the service of the best of masters; nor has it been spent in vain. Mr. Innes has for many years past ministered to a large and wealthy church, who have held him in very high and merited esteem. For two or three years past the Rev. Jonathan Watson has been associated with him in the pastorate, but the members of the church always rejoice to see their venerable friend in the pulpit.

The labors of this estimable servant of Jesus Christ, both in the pulpit and from the press, have been truly admirable. His excellent "Sketches of Human Nature," on some accounts the best practical Man-

ual for church members ever published, would alone be sufficient to make his name fragrant for generations yet to come. Mr. Fuller always spoke of the volume as beyond all price, and I have been delighted to find that it was long ago reprinted in this country. Other excellent volumes have proceeded from his pen, and are all highly esteemed.

As a preacher Mr. Innes, alike in matter, in style, in spirit, and in manner, has proved himself a worthy successor of the apostles, while his private character, and his "teaching from house to house," has shown him in perfect consistency with his public engagements. Never did any man devote himself to business with less injury to his own religion or to his ministerial engagements. He has been a living lecture on the character and the beauty of holiness. His popularity among his own people has ever been increasing, but his modesty has been such that he has scarcely ever preached out of Scotland. May this apostolic brother live for years yet to come, to diffuse around him the savor of the knowledge of the gospel of Christ.

THE REV. STEPHEN J. DAVIS.

This excellent man is one of two brothers in the ministry, the sons of the Rev. Stephen Davis, formerly of Clonmel in Ireland, well known as travelling some years since through the United States on behalf of the Baptist Irish Society. Called by divine grace in early life, and having been baptized by his father at Clonmel, he was introduced to collegiate study at Bristol. Here he manifested the same amiability, piety, and steady habits which have ever since distinguished his character. In 1830 he was ordained at Weymouth, a popular watering place, and was eminently successful in resuscitating a declining church. His sermons, equally remarkable for evangelical unction and a beautiful chaste style, were listened to with great interest, and his affectionate christian deportment in all his intercourse with his people tended to crowd the house

and to secure for him universal esteem, while not a few heard from his lips the truth which the Holy Spirit blest for the conversion of their souls.

A very few years elapsed, and it became important that an efficient pastor should be provided for the church at Salter's Hall, (the only Baptist church, strictly speaking, within the limits of the city of London,) and their attention was directed to my friend as every way adapted to the station. This important post he has filled amidst very many discouragements, with eminent advantage, and has secured the cordial attachment of a large body of affectionate friends.

In person Mr. D. is about the average height, somewhat spare in size, with a benevolent and intellectual countenance, and is about thirty-six years of age. He has no novel doctrines, nor eccentric habits to recommend him, he never indulges in detraction to fill his house; but is grave, pious, laborious and persevering. His sermons are studied and delivered with great care. Correct sentiments, and pure taste shine in them all. He is always listened to by the intelligent, whether stated or occasional hearers, with pleasure. It is indeed, in a day when almost every one is straining after novelty, a rich, intellectual and spiritual treat, to attend on such a preacher. The position he occupies is one of great difficulty, as families are constantly removing from London to its suburbs, so that his congregation almost changes every three or four years, and he himself has more than once been invited to remove, but deeply should I regret to hear that he had accepted any call which should take him from the British metropolis.

For a few years past my excellent brother has been the devoted and judicious secretary of the Baptist Home Missionary Society, the duties of which office he has discharged with exemplary diligence, fidelity, and courtesy. Long may his life be prolonged thus to "serve his generation by the will of God."

THE REV. WILLIAM G. LEWIS.

This is one of the strong-minded, energetic and eminently devoted pastors of England. Originally engaged in business, he had very few early advantages, and as Baxter is reported to have said of himself, so might brother Lewis tell us, that no university has to answer for his faults; besides this, though favored with a good degree of piety, he was for some years in the trammels of a perverted theology, and could scarcely allow the unconverted to be responsible to the moral government of God. Indeed he would reluctantly have urged duty to any considerable extent, either on saint or sinner. Under these circumstances he was called to the pastorate of a small church in a bankrupt state, oppressed with a heavy debt on a large house almost empty, in the important naval town of Chatham. He felt his responsibility, and happily gave himself "to the word of God and to prayer." He soon discovered his mistakes, and worked his way to a system which should include the whole of the sacred volume. The happy effects were soon seen. Antinomian sleepers were offended, but sinners were converted; the church was very greatly increased; his brethren highly esteemed him; and he became eminently useful and popular.

After having labored at Chatham about fifteen years, several circumstances occurred, about three years ago, suggesting the desirableness of a removal. No sooner did this become known than he was invited by the first church at Cheltenham, to succeed the Rev. James Smith, who had removed to London. He entered on this station with some difficulties threatening trouble; happily, however, the Great Head of the church favored him with discretion, and after a short time he saw all around him was light and gladness. God has eminently blessed his labors, and his people, old and young, rich and poor, "esteem him very highly in love for his work's sake." The large house has for some

time past been crowded, and a much larger one has just been erected. May he labor in it long and happily.

In person Mr. Lewis is above the average height and breadth; his complexion is very dark; his large black eyes almost look you through, and his voice is full of power. His doctrines are eminently scriptural; strong sense characterizes all his instructions; and unceasing labor and holy consistency out of the pulpit, greatly advance the success of his efforts in it.—His age is about fifty; he has a family of fourteen children, several of whom he has had the happiness to baptize into the church, nor has any one of them given him pain. He is at present exerting an excellent influence over a wide circle. May the number of such servants of our common Master be greatly increased. I believe that Mr. Lewis has never published any thing more than one or two sermons, and as many circular letters. He has a brother in the ministry—the Rev. B. Lewis, of London.

THE REV. JAMES LISTER.

This now venerable minister of Jesus Christ has been pastor of the second Baptist church in Liverpool for a period nearly approaching forty years. For a few years previous he was the pastor of the first Baptist church formed on the English model in the city of Glasgow. After the death of the venerable and excellent Samuel Medley a second church was formed in Liverpool, and Mr. L. was invited to the pastorate. For some years his difficulties were so great as to render it extremely doubtful whether or not he could continue to occupy his position. Cordially attached, however, to his people, and they to him, they persevered in their zealous and prayerful efforts, and the church long worshipping in Lime-street, but which has recently built a new and more beautiful house in another part of the town, has for some years past been reckoned the most wealthy in the denomination in the United Kingdom.

About the preaching of Mr. Lister there is nothing likely to impress a stranger with the idea of his great superiority. But a lengthened acquaintance with him will convince you that he is a ripe scholar, an eminently excellent man, and a thoroughly good divine; while the careful preparation of his sermons, and their unceasing variety will show how diligently he must labor in his study. In appearance Mr. L. had nothing very commanding till age, for he cannot be less than sixty-six, planted its snows on his head. He is about the average height, thin enough for an American, cautious in his measures, and constantly showing great penetration into character. In early life he was somewhat above the standard of moderate Calvinism but was always favorable to active efforts for the extension of christianity; in later years, no one has heard of any difference of views between him and his brethren. His influence among christians of every class in Liverpool is great, and his own denomination in that mighty district of the country, universally treat his opinions with great deference. In a word his character, labors, and success make him greatly beloved; and whenever he may be called to his rest, his loss from earth will be sincerely deplored as a severe calamity. It is to be lamented that his great modesty, and his love of home make him personally a stranger a hundred miles from Liverpool. His fame as a scholar and divine has often induced his brethren to endeavor to obtain visits from him, but he thinks that he cannot preach out of his own pulpit, and his people think that no one can preach so well as he does in it; and so between them it is arranged that his visits elsewhere are "few and far between." Brother Lister is an excellent man, a valuable preacher and pastor, and a most interesting companion. Long may he live to see the happy results of his quiet untiring energy.

THE REV. JAMES P. MURSELL.

Few ministers of any denomination, or in any part of the world are more eminent

for talents, or whatever contributes to a successful, popular speaker, than the successor of Robert Hall, at Leicester.

Mr. M. was the son of an excellent christian tradesman, and gratuitous pastor of a small Baptist church in Hampshire. Indications of his talents were given in early life, and excited hopes of his future eminence and usefulness which have not been disappointed. While very young he put on Christ, and was encouraged to enter on preparatory studies for the christian ministry. After spending several years at Bristol college, he became the pastor of a small church in the city of Wells, and speedily excited considerable attention. After the removal of Mr. Hall to Bristol, Mr. Mursell was invited to succeed him at Leicester, where he has always had a large congregation.

Mr. M. is somewhat below the average size, with a head and countenance indicative of great energy and independence. He is an original thinker, and his manners, voice and appearance are well adapted to impress his auditors in his favor. Though I suppose his age to be considerably less than fifty, his hair has long been gray. His reading has been extensive, and I imagine he must at some time or other have been a hard student, though he never seems to wish that credit should be awarded to him on this score. He happily blends reasoning with pathos, and argument with history, so that he seems able to carry his hearers wherever he pleases. He is much admired by ardent and intellectual young people; partly, it may be hoped, from their conviction that he is intent on their salvation, and partly, it must be feared, because he greatly loves to satirize all persons and things that he does not approve. This dangerous talent has in a lamentable degree injured his usefulness, and done much to make him unhappy. His cruel philippic against Drs. Cox and Hoby, on the platform of the Baptist Union, after their return from a visit to the United States, because they did not meet his wishes in their treatment

of slavery, was one of the most unlovely scenes I ever witnessed; and greatly out of season, as he had no connexion with the Union, and was not solicited by its committee or officers to speak. The effect has of course, been to injure only himself. This same love of opposition to his brethren, and of indulging in sarcasm, makes him prominent in political, parochial, and other assemblies, having little or no connexion with the high office he is called to fill. But for this unhappy spirit, Mr. Mursell would be one of the most influential and useful Baptist ministers in the old world. Alas, that such talents should be so unprofitably employed! We hope that many years may yet be allotted to this talented brother, may his days still to come be every way worthy of his splendid abilities, and his important position.

GO FORWARD.

Onward, onward, let us pass,
Trusting in the Saviour's grace;
Passing through each toil and pain,
Everlasting life to gain.

Forward, forward, let us go,
From the world of pain and wo,
Reaching forth to heaven our home,
Where our foes will never come.

Onward, onward, still we cry,
For the cruel foe is nigh;
Never shall we be at rest,
Till we reach the Saviour's breast.

Victory, victory, we shall sing,
In the presence of our King:—
Fought the fight, and won the day,
Death and hell have fled away.

C.

The heart of man is his worst part before it is regenerated, and the best afterward; it is the seat of principles, and the fountain of actions.—*Flavel*.

GENERAL SUMMARY OF BAPTISTS IN THE U. STATES.

BY REV. J. M. PECK.

States.	No. of Ass's	Churc's	Minis's.	Licen's	Bapt'ed in one year.	Total.	Gain.
Maine,	13	296	215	35	2,464	23,860	1789
New-Hampshire,	7	110	84	1	1,174	10,825	290
Vermont,	9	127	93	10	1,432	10,404	
Massachusetts,	11	209	196	30	2,802	30,842	651
Rhode Island,	2	40	44	6	983	7,560	918
Connecticut,	6	107	104	16	2,429	15,340	1092
New-York,	42	812	733	124	14,642	98,557	10,489
New-Jersey,	4	88	80	18	1,365	11,452	1206
Pennsylvania,	15	275	178	45	4,681	27,285	3632
Maryland,	2	20	13	2	262	2,070	380
Virginia,	24	498	245	35	10,162	75,934	5982
North Carolina,	23	467	270	56	2,974	32,396	4655
South Carolina,	12	374	213	27	2,911	38,677	1079
Georgia,	28	652	297	101	4,224	43,573	1415
Florida,	1	17	8	1	128	670	670
Alabama,	14	363	158	41	4,123	25,651	6523
Louisiana,	4	63	34	9	356	2,737	410
Mississippi,	14	293	140	24	3,409	16,305	2324
Arkansas,	5	51	26	5	227	1,621	
Tennessee,	19	360	226	61	4,428	25,431	
Kentucky,	40	643	282	78	7,354	59,015	4918
Missouri,	19	247	124	27	3,141	14,368	3832
Illinois,	19	255	173	48	2,303	11,270	1903
Indiana,	21	306	141	44	2,784	15,795	2640
Ohio,	25	444	290	50	4,481	26,560	5985
Michigan,	9	151	101	18	727	7,940	1116
Wisconsin,	1	34	23	2	98	1,284	527
Iowa,	3	34	17	2	190	857	523
Total in the United States, . .	391	7323	4508	916	86,254	638,279	64,939
ANTI-MISSION BAPTISTS.							
All North of Dist. of Columbia,	10	92	50	4	112	3,264	
Virginia,	10	94	42	6	137	5,162	
North Carolina,	10	183	80		230	6,784	
South Carolina,	2	11	5		2	250	
Georgia,	15	238	79	11	416	8,570	
Alabama,	9	158	66	8	395	6,421	
Louisiana,	1	4	2			80	
Mississippi,	4	31	14		64	804	
Arkansas,	1	10	6		25	300	
Tennessee,	26	367	179	19	545	13,824	
Kentucky,	14	161	78	5	330	6,266	
Missouri,	11	121	57	9	300	4,424	
Iowa,	1	10	9	2	4	189	
Illinois,	15	158	80	7	321	4,159	
Indiana,	7	119	56	11	282	5,011	
Ohio,	11	150	62	6	172	4,155	
Total,	147	1907	865	88	3,335	69,663	8,502
Grand Total in United States,	540	9230	5373	1004	89,589	707,942	73,441
Texas,	1	12	6		20	386	
British Provinces,	8	251	155	25	2,903	20,655	4171
West Indies,		68	41	92	2,430	36,371	807
BAPTISTS IN AMERICA, . .	549	9561	5575	1121	94,042	765,354	78,419

REVIEWS.

THE CHRISTIAN MINISTRY: *its designation—its culture and its responsibilities.*

1. The Rev. Dr. Williams' discourse before the Hudson River Association, 18th June, 1844.

2. The Rev. Joseph Walker's sermon before the Virginia Baptist Education Society, 3d June, 1844.

3. The Rev. Albert G. Palmer's sermon at the Stonington Union Association, 19th June, 1844.

It certainly augurs well for the healthful vigilance, the holy jealousy of our wide spread churches, that a topic so important as the one above indicated has simultaneously, but without concert, been selected as the theme of discussion in different sections of the country; and that it has in each case been so highly appreciated, and deemed so seasonable, that the churches themselves with spontaneous and prompt decision have demanded the publication of the three discourses above mentioned. We cheerfully accord our own humble testimony in approbation of this course. The importance of the ministry to the welfare of the churches, and the evangelizing of the world can scarcely be over-estimated; and just in proportion as this importance is duly recognised, the churches may be expected to examine with the utmost carefulness, the credentials of this ministry; to encourage and aid its culture, and sympathize with its inconceivably solemn and weighty responsibilities. In the first and last of these duties our fathers excelled. It is the natural result of human weakness and error, that while in this generation, a much more generous amount of attention, care and expense has been given to the intellectual improvement of ministers, these other points should be comparatively cast into the shade. Hence the desirableness, yea the indispensable necessity of giving timely and earnest heed to such admonitions and counsels as are contained in these sermons, especially the first and third.

It will indeed be a dark day for Baptist churches, full of the omens of defection and ruin, when in our solicitude for the learning, or the worldly esteem in which our ministry is held, we sink the higher and prime inquiry whether they bear the special signature of the Holy Spirit, and thus are worthy to be recognised as the ambassadors of Christ. Again, therefore, we repeat our congratulation to the churches, that there has come up this loud voice of entreaty and warning.—While it is sounding forth in New-England from a youthful and honored son, and the fathers there are enforcing it by their solemn and approving "amen!" and the Old Dominion, from the convocation of her hundreds of churches and pastors assembled at her capitol, gives her adherence to the sentiment; we rejoice that the loud accents of the Hudson River Association, with her more than fifty churches and twelve thousand communicants, by the voice of one whom she and the whole country delight to hear, has given even more fully and elaborately than the others, the timely caution, the ample and fundamental instruction.

The discourses before us, though looking at the subject in somewhat different aspects, will be found harmonious in their sentiment and in their general design. Dr. Williams founds his upon the words employed by those claiming, as he thinks unjustly, to be John the Baptist's disciples, and who *had not so much as heard whether there be any Holy Ghost.* Acts 19 : 2.—Compared with the sentiment enunciated by the beloved disciple, 1 John 2 : 27. *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.*

A severe criticism would probably object to founding the sentiment of the discourse on such a basis. He enunciates his theme, drawn from the blended light of both texts, in the following words. "*The doctrine of the Scriptures as to the Holy Ghost, in the relations of that doctrine to the cause of ministerial education.*" Now

the palpable objection to this way of educating an important doctrine, is simply this: neither the one text nor the other have any reference *to the ministry*. As this is a violation of one of the cardinal rules of sermonizing, as reasonable and important as it is generally understood, we cannot but regret that it should have the sanction of authority so respectable and with many minds so conclusive as the admired author of this discourse. This idea, we presume, will readily occur to many readers, when they commence the perusal, and before they are warmed with the noble thoughts, and charmed with the fascination of style and imagery which here are so profusely scattered. We know it may be said in justification of the violation of a rule in this instance, "the doctrine is itself true, and is abundantly sustained by other scripture testimonies." It may even be made out on some principle of *a fortiori* reasoning, from these texts. For if common disciples, the ordinary members of the churches are or were as these words describe them, then with more abundant reason should ministers share this divine anointing of the Holy Spirit. Still we should much prefer a different text for this admirable discourse. But we have done with criticism. The wide influence of so brilliant and attractive an example, are our apology, if any be necessary, for having ventured it in this instance.

The discussion of the above theme is conducted under the three following heads:

1. The doctrine of the bible as to the Holy Ghost.
2. The relations of this doctrine to the cause of Ministerial education.
3. The consequent duties of the church in our times, as growing out of these relations.

Each of these topics is discussed with the usual discrimination, beauty and perspicuity of the author.

Under the first of these heads, he thus speaks of the designation of the ministry:

"The same Divine Agent who is the author of membership in the one true church of God, is the author of the legiti-

mate *ministry* in that church. He alone is entitled to put a man into the Christian ministry. All the synods of the world, were they united in the act, and even the very college of Apostles, would have been guilty of intrusion and usurpation, if they should send forth a man to the work of a Christian preacher, except as they had reason to believe that the Holy Spirit went before them in calling the man to the work. Not that the Holy Ghost now calls miraculously, by audible voices, and sensible signs. But he does as really, as distinctively and effectually, call men now to this office, as of old, Elisha was summoned from the plough, and John, the writer of the text before us, from the ship and fishing nets of his father, the one to the station of a prophet, and the other to the higher dignity of an apostle. The Spirit thus calls by creating certain desires in the heart of the Christian minister; by bestowing on him certain spiritual endowments; by enabling his brethren in the Christian church to recognise, with the help of the Scriptures, the presence of those endowments, and to verify the character of these desires; and by authorizing them, then, and then only, to authenticate that call by their solemn acknowledgment and attestation. The church, then, does not issue and sign a minister's real credentials to the ministry. *These must be signed by the Holy Ghost.* The church only endorses on them her belief that the signature is actually that of the Holy Ghost; and that she sees in the candidate, his exercises, his character and his endowments, as compared with the law of Scripture, the marks of God's work and the signature of a divine call. And thus the man enters upon the responsible and awful work of the christian ministry. My brethren in the ministry of Christ's gospel, how awful is our position, and how crushing our responsibility. We are acting as before the face, and by the fiat of God the Holy Ghost, in our own induction, or that of others, to the work which employs us."

To the same purport, though differing a little in the language, is the testimony of Mr. Palmer's sermon, founded on 1 Cor. 4:1. *Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.* From these words he discusses, first, the relations, and second, the responsibilities of the christian ministry.

Under the first head he shows that the ministry is Christ's by redemption, by regeneration, by sanctification, constituting together the basis of ministerial character : and next—

“The ministry is Christ's, by designation. ‘I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain.’ A man is not at liberty to choose this calling, as he would select one for himself from the various secular callings and pursuits of life. He is not at liberty to say, ‘I will devote myself to the work of the ministry, because in my own judgment and in the judgment of my friends, I think I can accomplish more good in this department of Christian labor, than in any other.

With a disposition to do good, even to the extent of his ability, and with natural endowments which would seem to warrant him success, he is nevertheless, not at liberty to conclude, from such data alone, that the *ministry is his* appropriate work. Designation to this responsible office appeals to other authority, than that, which, at best, is but adventitious and circumstantial, ‘No man taketh this office upon himself, but he that is called of God, as was Aaron.’ *It may not be assumed. It is a work into which no man may thrust himself, however good his heart, however great his natural or acquired abilities.*

Nor does the power of designation lie in the church. The commission of the ministry proceeds not from councils, presbyteries, synods, Bishops, or Popes; nor yet from the church, but immediately from Christ himself, the *great head* of the Church. The power of *recognition and acknowledgment*, may be, and doubtless is vested in the church. But the primary power of designation, Christ reserves in his own hands. By his Spirit, he still walks amidst the golden candlesticks, and says to one here and to another there, ‘go work in my vineyard.’ *It is the province of the Lord of the harvest alone, to send forth laborers into the harvest.* The importance of maintaining this *old* sentiment, cannot be too deeply felt. It lies at the basis of a spiritual Christianity. The denial of it, has been, and is still to a lamentable extent, the great practical heresy of the church. It is one of the deep-laid devices of Satan, to monopolize the ministerial office; to have men there of

his own selection; and to a great extent, he has succeeded.”

This point he illustrates by pertinent cases in the old world and in the new, ancient and modern. Dr. Williams under his second division thus judiciously discourses :

“The Spirit neither canonizes ignorance, nor yet is it dependent on human science. It uses human knowledge, and study, and teaching; but it puts all these into their proper and subordinate place. It makes learning the handmaid and not the mistress, in its scheme of preparation for the christian ministry.

Our own denomination, like that of the religious society of Friends, or Quakers as they are more commonly called, has borne long, loud and earnest testimony, that the rights of the Spirit are paramount in preparing any man for the work of the christian ministry. Many of the founders of that sect had been in close relation with our own churches. We have alike protested that the great qualification of any man for the ministry was the Spirit's influences, irrespective of human learning. They however condemn all ministerial education. This we have not done. Nor have we united with them, or in doing as at least many of them have done, in exalting the Spirit's influences above the Scriptures, and making the authority of those influences independent of the authority of the Scriptures. In this country we have through large districts of land shared with another denomination of christians, the Methodists, in the honor, toil and privations of preaching the gospel to the poor. Many of our preachers in both denominations, in years not long gone by, were possessed of but little worldly culture, though often men full of the Holy Ghost, and mighty in the Scriptures. Of these men we are not ashamed. Christ was not ashamed to employ them. The Holy Ghost was not ashamed to bless them. And the ministry which the Redeemer deigned to approve, and the Spirit to commission and to endorse—the ministry that defrauded Hell of its prey and peopled Heaven, that defended the truth, promoted holiness, rebuked sin, saved souls, and gladdened angels, and entered to cast its crown of many stars before the Maker's throne on high, is a ministry it will never be wise or safe to despise. We do not deny, that there has existed, in our own churches and those of our Methodist brethren, a

prejudice against a learned ministry. It was not entirely irrational when they saw learning made, as in some cases it unhappily was made, a substitute for piety, and when the colleges of the land were allowed to usurp, as to the ministerial office, the place and prerogatives of the divine Paraclete. If we are shut up to this naked alternative—if we must have either learning without the Spirit, or the Spirit without learning, we say, with the rudest of our forefathers: give us the Spirit, and let the world keep its learning. But it is not necessary to make such alternative. We may have the Spirit and not reject learning. We may cultivate learning and not forfeit the Spirit.

The Spirit of God does not forbid the exercise of human diligence, or the aid received from human teachings, by those whom it calls into the ministry. Timothy had the Spirit of God, yet he was urged by Paul to stir up, by his own diligence, and prayers, and studies, the gift of God that was in him. He had profited too, by the teachings of a pious Lois and Eunice in his own family. Apollos was mighty in the scriptures, and had been doubtless enlightened of the divine Spirit; yet Aquila and Priscilla took him and taught him the way of God more perfectly. So also in the conversion of men from sin to holiness, the same Holy Spirit uses the labors and teachings of ministers; and in the more perfect training of ministers for the effectual discharge of their duties, the Spirit has often deigned to employ the aid of their instructors, and the examples and counsels of their fathers in the christian ministry.

The growing intelligence of society makes it more and more advisable that the ministry should not fall below the average standard of intelligence in the community they instruct. Hence in those denominations that have been most jealous of any undue deference to human learning, there is apparent a growing desire for intellectual culture on the part of their ministry. A revolution is quietly in progress, changing generally and powerfully the sentiments and expectations of our own churches. Our theological institutions have become their own letters of commendation to the churches, by the character and faithfulness of the ministry they have aided to form. The churches have been largely benefited by their students; and both in their domestic labors and in the foreign missions of the Amer-

ican Israel, God has deigned to use the sons these institutions have educated, and largely to bless them.

In this state of things it is needless that we should advocate the cause of Ministerial Education. It is a cause already most closely and strongly entwined with your interests, your affections and your hopes. Hamilton and Newton, Princeton and Andover are pleading their own case in your pulpits, and in the far Eastern fields tilled by your Foreign Missions."

To like effect Mr. Walker in his very able sermon on Ministerial culture, founded on the words of Paul to Timothy, 2d Epistle 2 : 15, "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,*" discusses, 1. the design, 2. the method, 3. the noblest end of study, and 4. finally inquires, "who will be held responsible for the neglect of ministerial education?"

Under one of these heads, he goes at large into the advocacy of collegiate education, and sets forth its superior advantages to self education or private instruction. As specimens, and for their intrinsic value, we give unmutilated, two of his arguments to this point.

"1. *It will establish patience.* To acquire knowledge on any subject is no easy task. Music, even with all its entrancing powers, when studied scientifically, demands intense application. There must be repeated trial, or there can be no proficiency. Like the miner delving for the precious metals, the student must often strike into the same pit. Most minds from indolence or a natural obstinacy, are wanting in docility. They must be kept to the subject under consideration with some severity, or there can be but little success. I have heard of some mechanists, who were surrounded with models—had on hand always a number of machines partly completed, but could never make any one of them answer exactly the purpose for which it was designed. So in the studies of some preachers; almost every shelf and drawer contains the unfinished skeleton or manuscript of a sermon. Why are not these carefully reserved for future use? Why have we the head without the body? I am persuaded the

reason is, not so much for want of genius or talent, but for *lack of patience*. This will appear evident if we examine the manuscripts. Here then is the exordium. It conducts us with ease and dignity to the subject. The subject is just that which arises naturally out of the text. The argument, so far as it goes, is sound. The style is graceful and the language chaste, and we are convinced from this specimen, that the man who could proceed thus far, *might* have gone much farther. But we are stopt in the dark! The train of thought, like the trail of a comet, is lost in the mist. We can trace it no longer.—Why this abrupt termination of so noble an enterprise? Ah! the mind became wearied. Truth could not be found without painful reflection. The mind begged a respite, and a respite was ingloriously granted—in other words, there was a lack of *patience*. Now, making due allowance for the difference of natural temper, I maintain that patience is to a great extent acquired. It becomes strengthened and confirmed by habitual perseverance. What can settle better this essential quality in the mind of the young minister, than the instruction of the college? In the college, study is made a business for a term of years. This lays the foundation of that patience which he will need all his life. At first, the mind, perplexed with the intricacy of language and science, may be fretful; but soon it is soothed and reconciled to the investigation of the most abstruse subjects. As the ox bends to the yoke, and toils steadily all the day, so the mind, accustomed to severe exercise, will contemplate in the deepest abstraction, till truth is found, and the topic for discourse thoroughly understood. Robert Hall, it is said, possessed the power of abstracting his mind at pleasure in an eminent degree. Doubtless this became a habit through constant discipline and matured patience. A good workman can complete what he undertakes. Patience is essential to this end.

2. College instruction *matures the judgment*. Wanting a clear judgment, a minister cannot be approved unto God. The scantiness of our knowledge obliges us to decide in regard to many things by the aid of reason. When, after mature reflection and a careful comparison of ideas, the mind assents to the truth or falsity of a proposition, this assent is called judgment. The mind decides, though not with the certainty of demonstration, that

the matter under consideration is true or false, according to the evidence in the case. An accurate and speedy judgment between truth and error, is of the greatest importance to the minister of Christ. He is often called to his official duties, when there has been no time allowed for previous preparation; and yet, it will be expected that he shall “speak the words of truth and soberness.” He is to teach his fellow men what is the mind of the Spirit—the exact will of God concerning them. He must lay bare the depths of human depravity,—portray the purity and divinity of Christ,—the richness, efficacy and sufficiency of his atonement,—the inflexible justice as well as the tender mercy of the Eternal God, and the felicity of heaven. The doctrines involved in the foregoing expressions ought to be as familiar to the mind of the christian teacher, as is the sun to the natural eye. His judgment in relation to all matters connected with his sacred vocation, should be fully matured on the authority of revelation.—He must be able at any time to confront the captious observer with the reasons on which his views are founded. Moreover, ‘a good workman’ will have an easy, perspicuous method of communication. He is ‘rightly to divide the word of truth.’ This is absolutely requisite, that he may be intelligible to his audience. His thoughts should preserve a natural connexion, which the mind of the listener perceiving without labor, he is led step by step through the discourse, so that at its close, he carries home, not only the text, but the *whole sermon* with pleasure and profit to himself. Show me a preacher who observes not order; who commences his discourse in the middle, and ends at the beginning—who, before you can catch what he would wish to say, will throw in two or three parenthetical phrases—then jump to a new sentence before the first is finished; and I ask: To what purpose does he preach? Confusion, whether in ideas, arrangement, or speech, will neither entertain nor enlighten any one. All such irregularity arises from a weak judgment. And a sound judgment can only be formed by a constant and patient exercise of the reasoning faculty. It is thus that correct principles are formed, and thence that legitimate consequences are deduced. Now we maintain that college tuition will best direct the mind in the principles of sound reasoning, and hence to the formation of a lucid judgment. Dependent as the judg-

ment is on accurate comparison, what can better establish it in the mind, than the study of language? Though the student forget his Latin and Greek, as many do, the first year after he leaves college, yet it cannot be denied that this branch of education greatly aids the discriminating powers. The careful comparison of the corresponding words of different languages, matures the habit of close observation.—Thus the discerning faculties are improved and the exact import of words is ascertained. It is by this and similar studies that the pupil gains a clear view of ideas, and reasons coherently through a discourse. How important this is to the man of God."

To guard against some of the common perversions which are made, or are liable to be made, of the advantages of learning, Dr. Williams introduces several wise and timely suggestions, and cautions us by some glaring but not unnatural cases of abuse. The following hints are introduced by him for the same purpose, and though commending themselves at once to our approval, as soon as mentioned, have not been always duly considered.

"Let us remember, then, there is much which learning cannot do. At best, it can but put the student by the knowledge of language, antiquity, and geography, into the position of one living in the times of the inspired apostle or prophet. This will not insure his always catching the true intent and significance of the passage of holy writ before him. Men of great wisdom, of singular and practised acuteness, and probably greater masters of the language than the apostle who used it, heard him preach of the resurrection, and in their blindness understood him to propose the addition to their Pantheon of a new goddess by the name of Anastasis. Other men, familiar with scriptural language and imagery, and more thoroughly conversant with Oriental customs than the most accomplished Orientalist in all the schools of the west, heard Christ himself speak, and misunderstood and distorted his language. Many of the carnal and blundering hearers of the ancient prophets were better Hebraists, if Hebrew learning alone were sufficient to give understanding of the truth, than the most skilful of living scholars. In these cases, then, the hearers were in as favorable a condition as any in which modern exege-

sis can put the student; and yet they discovered not the truth. For 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' And hence the pious ploughman, who never had learned geography, or chronology, and who far from having mastered other languages, knew not the grammar even of his own, and was not mighty even in the alphabet of English, but who had notwithstanding been taught by the Spirit of God the truth as it is in Jesus, might be competent to instruct in true religion these accomplished Rabbies, and vaunting philosophers."

"Let us remember that much learning has been possessed in later times by those nominal Christians, who have yet gone astray as to the cardinal truths of Christianity, men, who like Taylor, the editor of an elaborate Hebrew Concordance, and a laborious commentator on Paul's epistle to the Romans, have read again and again every letter of the original text, and though themselves profoundly versed in the doctrines of the Bible, and yet remained blind to the divinity of their Redeemer and the fact of an atonement."

"We might stop to show again how errorists of various classes, if mere learning were our chief resource, would outwork us with that weapon. We might point to Maynooth, the Theological college of Irish Romanism, with its four hundred and fifty students. We might look to the world-renowned Propaganda Institution at Rome, with its missionaries in training for all quarters of the earth, and which boasts of hearing in its public solemnities no less than forty-four different languages used. We might ask, have we the attainments, in biblical criticism, and in varied learning, that are boasted by so many of the heretical schools of Germany."

The third of the topics named at the head of this article,—the responsibility of ministers—is fully implied and interwoven with all these discourses; but is formally discussed only in the last. Mr. Palmer in the last half of his sermon, considers its responsibility as pertaining to the *great trust* committed to it,—Stewards of the mysteries of God, that is, the gospel. Ministers are responsible for *what* they preach,—for the *entireness* with which they

preach the gospel. Their responsibility embraces the mysteries of the gospel, and they are responsible for the *fidelity* with which they preach. We can find room for only one of these heads.

2. "The ministry are responsible for the *entireness* with which they preach the Gospel. A man is not at liberty to choose certain features of the Gospel, upon which he will continually dwell, without reference to its corresponding parts. He is bound to bring out the entire system of truth, and proclaim it to the world as fully as God has revealed it in his word. A distinguishing feature in the preaching of Christ and his Apostles, was this: they preached the *Kingdom of God*. Christ preached it as at hand; the Apostles, as already come. It is still the business of the Ministry to proclaim the *reign of Christ*, and by his authority to bring the world into obedience to the laws and institutions of his kingdom. They are not to preach doctrine exclusively, nor practise exclusively, nor experience exclusively; but *all entirely*. The great heresy of the Ministry of the present day, even of that portion of it which claims to be evangelical consists not in a denial of the more important doctrines of the gospel, but in casting them into the shade; in satisfying the conscience by an acknowledgment of them in a creed, without confessing them with the *lips*. It will not do, it is claimed, to give them a prominent place in our ministrations lest they should contravene *our success* in the conversion of souls. But the Apostolic charge to the Ministry is, 'rebuke, reprove, exhort, with all long suffering and doctrine, warning every man, and teaching every man, in *all wisdom*.' The Ministry must preach the whole truth."

Sin pursued to its tendencies, would pull God from his throne. Though I have a deep conviction of its *exceeding sinfulness*, I live not a week without seeing some exhibition of its malignity which draws from me—"Well! who could have imagined this!" Sin would subjugate heaven, earth, and hell to itself. It would make the universe the minion of its lusts, and all beings bow down and worship it.—*Cecil*.

BOOK NOTICES.

The Harpers have completed *Neal's History of the Puritans*, edited by the Rev. Mr. Choules, and have fully redeemed their promises to the public, in giving that valuable work in a more perfect and beautiful style than ever before, at less than one fourth of the former expense. The 8th and 9th Nos. of the Pictorial Bible are also issued as beautiful and attractive as ever.—Two very superior school-books have also just been issued from their press: Morse's Geography with Cereographic Maps, complete in one quarto volume, for fifty cents. Many a teacher and parent, and child will rejoice in the assistance which this admirably arranged work will afford. A Grammar of the Greek Language, principally from the German of Kuhner, with selections from Matthie, Buttman, Thiersch, and Rost. For the use of schools and colleges, by Charles Anthon, L. L. D. In this work Prof. Anthon has brought within the reach of American scholars one of the most complete and perfect helps which could be desired or imagined for the study of the Greek language. We hope to review it more thoroughly at no distant day.

Mr. Colby, at 122 Nassau-st. has just issued two small volumes of very attractive character—*Facts for Boys*, by Dr. Belcher; an 18mo. volume of nearly one hundred and fifty pages, full of most interesting things, certain to be read by the young with lively interest, and to exert a salutary moral and religious influence. The other is a second edition of Dr. Williams' *Conservative Influence in our Literature*, reviewed with high commendation by us a few months since. It is now presented in a neat pocket form, and we hope will meet as it certainly deserves, a very wide circulation.

We have this month received the following works from the METHODIST BOOK CONCERN, 200 Mulberry-st. New-York.

1. *The Life of Rev. Robert R. Roberts*, one of the Bishops of the Methodist Episcopal Church, by Charles Elliott, D. D.

2. *The Life of Martin Luther*, by George Cubitt.

3. *Pioneer*, a narrative of the experience, travels, and ministerial labors of Rev. Charles Giles.

4. *Two Lectures on the Historical confirmation* of the Scriptures with reference to Jewish and ancient heathen testimony, by William Blatch.

The more we look at what Methodism is doing in this country, the more we are satisfied that it merits the character once bestowed upon it, by a shrewd observer of men and things, "*a religion in earnest.*"

When we see the flood of religious truth setting west upon our land from the noble edifice in Mulberry-st., we rejoice to witness an activity which awfully condemns our apathy. When shall we be able to show a state of things admitting even a comparison with the labors of that wonderful establishment. Very few out of the pale of the Methodist church have any proper idea of what that denomination is doing, for literature, education and piety. Hundreds of persons are at work on hundreds of publications, going north, south, east and west—through the agency of the most effective ecclesiastical organization the world has ever witnessed,—and while that building is sending out a wholesome supply to the people, it is accumulating within its own walls one of the finest libraries on this continent. Under the able management of Dr. Peck there has been formed a Library of Theology and Church History superior to all our libraries of the same character on the continent. We beg the men whose duty it is to give our students access to books, to see what has been done, can be done, and must quickly be done, if we intend to keep our place:—all the German literature of this age, and the previous one, will never atone for the absence of the Theology and controversy of England during the last three centuries. Nor is it enough to satisfy men who gaze on empty shelves or learned lumber, to tell them that England has produced no important writers on divinity, that she has

furnished no *systematic theology*. She has afforded a Wickliffe, Bradwardine, Bull, Hooker, Hopkins, Jewel, Jackson, Donne, Adams, Goodwin, Bishop Hall, Mantor, Brownrigge, Farington, and a hundred such others, of whom many of our theological graduates have never heard. But to return to the text. We of course do not expect to admire quite all the theology of the volumes issued by our Wesleyan friends, but *on the whole*, we regard it quite as orthodox as the large proportion of matter that would come from men who had studied in New-Haven, Andover or some other places.

This life of Bishop Roberts is worth reading, and will give a pretty correct view of the system. It would make many of our good brethren feel more satisfied with their little incomes, after reading the privations of this excellent man. The *Pioneer*, is a book that can be furnished by a thousand other ministers, and we hardly think was worth publication. The life of *Luther*, by Cubitt, is a respectable production, with a tendency to Arminius. *Blatch's Lectures* are very able, and worthy of a careful perusal.

From *A. V. Blake*, New-York, we obtain *Lectures on the Institution of the Sabbath*, by Rev. John S. Stone, D. D. Like every thing that comes from the pen of this excellent man, the present work is able and finished. The tendency is excellent, and we hope it may be widely circulated. The Sabbath is the main-spring of our national prosperity—it must not be given up to Popery or Infidelity.

Hooker's Complete Works. 2 vols. 8vo. D. Appleton & Co. 1844. We have long desired to see the massy arguments and cogent reasonings of this sturdy writer in an American edition. Here it is beautiful and cheap. It will unquestionably have a large sale. Our clergy ought to study the pages of Hooker, and the labor would abundantly repay them.—The life by Walton is very interesting.

MONTHLY RECORD.

FIVE WEEKS IN NEW-ENGLAND, AMONG THE CHURCHES AND INSTITUTIONS.

The land of the Pilgrims! Their early home, with its enduring interest to all in whose veins runs the blood of that noble race,—how impossible it is to revisit these scenes, thronged with all their earlier and later memories, without feeling the inspiration which such an association naturally enkindles! We have tried to look at them now, familiar as most of them have become, with such a regard as the readers of the Memorial would desire to cherish and into the columns of the MONTHLY RECORD, will transfer such sketches as may possess some present or permanent interest.

After a brief sojourn in Providence, the city of Roger Williams,—our first Sabbath was spent in the busy and thriving village of Fall River, some twenty miles southeast of Providence. It is built on the tide water of Mount-Hope Bay, and on the very line dividing Massachusetts from Rhode-Island. The larger part of its population, which now exceeds nine thousand, is in the former state. An immense fall of comparatively a small body of water is here turned to the best account for manufacturing purposes; and when water power fails, that of steam will supply its deficiency, having been already introduced successfully into several mills. Cotton, iron, and to a smaller extent woollen fabrics of great variety and beauty, are here prepared for market in almost every part of our own country, and as articles of export to foreign countries. Manufactures were commenced here more than thirty years ago, during the war; and with the various alterations to which fickle and changeable legislation has subjected this, as well as other branches of industry, in our self-governed if not well-governed country, they have been vigorously prosecuted here until the present time. Just now they are more flourishing than ever; the number of in-

habitants having increased more than one thousand within the last year, and every thing around bears unequivocal indications of thrift and progress.

Ten or twelve churches of all the various creeds common in our country are found here. The largest, and formerly the most flourishing, is the Baptist church, under the pastoral care of our energetic and devoted brother *Bronson*, who for the last eleven years has watched over them in the Lord, and seen their increase from a little band, to one of the largest churches in New-England. He was now absent, much to our regret; and therefore the entire services of morning, afternoon and evening devolved on us. Their very large church edifice, about seventy feet by ninety—was moderately well filled, and a lively interest was evinced in the cause of bible distribution at home and abroad, for the bond and the free. Had time permitted, we should most gladly have availed ourselves of the opportunity to address the large Christian society in their new and spacious church, and the smaller Free-will church, now worshipping in a convenient hall, from both of whom, we doubt not, the same cordial beneficence would have flowed forth in a cause where we are equally interested,—the wide transmission of the *uncorrupted word of God*.

One year since, when we transiently passed through this village, the smouldering ruins of far the larger and more compact portion of it, gave sad indications of that most extensive conflagration which had just before laid it in ashes. Now it is rebuilt and rebuilding, more durably and beautifully than before. Phoenix-like it arises more vigorous and resplendent from its fall. Long may its favored churches flourish, shedding their light afar, and walking in holy love!

The next Lord's day was divided between three churches. In the morning service, we met the flock of our early friend the Rev. *J. C. Welch*, formerly

pastor at Warren, R. I., but now settled with the Baptist church in Seekonk, Mass.—the very spot where Roger Williams first rested after his banishment; and where he began to cultivate the earth, and conciliate the favor of his savage neighbors: until reminded by his kind-hearted but pusillanimous friend, the governor of Plymouth colony, that he was still within the limits of their charter, but if he would cross the river to the westward, he would be free. That noble spirit, panting to be free, complied with the intimation. He left the corn which he had planted, and in the rude canoe, accompanied with a few kindred spirits, he sought the asylum which has since been identified with his unequalled fame.

The church at Seekonk,—whose early history we hope ere long to receive from the hand of its beloved pastor—consists principally of the scattered yeomanry of the vicinity, very few residing in the contiguous village. Nevertheless, the attendance was good, the attention better, and the generous response for the bible, such as might be expected from a people under the training of a pastor who, while he cordially dislikes some of the new fledged novelties of the times, has ever evinced an intelligent, generous love for this blessed cause. May he and his church ever show that the word of truth dwells in them richly, and therefore flows out from them freely, to meet the wants of the destitute and perishing!

The afternoon of the same day was spent with the third church in Providence. On the beautiful plain at the southern extremity of the city, which overlooks the head of the bay, and still bears its Indian name—*Tockwotton*, rises the graceful spire of this sanctuary. How many sacred recollections cluster around it. Just below, on that sandy shore, the venerable Dr. Gano used to baptize scores of rejoicing believers: and there more than a quarter of a century since, we often witnessed his dignified administration of this significant rite. Well do we remember too, how

perseveringly that good old disciple, *father Dodds*, of precious memory, labored to obtain means to erect the first house of worship here. And though it has been twice enlarged, so that now it is nearly double its original size, it fails not to awaken some peculiar feelings to enter it, and be thus reminded of the place where our very first attempt was ever made to conduct the religious services of the Sabbath sanctuary. Reverting in idea, even for a moment, to the number and variety of such attempts since made, cannot fail to excite unwonted emotions. The church is now very large and flourishing, and under the care of its zealous and indefatigable pastor, brother *Jameson*, it now promises to become two bands. Though this was one of the warmest days in the year, the audience was large, and their contribution tolerably liberal.

The evening was given to the first church in Providence, the mother, or at least the predecessor of us all. The pastor and many of the families of the congregation were now absent from the city, seeking the invigorating influences of the country, so that it was thought better to defer any appeal for the bible to a future period, and we communed with many old and familiar friends, and a still larger number of more recent worshippers, on the themes of the common salvation.

The following week furnished us a double privilege—the Newton Anniversary and the Worcester Association. With equal though varied interest, we attended them both. At the former, our home was with the excellent senior professor, *Dr. Chace*, who as our theological instructor, and our associate in the Columbian college in its first and palmiest days, has become doubly endeared to us. The oration before the Knowles' Rhetorical Society, was by another of our associates in the same place and period, the Rev. Dr. Woods. He discussed with his accustomed clearness and ability, the influence of piety in promoting good mental acquisitions. The Rev. Dr. Welch of Albany, most delight

lly filled up the evening with a discourse before the society for Missionary inquiry, in the spirit of truth, and the spirit of error. Out of this and the remaining services, our associate has promised a fuller account in our columns.

Thursday morning at an early hour we were away for the pleasant town of Grafton, where the apostolical *Elliot*, that first missionary to the American Indians, performed those evangelical labors which still shed so rich a fragrance on his memory. Thither the tribes of our Israel were now coming up to celebrate the 25th anniversary of the Worcester Association. Our arrival was before the appointed hour of service, and as we entered the unoccupied sanctuary, we were pleasantly reminded of its first opening some fifteen years since, the services of which occasion we were privileged to bear an important part. How many changes have since transpired. Still we met at the threshold some of the same pleasant countenances which then greeted us. More than twenty churches by their pastors and messengers now assembled here. Their appointed sermon by the beloved *Tracy*, of West Boylston, was most appropriate. Well did he illustrate and powerfully enforce the sentiment of the prophet, "*It is time for you to seek the Lord your God, till he come and rain righteousness on you!*" These churches are generally in union and peace, but oh, the paucity of additions! Scarcely an average of three to each church, and on the whole a painful decrease. The causes of this state of things, and some needful correctives are now awakening the lively concern of the loved brethren in this interesting body. The Worcester High School, located within its borders, and now calling forth an unusual amount of the sympathy and active beneficence of the churches, deserves, and will receive at no distant day a fuller notice in the Memorial.

Father *Sampson* took his leave of the Association on this occasion, expecting soon to take up his residence with his son in our national metropolis. He had been one of

the original founders of the body, and for the whole period of its existence never but on one occasion absent from its annual meetings. It was gratifying to witness the paternal love on his part, and the filial regard from the young pastors, with which it was reciprocated.

The following Lord's day brought us to the loved paths of the days of *auld lang syne*. We began the day, and spent the preceding evening in Lynn. The first Sabbath we had ever spent in this vicinity, more than eighteen years ago, was divided between Salem and Lynn; and by a singular coincidence we were now to make a similar division. After calling on the pastor, the Rev. *Thos. Driver*—baptized and ordained by us, and ever most affectionately regarded—as well as on several other beloved friends, we spent the night in the same dwelling, yea in the same apartment, and bowed evening and morning at the domestic altar, in company with the same venerated friends who so many years since greeted us with their cordial welcome.—The congregation that morning was rather interesting than large; and we shall ever love them that so cheerfully and liberally they aided in the good work of publishing the glad tidings, by sending abroad God's faithfully translated word. In the afternoon we met with our dear old flock in Salem, where, though it was now raining plentifully, the seats were not empty. * * *

At night we accompanied the pastor of the church in Marblehead to his home, and met a pleasant congregation. Monday we devoted in company with the justly esteemed pastor of our former flock, brother *Anderson*, to calling on the aged, the afflicted and bereaved, and so far as time sufficed on others who fell in the way. Alas, what changes in the last eleven years! Some things, however, have not changed. God and Christ and Heaven—a throne of grace, and the warm out-going of the soul to commune with its Lord, and with kindred spirits—these are the same. We must not dwell upon these scenes, nor particularize among them. But there was

one we will not withhold. The most aged member of that church, a lone, poor widow, once blind, but by an oculist's skill restored to sight; and now ninety-nine years and seven months old, still able to read God's word,—she was sick, and hearing that “her old dear pastor” was at hand, sent a most pressing entreaty for a visit. Gladly, though almost too late, we obeyed the summons. Her affectionate granddaughter was ministering to her comfort when we entered, but *she* did not seem to notice us. The loud and earnest iteration of this kind attendant, announcing our name and presence, only sufficed to induce her to stretch forth that shrivelled and almost cold hand, which so often with the ardor of youth, had grasped our own. We took it and held it long, but she opened not her eyes nor spoke, though evidently she recognised and welcomed us. Alas, the hand of death was on that venerable brow—and in a few moments she ceased to breathe. What a spectacle—what a lesson!—

One day and night we spent at Gloucester, where a beloved former pupil, *Lamson*, now pens an increasing and interesting fold, where a few years since we sympathized with a starveling few, scattered as sheep without a shepherd. The next we visited Rockport, (formerly Sandy bay,) where a new pastor, brother Harris, has recently been secured. A sad sweet hour we spent where the marble cast its long evening shadow over the grave of *Jabez Tarr*. We may be pardoned for recording in this place an humble name, which should not be forgotten. On our first visit here, seventeen years since, we found him a ruddy, round faced boy, sporting his fishing boat. Soon he left all to follow Christ. With promising talents, he was encouraged and assisted to obtain an education for usefulness. He graduated at Brown University, 1833, with the first honors of his class, universally beloved, and highly esteemed. He returned to his parents' humble roof to make them glad by his early honors, and more glad by his sweet fil-

ial spirit, his unassuming manners, his grateful heart—and then in the young dawn of this generous and glorious hope he died! Just as the vernal season began to shed around its garniture of loveliness, and to exhale its perfumed breath of odor from the early flowers, they laid him down in the grave; close by the ocean's murmuring surges which he loved to hear the dust reposes, till Jesus bids it rise. Could there were no heaven for the good, no resurrection and re-union for the sundered how could we bear such desolation!

Another pleasant day we spent at Beverly Farms, where another pupil, *Hale*, is now regarded, justly we doubt not, a most valuable pastor. We can speak well of the flock too, whose full attendance on week-day evening, and whose interest for giving the bible to the destitute will now we trust prove transient. A beautiful and greatly enlarged church edifice is now rapidly hastening to completion. Long may pastor and people unite in its enjoyment. With great regret we passed by our old friends in the pleasant churches of Weymouth and Rowley.

The next evening we spent with the church in South Danvers. In the latter years of our residence in Salem, the establishment of this interest was an object of constant solicitude, and some toilsome endeavor. To see it now accomplished—a neat inviting and commodious chapel, opened for their use, and a young pastor, brother *Stout* settled among them, was truly delightful.

The following Sabbath found us in the morning service with the large and flourishing church in Beverly. Its excellent and highly esteemed pastor, brother *Flannery*, was at home, and encouraged as he always does, the appeal to their benevolence, which we trust will not be in vain. In the same manner we spent the afternoon with the church at Danvers, where Dr. Chaplin so long officiated ere he was called to Waterville; and where brother *Eaton* now very acceptably officiates. Some of those whom we here used to meet, are turned away, but a goodly number still remain

The Lord's day evening, at the united lecture of the first and second churches in Salem, at the house of the latter, where brother *Banvard* has so long and successfully ministered, we met a large company for a parting service, and early next morning sped on our way.

A fuller and more adequate notice of the *Salem circle of churches* now numbering twelve, which with one or two exceptions have all originated within the last forty years, most of them indeed in less than half this period, and in very interesting circumstances, ought to be presented in this connexion. We would ourselves have attempted it, but greatly for the advantage of our readers we have engaged the services of one of the pastors, to prepare for the *Memorial* a full historical sketch of this interesting group. It may be soon expected, perhaps in the next number. It will charmingly illustrate the kindness of a favoring providence—and thus encourage others, as well as call forth many thanksgivings to God.

The seventy-fifth annual commencement of Brown University occurred on the 4th of September. We were early on the ground, and spent some time in examining the various improvements which have been introduced within the last few years. The generous munificence of its noble patrons, has furnished ample means for enriching and embellishing this venerable seat of learning in a more perfect manner than is witnessed in any of our other institutions. The younger and less favored should not, and we trust do not indulge in feelings of enviousness or detraction, as they look on the princely attractiveness here displayed. On the other hand this example of complete and gratifying success in our oldest institution, should encourage all the more recently established, to look forward to similar elevation *in due time*. If many of them are now struggling on an uphill and difficult way, let them remember that Brown University was in similar circumstances for nearly half a century. How it reaps in joy, what was sown in tears.

The library in the spacious and elegant hall devoted to it, is receiving annually rich additions. The last year, however, has been signalized by a very valuable donation from John Carter Brown Esq. (son of the late Nicholas Brown, the principal benefactor of the University,) consisting of some fifteen hundred volumes, chiefly a rare collection of the choicest French literature. The philosophical and chemical apparatus is of the most perfect character, and the grounds and buildings never showed to more admirable advantage.

A graduating class of twenty-six students performed their assigned parts with at least an average degree of credit to themselves, and honor to the institution. The number who have entered the present Freshman class is only twenty-seven, and the whole number of under graduates now in attendance does not exceed one hundred and twenty. This is certainly less than the sterling advantages here offered would warrant us to expect. May the members of the institution be speedily and greatly increased.

The oration of Dr. Sears before the Phi Beta Kappa Society on the afternoon of the same day, was a learned historical sketch of the contest between the Popes of Rome and the emperors of Germany, from the 9th to the 13th century. Some of the *lessons* which he deduced from his long, but generally interesting condensation, were eminently just and felicitous, as well as highly appropriate to this period.

The Boards of Fellows and Trustees of the University, devoted the whole morning of the following day to the transaction of the annual business of the institution. The several annual reports were duly submitted and disposed of, and some important vacancies filled. The Rev. Dr. Wm. R. Williams of New-York, was elected as one of the Fellowship, and some other valuable acquisitions made. A resolution was unanimously passed, approving and requesting the preparation, by Professor Gammell, of an adequate history of the origin and progress of the Universi-

ty. He had been requested to prepare this for the Memorial—and we may venture to promise our readers that his researches shall be made available for their early perusal. In the meantime all the friends of this good design should promptly yield all the aid in their power, by communicating to the Professor such rare materials as they can secure.

The city of Roger Williams never appeared more thriving or attractive than at present. A very unusually large number of dwellings, some of them truly magnificent, are now in the process of erection, and though its commerce has essentially diminished, its manufacturing interests have more than supplied the deficiency. Its churches are enjoying peace, with a moderate degree of prosperity, and a project is now on foot for erecting another Baptist church, under favorable auspices.

Two or three days of repose were allowed us by the failure of some anticipated arrangements for a visit to New-Bedford, Martha's Vineyard, and Nantucket. They were spent in rural quiet on the eastern shores of the beautiful Narragansett Bay. To a dweller on the Highlands of the Hudson, amid the sublime grandeur of their unequalled scenery, the contrast, on making the transition to the low, sweet slopes, which on every side surround this Bay, is as striking as the change from the almost terrific grandeur of a thunderstorm, to the mild radiance of returning sunshine. Both are perfect in their respective spheres; and the power of contrast adds greatly to their effect, and heightens their charms. We wonder not, that an increasing number of citizens are every year making arrangements to pass some few weeks or months on these lovely shores. The invigorating sea-breezes, with bathing, fishing, fowling, and most delightful, uninterrupted retirement, are the attractions here presented, to draw forth from the dusty, bustling city, and the over-stocked town, those who love to commune with nature and nature's God. We should pity the insen-

sibility of one who could stand on these shores at sunset, and view the gorgeous yet placid splendor in which the king of day retires beyond the western waves—leaving the whole horizon bathed in liquid gold—without feeling the most grateful emotions. Awe does not now repel by its overpowering majesty; on the contrary while the hushed turmoil of the world subsides, you seem insensibly allured to commune with THE INFINITE ONE, in these loveliest forms in which he is arrayed, and feel gradually increasing, the full force of their pre-eminent fascination.

“Parent of all—how glorious these! Thyself how glorious then!”

The last of these favored Sabbaths was divided between Warren and Bristol. Our Baptist churches in both these towns have interested us, in occasional visits for more than a quarter of a century—and we anticipated no ordinary gratification in one day spent in their sacred courts. Nor were these expectations disappointed. In different ways these churches, perhaps equally though very differently, awaken the interest of an intelligent visitor. Warren church, constituted in 1764, is variously identified with some of the most important and cheering views of our denominational history. This church seems to have been one of high respectability from its very origin. On this account, probably, Rhode-Island College, (now Brown University,) was first located here—and here its first commencement was held seventy-five years ago. Here too, the Warren Association was formed in 1773. The following items of their last year's letter to the Association, may be read in this connection with interest.

“In 1773 there were in the New-England colonies, only this one Baptist Association. The present year, in the N. E. states there are forty-six Associations of the regular order of Baptists. At that time connected with the Warren Association there were fourteen ministers; in those which have since grown out of this, there

are now upwards of seven hundred and fifty. *Then*, the whole number of associated churches in the bounds of this body was twenty-four; *now*, our churches in N. number over nine hundred and twenty. *Then*, all the communicants in this Association were only 1161; *now* the number of regular Baptist communicants in New-England is rising 100,000."

As we entered their house of worship in the morning, we were affectingly reminded of a scene we witnessed there, more than twenty-six years since—the ordination of Rev. Daniel Chessman as their pastor. Dr. Baldwin, of Boston preached on the occasion, Dr. Gano gave the charge, Jacobs, then of Pawtuxet, and Lewis of Swansey were assistants—but they are all gone! So are most of the aging brethren of the church at that day. But their places are well filled, in several instances by their children. A faithful and very successful pastor—brother Tus-ministers to them most acceptably; and though he and they mourn that during the last year they have not once been privileged to welcome the baptism of a joining believer—yet they still labor and wait in hope. They are preparing, too, for the more ample accommodation of themselves and their fellow worshippers, by the erection of a noble stone edifice thirty-four feet by seventy, besides the tower, which is to be eighty feet high—all completed in the Gothic style of architecture; to furnish on the lower floor more than one hundred and fifty pews. It is now nearly inclosed, and will add greatly to the beauty of this thriving town. The old wooden building "where our fathers worshipped" is already partially removed from its original site, and as we left it that afternoon, after twice addressing the large congregation then assembled, and appealing we trust not in vain, to their liberality for the bible cause—the memory of departed scenes witnessed within its walls, gave a sensitive melancholy to this last adieu.

The smaller and more recently constituted church at Bristol, was organized in

1811. When we first knew it, some six years later, it was flourishing under the care of one who has since run a varying and downward course, from Arianism to Unitarianism, and then to abandonment of the ministry for political partizanship and office-seeking. The poor church was nearly crushed, and has never since flourished as before. A few devoted and generous spirits have now gathered round it, and seem determined to persevere in their praiseworthy endeavors for its permanent prosperity. May they and their young pastor, brother Sykes, realize their most sanguine hopes. We worshipped with them at night, when a small but attentive congregation were present in their neat and attractive chapel.

The interesting Female Seminary in Warren is now unusually flourishing, under the discreet and efficient superintendence of Mr. Gammell. This is undoubtedly one of the best schools in New-England, and is steadily increasing in usefulness and reputation.

We regretted our inability to accept of invitations to address the Baptist churches in Boston and Lowell. In both these cities though our stay was very short, we saw and heard enough to satisfy us that a warmhearted desire exists to aid in the good work of *giving the bible, faithfully translated, to the world.*

As a general thing the state of religion in all the churches in this region is rather low, and the number of recent conversions painfully small. Two or three causes are assigned for this,—such as great worldly prosperity,—political engrossment,—and in some cases the reaction of undue religious excitement in former months. On the other hand, the degree of humble, prayerful, painstaking attention, which is now increasingly directed to the removal of hindrances, and the promotion of a more healthy state of feeling and action is most encouraging. Every where and in every case the utmost cordiality has been manifested to us, personally and officially.—This may have given an additional tinge

of *life* and *light* to our sketches: for we have only aimed at such *photographic* impressions as a single view would suffice to complete. Such poor and hasty attempts in former numbers of the MEMORIAL have been received with an indulgence which has greatly encouraged us. May its increasing readers derive some little modicum of interest from this part of our Record.

Anniversary at Newton Theological Seminary, August 21, 1844.

A larger audience than usual was convened to celebrate the festivities of this beloved and cherished Institution. The orations before the alumni and other societies were by Rev. Drs. Wood and Welch, and President Sheldon, of Waterville College. Dr. Wood's topic was "*moral goodness*," and like all his productions, marked by strong sense and clear discriminating views. Dr. Welch selected as his theme "*the triumphs of truth*." This effort was characterized by the glow of fervor which ever distinguish his public labors. President Sheldon's oration was on "*Satanic agency*." This gentleman is possessed of no ordinary talents as a metaphysician, and we are much mistaken if he does not make for himself a wide-spread reputation.

At the commencement services, President Sears opened the day with a very solemn and appropriate prayer; and the appointed essays, eleven in number, were delivered by the graduating class.

Their efforts were very promising, and we doubt not that the young men who have just left Newton will render good service to our Zion. We should have liked a little more that was distinctive in the theology of the occasion, and we should not ourselves have objected even to a spice of that which was purely denominational. There certainly must be *some* time and place, where it may be lawful, aye, and proper, to hold out our banners.

We could but wish that the Boston and Massachusetts Baptists would imitate their brethren in the state of New-York, and resort in crowds to the celebration at Newton as they do at Hamilton.

We really believe that there are more Baptists go from New-York city to Hamilton, than

we saw from Boston at Newton—and yet the is great difference between eight miles and three hundred! Massachusetts Baptists, go to Newton, take hold of that school of the prophets, and make it what it ought to be. Give it a library.

EDITOR'S TABLE.

Our correspondence from Canada and from Nova Scotia indicates a general progress in our good cause, in both these provinces. The Educational enterprise is now engrossing the large share of public regard, and its success and ultimate fruits, will, we trust, amply recompense for the present toils and sacrifices required.

Our valued but too rare correspondent, I. Steane, of London, writes us a few weeks since. We quote a single paragraph.

"I have lying before me a list of Baptist authors and their works, as far as we have been able to discover them, from the earliest period that we can find any, down to A. D. 1700, and the draft of a Prospectus for their republication, or the republication of such of them, upon inspection may seem most deserving. Several of our brethren who have been consulted are very favorable to the project, and I am about to convene a meeting that it may be considered, and the sense of the brethren assembled ascertained. If it goes on you will hear more of it; but in the mean time let me ask what would be thought of the scheme on your side the water, and whether, on the supposition of our proceeding, a sale would be found there for the works?" What answer shall we give to this inquiry? For our own part we would say, *Yes*; the daughter will help the mother in good an undertaking. We shall be glad to hear from our brethren of the religious press, and from our correspondents on this subject.

Our excellent friend, Prof. Reynolds, of the Furman Theological Institute, S. C., has prepared, by our request, a historical sketch of the Institution, and of the educational efforts of the Charleston Association, for the last forty or fifty years. It will be inserted in an early number or numbers, of the Memorial, and we are sure will be read with lively interest.

The Howard Collegiate School, at Marion, Alabama, which suffered the loss of its building by fire a few months since, is about erecting a noble college edifice of brick, one hundred feet long and four stories high. Success to this at

to all similar undertakings. The Judson Female Institute, on the opposite elevation, holds on its distinguished career under the superintendence of Prof. Jewett and his valuable assistants. The address at their late anniversary, by Rev. Dr. Manly, is spoken of in most exalted terms. May we not hope to see it in print?

The topic of most frequent and painful interest in our correspondence from the north and the south, is the threatened avulsion on account of slavery. One considerate man, and an excellent brother, thus writes:

"I have long thought that our religious unions, even in missionary matters, cannot be maintained. The catastrophe seems to be near now. And how long, after that, will the civil union last? If the sacred ties of Christianity cannot bind us together, will any other ties be sufficient?"

Such intimations are now very common: but they make us shudder. We had rather die while the stripes and stars, for which our fathers' bled, and for whose preservation they were ever willing to make such costly sacrifices, remain united, and "E PLURIBUS UNUM" has not been erased.

A southern brother in high standing and of commanding influence, thus moralizes: "I wish so to act, that whatever evil consequences come, it shall not be my fault. With a clear conscience, the southern people will bear the result, and meet all its responsibilities with dignity and firmness. I fear that, for some time at least, a rupture may so absorb attention, that the channels of missionary benevolence may run dry. Perhaps it may be in the designs of Heaven, by allowing us to be shaken off from the Foreign Mission enterprise, to turn our attention more directly to the heathen at home. For God yet designs that Ethiopia shall stretch out her hands unto Him. Not many of the African negro race, in any age or country, have embraced the gospel, except as slaves in Christian countries. This may be a reason why God has permitted so many of them to be brought here. And certainly a mission to our slaves is far less costly, and more hopeful than a mission to the same number of Africans in their own country could be. Two millions and a half of poor benighted souls will be remembered of the Lord, and mercy is in store for them. I witnessed a *strong* appeal on the subject of their religious instruction lately, on occasion of a public fast. A large body of influential public characters, besides other citizens,

heard not only with attention, but with evident emotion."

These extracts will enable our numerous readers, in both extremities of the union, to see what views are taken of this momentous subject. In the mean time, let us all humbly betake ourselves to God in fervent prayer. Our cry should be, "help, Lord, for vain is the help of man!"

PATIENCE.

"Here is the patience of the saints." Rev.

Patience is the guardian of Faith, the preserver of Peace, the cherisher of Love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecutions, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and in every-age. Behold her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows, sit cheerfulness, and joy: her mouth is lovely in silence; her complexion and color, that of innocence and security: while like the virgin, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn. She is clothed in the robes of

martyrs, and in her hand she holds a sceptre in the form of a cross. She rules, not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of Peace.—*Bishop Horne.*

Sin is a flood that has spread farther, continued longer, and left more visible marks of its desolating power, than the flood of Noah. One generation only was swept away by that; but how many generations have been swept away by this, eternity only will reveal.—*Anon.*

THE GREAT DELIVERANCE.

"He brought me up out of an horrible pit, out of the miry clay."—Ps. 40 : 2.

By the miry clay in this passage, we may understand an humble conviction of personal defection.

The figure employed is very appropriate. It denotes at *once* the polluting and entangling property of sin; for it is, indeed, a *miry clay* in which thousands sink to endless perdition. Happy is it for every one whose mind is enlightened to perceive its true character! Many, alas! never perceive it, till it is too late; and till they find that their case is not only dangerous, but absolutely without remedy. David felt that he was standing in a *miry clay*, and that every step he advanced he was plunging himself deeper and deeper into a state of pollution. He saw how sin dishonored God; withdrew the light of his countenance; filled the mind with apprehensions of wrath, and cast a veil over the fairest evidences of an accepted state. By a train of the most disquieting thoughts he is reduced to the greatest possible extremity, and amidst all the splendors of his exalted station, as king of Israel, there is no charm of sufficient virtue to allay the conflicting elements of a troubled mind. Does he then abandon himself to despair?

and, like the mariner who sees the last shiver of his wrecked vessel swept from under him, give up all for lost? No! my friends, there is yet one *hiding place* to which the *weary* and *heavy laden* pilgrim may betake himself! That *hiding place* is the footstool of the divine throne, and there *the expectations of the poor shall not perish*; for God himself has engaged to hear the *prayer of the destitute*!—*Rev. Dr. Morrison.*

REQUIEM.

Weep for the holy dead—O, weep!

Soft be their requiem said;

Within the grave they calmly dwell—

Weep for the holy dead!

The loved, the good, the wise are gone:

They darkly sleep below;

For them fond Nature bids the tear

Of grief—of pity flow.

O, vanish'd are their hallow'd forms,

Their hearts are still and cold,—

Their beaming smile our eyes on earth

Shall never more behold.

Shall we,—who fondly shared with them

The light, the bliss of day,—

In silence let the dear ones go,

And pass unwept away?

O, no! for them it is our part,

Our privilege to weep;

Yet, mourn we not with hopeless grief,

They are not dead—but sleep.

Returning rest and joy, perchance,

May visit us again,

And in the home now desolate

Sweet peace once more may reign;

Yet ever shall our inmost souls

Their memory freshly keep,—

We'll go in spirit to their graves,

And there in secret weep.

Yes! oft we'll pause amid the scenes

Where pleasures gaily flow,

And give a thought, a sigh, a tear

To those who sleep below.

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[No. 11

MINISTERIAL EDUCATION IN SOUTH CAROLINA.

The movement in behalf of ministerial education in South Carolina, originated in the formation of "the Religious Society," in Charleston, in the year 1755. This organization was prompted by the laudable desire to promote mutual improvement, and diffuse the principles of benevolence and charity. Any person of good moral character was eligible to membership, and might be admitted by a majority of votes. Upon his reception with the society, he was required "to pay, as entrance money, one dollar, and one pound per centum, on the cost of the library," which was provided for the use of the members, and to enter into an obligation "to pay a true and faithful regard and obedience to all and singular the rules, constitutions, regulations, covenants, promises, articles and agreements" which were enjoined by the society. The regular meetings occurred weekly; and the funds of the body were formed, principally, by the weekly contribution of two shillings and sixpence, from each of the members. These meetings were conducted in such a manner as to promote the interests of virtue, and cultivate a kind fraternal spirit. It was provided, by an article of the constitution, that "no member shall take God's name in vain, under penalty of seven shillings and sixpence. If any member shall presume to come into the society, disguised in liquor, he shall forfeit two

shillings and sixpence, and be ordered out of the society for that meeting. Every member shall express his sentiments without anger, personal invective, &c." Upon the death of a member all the others were required to attend his funeral: and if the deceased was in indigent circumstances, his funeral expenses were defrayed by an appropriation from the funds of the society.

While these subordinate but valuable objects were happily accomplished by the Religious Society, its efforts were chiefly directed to the promotion of ministerial education. The main design is expressed in the 27th article of "The Constitutional Rules," which were "revised and finally ratified" May 3, 1768.

"The principal *end* and *aim* of this Society originally was, and always shall be, to educate such youths, and such *only*, for the ministry, who are of the denomination of Particular Baptists, and who appear to be truly pious, and have promising abilities for the great work of a gospel minister." *

This valuable society flourished many years, and was highly useful. "Several young men were furnished by it with the means of pursuing studies preparatory to the ministry. Of this number were Samuel Stillman and Edmund Botsford, both from the church in Charleston." †

* Constitutional Rules of the Religious Society, Charles-Town, S. C. Printed by Charles Crouch, 1763.

† Furman's Hist. Charleston Association, p. 12.

The impulse thus given by the incipient efforts of the Religious Society, was not destined to expire. God was preparing for it a wide field, and giving it the character of perpetuity.

The Charleston Association, which had been formed Oct. 21, 1751, was already surveying the varied field of pious activity, and preparing itself for the career of usefulness, which marked its subsequent history. The master spirit of that body was the pastor of the church in Charleston, Oliver Hart: a man of enlightened views, indefatigable zeal, and fervent piety. To him our denomination owes a large debt of gratitude. It would be deeply instructive and interesting, removed as we are, from the period in which he lived, to look back upon the character of this good man, and contemplate its varied, yet blended excellencies; to peruse the record of his early struggles, and survey the schemes of usefulness, which were habitually revolved in his capacious mind. In the light of accurate and impartial biography, the father of the Charleston Association, and the educational enterprise in S. C. would stand forth in his full proportions, as the devoted christian and faithful pastor, wise in council, prompt and steady in action; combining the most elevated views of duty, with the most humble conviction of his own weakness; and sustained in his manifold labors by a singleness of purpose and generosity of soul, which hallowed every action of his life. But untoward accidents have deprived us of even the scanty memorials of him, which once existed; and the mind can only revert to him with indistinct conceptions of one, "who continued to shed upon the denomination in South Carolina, the benign influences of his well balanced mind, for thirty years."*

* Dr. Manly's Hist. of Charleston church, p. 33.

O Hart 1752

Fac Simile of Mr. Hart's handwriting.

As early as the year 1757, the attention of the Association was called to the subject of education, by the following query from the Charleston church. "Whether there could not be some method concluded upon, to furnish with suitable degrees of learning, those among us who appear to have promising gifts for the ministry."* This query was responded to, by the unanimous adoption of measures to raise funds for the object specified. The project was earnestly commended to the churches. These all contributed; and some of them with a liberality which merits great praise. The first amount collected, and that from only six churches, was £133. Trustees were appointed to supervise the expenditure of the fund, and the principles settled upon which it should be applied. The first trustees were Oliver Hart, Jno. Stephens and Francis Pelot. "Among the persons assisted by the trustees, at this early period," says the historical sketch, "were the Rev. Messrs. Evan Pugh, A. M., Edmund Botsford, A. M., Samuel Stillman, D. D., late of Boston, and Edmund Matthews, a grandson of the celebrated Hobbs." Mr. Furman, however, states that two of these were assisted by the Religious Society. See remarks above.

The efforts of the Association were attended with only partial success. The storm of the Revolution laid waste the colonies; and summoned the members of the churches from the peaceful occupations of christian philanthropy to the tumult of the camp and the clash of arms; so that no systematic measures were concerted until the year 1789. In the mean time, Mr. Hart had removed from Charleston. But his place was filled by

* Historical Sketch of the General Committee of the Charleston Association. Prepared by Dr. Manly, 1835. The Philadelphia Association was one of the pioneers in the cause of education. Its first resolution on this subject was in 1765. It will be recollected that the Religious Society was formed in 1755. This was, probably, the first movement on the subject of education among the Baptists of America.

one worthy to wear his mantle, whom God had raised up as a pillar in this cause.

At the period mentioned above, 1789, it was deemed expedient to devise a more extensive and systematic plan of action. A committee was accordingly appointed by the Association, consisting of Richard Furman, Silas Mercer, B. Mosely and H. Holcome, to take the subject into consideration. This step led to the formation of the General Committee of the Charleston Association, which was fully organized and incorporated in 1792. The business of education was then committed to that body; and has remained under its direction down to the present time.

In the summary of rules, provided for the direction of the Committee, the framers evinced a pious solicitude for the purity of the ministry, and sedulously guarded against the introduction of ungodly or improper persons into the sacred office.— Their regulations require that “no persons shall be admitted on the bounty, but such as come well recommended, and appear on examination to be truly pious, of evangelical principles, of good natural abilities, and desirous of devoting themselves to the work of the ministry.” Young men of this character were supported by a fund, consisting of collections made after the delivery of an annual charity sermon in each of the churches, which contributed to the Committee, and of the voluntary donations and legacies of pious individuals.

From this period, the General Committee devoted itself to the work with signal zeal and ability, and the subsequent history of ministerial education in South Carolina for many years, is little more than a branch of the history of that body. Up to the year 1810, the time at which Mr. Furman's History of the Association closes, it had expended \$3397 for the purposes of education. Since that period, a much larger amount has been turned into the same channel. Many of our most useful and distinguished ministers have shared its bounty, and the good accomplished by its services cannot be estimated.

The following list has been made out, from such documents as were within reach. Some of these persons were educated by the Committee: others were merely supplied with books.

- | | |
|-------|---------------------|
| 1759. | Evan Pugh.* |
| 1791. | Matthew McCullers.* |
| 1793. | John M. Roberts.* |
| | Jesse Mercer.* |
| | Joseph B. Cook.* |
| 1800. | Davis Collins.* |
| 1801. | William Jones.* |
| | Sydenham Morton. |
| 1803. | Samuel Eccles.* |
| | Ezra Courtney. |
| 1806. | W. T. Brantly. |
| | Richard Todd.* |
| 1808. | Jesse Pope. |
| | James McKellar. |
| 1810. | John Ellis. |
| | Washington Belcher. |
| 1812. | Allan Sweet.* |
| | Allen Morris. |
| | John Good.* |
| 1813. | Henry Roberts. |
| 1814. | Darby Swinney. |
| 1816. | Michael Chrestman. |
| 1817. | Joseph Gulledege. |
| | Hartwell Magee. |
| | Hilmon Hill. |
| | Thomas Mason. |
| 1818. | John Morrow. |
| | William Harris. |
| | Creath. |
| | Brooks. |
| 1820. | G. Rollins. |
| 1822. | P. M. Dowd. |
| 1823. | Henry R. Green. |
| 1825. | Thomas Simons. |
| 1827. | James Griffith. |
| 1828. | Isaac Nichols. |
| | Henry Sourbaffer.* |
| 1829. | H. W. Mahoney. |
| | R. McNabb. |
| | W. G. Collins. |
| 1831. | J. Seals. |
| | Dwight Hays. |
| 1832. | James Du Pre. |
| | W. W. Childers. |
| 1833. | A. W. Chambliss. |
| | Jacob Wheeler. |

Whilst the General Committee of the Charleston Association was thus efficiently engaged, an interest in the cause of education sprung up in other parts of the

* Deceased. Those only are thus marked who are known to have died.

state. The necessity had long been felt of co-operation, in this and other important enterprises. Measures were accordingly taken to effect the union of the denomination, in a state convention. For this purpose the Rev. Dr. Johnson travelled extensively among the churches, explained to them the nature and design of the proposed organization; and was successful in bringing a large number of them into the measure. The convention was formed in 1821. From this period, the interests of education were committed in a great measure, to that body. Of its labors I shall speak more particularly hereafter.

The following list contains the names of individuals who have been aided in their education by the Convention:

- | | | | |
|-------|---|-------|--|
| 1825. | Robert Corley.
Carson Howell.
Dempsey Liegler.
Samuel Gibson.
Philip P. Bowen.
Martin Swift.*
W. H. Stokes.
Zedekiah Watkins.
Arthur Williams.
Sanford Vandiver.
James Hutson.
Peter Galloway. | 1834. | M. M. Strickling.
M. M. Abney.
George Bell.
F. M. Hawkins.
William Nolen.
W. J. R. Crossland. |
| 1825. | John Galloway.
Bryan Gause.
John Ross. | 1837. | Blythe E. Collins. |
| 1827. | Issachar J. Roberts.
John Bateman.
Asa Bell.
Samuel Worthington.
Nathaniel Gaines.
David Simmons. | | |
| 1828. | J. Yeomans. | | |
| 1829. | King.
Robinson.
McWhorter.
Nathaniel Walker.
R. McNabb.
W. J. Green.
T. Adams.
F. Brazington.
J. M. Barnes. | | |
| 1832. | W. J. Harley.
J. H. De Votie.
Edward Lathrop. | | |
| 1833. | George Kempton.
James T. Sweat. | | |

For many years, the friends of education in South Carolina were dependent on seminaries which were not under their control. Some of the candidates for the ministry were educated at the College of Rhode Island, now Brown University; and others in more recent times, at the Columbian College, near Washington. This latter institution, from its beginning, shared largely in the sympathies and contributions of the Baptists in this state; and continued to do so, even after their attention had been called to the support of a seminary of their own. The Committee of the Charleston Association found a most efficient auxiliary, in that early and untiring friend of education, Dr. John M. Roberts, who gave to their beneficiaries gratuitous instruction in his seminary, at the High-Hills of Santee. From the enlightened and benevolent mind of this gentleman seems to have emanated the project of establishing an institution of sacred learning in the state. As early as the year 1810, a query was sent up to the Association, from the church of which he was pastor, suggesting the desirableness and expediency of establishing "a charitable Academy, in some healthy central part of the state, &c." This query was referred to a committee, consisting of Messrs. Roberts, Johnson and Collins, who, at the succeeding meeting of the Association, reported that they considered "the attempt ineligible for the present."

This *feeler* on the part of the High-Hills church, although at the time unsuccessful, seems to have exerted a silent and extensive influence: for at the organization of the state convention, in 1821, the denomination was prepared for the attempt; and the establishment of a seminary of learning in the state, was considered by

that body, "an object of primary importance."*

Considerable opposition to the convention's scheme of ministerial improvement existed in some portions of the State; especially to the establishment of a seminary, in which young men should be trained for the work of the ministry. Fears were expressed, lest the plan should introduce learned but graceless ministers into the churches, and thus the armor of the church be bartered away for glittering ornaments. All the objections to the scheme were candidly and ably discussed in the first address of the convention to its constituents, written by Dr. Furman, and more fully in the address of the next year from the pen of Dr. Johnson. The arguments and statements contained in these papers, have been fully corroborated by subsequent experience.

It had long been the desire of the Baptists of S. C. to unite with their brethren of Georgia, in the support of a theological seminary. But a union upon principles satisfactory to both parties, could not be effected, and the idea was, after repeated attempts, abandoned. The project was certainly desirable and feasible. The benefits which would have accrued to both states from a concentration of means, would have been vastly greater than can be realized by separate action. A common interest in a seminary of learning, would have drawn the states nearer to each other, and contributed to foster and perpetuate that enlarged fraternal spirit, which is necessary to counteract the diverging tendencies incident to our church polity, and unite the different portions of our denomination into one compact and symmetrical whole. In the incipency of our efforts, union was practicable. Now it is impossible. The funds belonging to each institution can be expended only in the state in which it is located. Georgia is engaged in fostering an institution of which

the brethren in that state may well be proud. The Mercer University, with its ample facilities and munificent endowment, cannot fail, if judiciously managed, to occupy a high position among the literary institutions of our country.

The convention of S. C. proceeded in the work of founding a theological seminary, and measures were adopted for selecting a location, and drawing up a plan for its government. All the requisite arrangements having been made, such a seminary was established in 1826, at Edgefield, with the title of the Furman Academy and Theological Institution, and the Rev. J. A. Warne was chosen Principal. It was designed, as the name imports, for the education of youth as well as ministers of the gospel. This institution having been established by the convention, the General Committee of the Charleston Association enlisted zealously in its support, and as an evidence of its confidence in that body, transferred to it for the use of the Furman Academy, its entire theological library. Some of these books possess an interest and a value, irrespective of their contents. They formed a portion of the scanty libraries of our fathers in the ministry. If Johnson felt his piety grow warmer among the ruins of Iona, we too may derive some advantage from holding in our hands the volumes, which were once the cherished companions of such spirits as Hart, Chanler, and Pelot.*

* Constitutional principles agreed upon by the B. S. Convention of S. C. Dec. 6, 1821. Art. 7.

* These precious relics have been transferred to the Institution, at its present location. Among other curiosities, there is a volume of Bolton's works, with marginal annotations by Whitefield, in his own hand writing. He doubtless picked up the book in some of his visits to Charleston, and scribbled upon it, as he read. Some other volumes are rich in this way. The men of those times had few books, and read them often, entering upon the margin their judgment of the matter, pro et con. A friend of mine, now at the North, will recollect when he reads this, our whiling away the hours of a long winter night, in reading old Isaac Chanler's marginal com-

The plan upon which the institution had been arranged, did not answer the expectations of its friends. In 1828 Mr. Warne resigned; the classical department was abandoned, and the theological students placed under the care of the Rev. J. Hartwell, "at his own residence, the High Hills of Santee, with a view in future, to establish the institution in more strict accordance with the original design of making the theological department most prominent."

By a subsequent vote of the convention, the institution was located at this place, in 1829, and Mr. Hartwell elected Principal. It went into operation Jan. 18, 1830, with eight students, to whom several others were added before the end of the term. Encouraged by these circumstances, its friends made an effort to secure the services of a second professor. A plan for his temporary support was devised, and the Rev. Samuel Furman appointed Dec. 14, 1830. By a vote of the convention, at its annual meeting in 1831, the institution was finally located at the High Hills; and in 1833, the name was changed to the Furman Theological Institution."

ments on the Lime-street Lectures, in which he expresses his admiration of those masterly productions, by the admonition "note this!" "well said!" &c. with the assurance that it is "unanswerable arguing"; and vents his indignation against the "low and mean stuff" of the Arminian arguments. I will also mention, for the sake of any dusty antiquarian, who may take an interest in the matter, that we possess the original Record-book of the Ashley-river church, in the handwriting of the pastor, Isaac Chanler, down to the year of his decease, and continued by another hand. There is but one step from the "sublime to the ridiculous," and I am sorry to say, this is made in passing from the records of the church to the pages that immediately follow, into which some irreverent school-boy has copied his sums. The entries of Mr. Chanler are made in a neat clear hand, specifying particularly after each account of baptism that the candidates (this was his hobby) "submitted to the ordinance of laying on of hands with prayer," and little dreaming to what vile uses the book would, at last, come.

The professors entered upon their duties with great spirit and energy. A large building for the use of the students, was erected by them at their expense, and subsequently purchased by the convention. The number of students was large, and the friends of education were buoyant with the hope of complete success. Their expectations, however, were destined to a grievous disappointment. At the close of the year 1834, the professors resigned, and the exercises of the institution were suspended. Prof. Hartwell removed some time afterwards to Alabama, and is now at the head of a flourishing institution in that state. Prof. Furman still resides among us as pastor of the High Hills church, and moderator of the Charleston Association—a post which was occupied by his venerable father for a long series of years.

At this period of disaster, the friends of the institution began, unhappily, to devise new schemes, which were destined to the same unfortunate issue. As early as the year 1825, a memorial had been presented to the convention, by the Rev. N. W. Hodges, "on the subject of blending agricultural with literary pursuits, in a system of instruction," and notwithstanding the subsequent failure of the classical department of the Academy at Edgefield, some zealous friends of the institution came forward with a plan for combining mental and manual labor in its management, and reviving the classical department. The convention was willing to gratify the advocates of manual labor, and at its extra-session, Oct. 1835, appointed a committee of inquiry with reference to the subject. The result was a determination on the part of that body, at its meeting in December, to establish a classical and English school on the manual labor plan, in Fairfield district. Provision was also made for the reception of theological students; but manual labor was not made obligatory upon them.

The classical school commenced its career under a gentleman of practical ability, Mr. W. E. Bailey, who had, formerly

filled the chair of languages in the Charleston college. A numerous body of pupils repaired to the spot, and every thing seemed to promise success. But reverses from a new and unexpected quarter, blasted these budding hopes. In the early part of the year 1837, the buildings of the institution were laid in ashes, and an irreparable loss sustained. Cabins were immediately erected by several gentlemen of the neighborhood, for the accommodation of the students, and the exercises were soon resumed. But from this blow the school never recovered. It lingered along through the successive stages of decline, until it finally expired at the close of the year 1840. Mr. Bailey resigned in 1838. Rev. N. W. Hodges was appointed his successor, and continued in office until the suspension of the school.

Meanwhile, preparations had been carried on for opening the theological department, which commenced operations, Jan. 1, 1838, under the direction of Dr. Hooper, who had been invited by the board of trustees, from the station which he held as professor of languages in the University of North Carolina. He was joined, during the year, by the Rev. J. S. Maginnes.— This latter gentleman soon resigned, and returned to the north. Dr. Hooper's connexion with the institution was also of short duration. At the close of the year 1839, he accepted a call to the professorship of languages in the college of South Carolina, and removed to Columbia. The Rev. J. L. Reynolds, pastor of the church in Columbia, was appointed to fill the vacancy, and the Rev. Jeremiah Chaplin, Jr. who had aided in the instruction of the students, during the previous year, was associated with him. Mr. Chaplin was a fine scholar and an efficient officer; and his worth having become known to the board, he was unanimously elected junior professor in December, 1840. He resigned before the end of the year. At the annual meeting of the trustees, Dec. 1842, his place was supplied by the appointment of the Rev. J. S. Mims.

BIOGRAPHICAL SKETCH

OF THE

LATE REV. WM. COLLIER, OF BOSTON.

This humble and devoted servant of God was born in Scituate, Mass. Oct. 11, 1771. His father, though not a professor of religion, was much respected for his intelligence, industrious habits and strict moral integrity. His mother, happily for him, was a woman of piety, and the character which was formed under her training, furnishes one of the most delightful proofs of the influence of maternal instructions and example. To that source, under God, may be traced the peculiar simplicity of spirit and purpose, and the conscientious regard to moral obligations, which distinguished him through life. He was trained up in the way he should go, and when he was old he did not depart from it.

While yet a youth, Mr. C. removed to Boston, for the purpose of learning the trade of a carpenter, and soon became a hearer of the Rev. Dr. Baldwin, whose faithful ministry was blessed to his conversion. Soon after the age of twenty-one, he was baptized by his pastor, and became a member of the Second Baptist church. Considering it as his duty to prepare to preach the gospel, he entered upon a course of study at the Rhode Island College, now Brown University, where he graduated in 1797, and afterward studied theology under the direction of its distinguished President, Dr. Jonathan Maxcy. In 1799, he was ordained to the work of the ministry, Dr. Baldwin preaching the sermon, and Dr. Stillman giving him the charge. Having preached one year to the Baptist church in Newport, R. I., he was the next four years, the pastor of the First Baptist church in New-York, after which he removed to Charlestown, Mass., where he remained as pastor of the First Baptist church until the year 1820, from which date until the time of his death, March 19, 1843, he resided in Boston, and labored in the service of the "Female Society for Missionary purposes."

As a preacher Mr. C. was not remarkable; though his meekness, humility, prudence and eminent consistency of deportment always secured for him the respect and confidence of his hearers. As a pastor, he particularly excelled. Like the good shepherd, he knew his flock, and could call them all by their names. He went from house to house, comforting, exhorting, and instructing every one of them, as a father doth his children. Nor were his labors, when in Charlestown, confined to his own people. Ever intent upon carrying the gospel to the poor and destitute, he early turned his attention to the spiritual wants of the unhappy individuals confined in the Penitentiary, where he was, soon after his settlement in Charlestown, appointed to the office of chaplain, in which capacity he acted for several years after his removal to Boston—thus imitating his Divine Master, who was commissioned “to publish good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

As a city missionary, his labors were confined mainly to the poor, the neglected and the vicious, and, though his movements were noiseless, and attracted little attention, yet they were effective in the production of valuable results. He was the minister of kindness to many afflicted, the almoner of others' bounty to many suffering, the counsellor of many amid the perplexities of temptation. He visited the sick and dying in places seldom trodden by christian feet; he conveyed the light of truth and mercy into the dark, squalid abodes of the most wretched and abandoned; he rescued from the haunts of infamy not a few who were on the frontiers of perdition. Neglected children were the objects of his special care, and many who now occupy respectable stations in society, will long bless him for his devotion to their perilled interests. None but those who occasionally accompanied him, as he “went about doing good,” could appreciate the amount of labor which he

performed, the sacrifices which he made, the blessings of which he was the judicious dispenser. His record is on high; and the great day alone, will disclose the sum of his usefulness.

Mr. Collier was one of the pioneers in the great temperance reformation. More than thirty years ago he published Dr. Rush's “Inquiry into the nature and effects of ardent spirits;” and in 1826, he commenced the publication of the “National Philanthropist,” the object of which was to advocate entire abstinence from all intoxicating drinks. This was the first temperance journal in the country, and indeed in the world. He was also the friend and promoter of all good enterprises which contemplate the advancement of truth and righteousness in the world.

His last illness was attended by great prostration of physical strength, but his mind was clear, vigorous, and serene, and he was able to give his decided testimony to the faithfulness of the Redeemer whom he had served, and the excellence of the gospel whose doctrines he believed, whose precepts he had obeyed, whose spirit he had exemplified, and whose promises he still trusted. His end was peace; his memory is blessed.

For the Memorial.

THE DECEASED DEACONS OF PO'KEEPSIE BAPTIST CHURCH.

[The origin of this Baptist interest, may be traced back to a little prayer-meeting, first commenced in the year 1800. The church was not organized, however, till 1807. It has already had *ten* pastors, all of whom it is believed, are still living. Eight individuals in all, have held the office of deacon in this church. Two, on removing to the city of New-York, have been made deacons in the Oliver-street church, and still fill that place with honor. Two others are still serving the church in Po'keepsie. The other *four* have finished

their course, and we are permitted to furnish in our columns some memorial of their worth.]

EDITORS.

I. *George Parker* was born in the small town of Gastine, Lancashire, England, in 1760, and, with other members of his family, belonged to the Independent (pedobaptist) Congregation of his native town. The pastor of that church seems to have struggled for a long time with conscientious convictions of the truth of Baptist sentiments, and the erroneousness of his own. Some six weeks before his death, with the solemnities of eternity before him, he definitely announced to his people, that he could find no scripture for baptizing infants, nor for substituting sprinkling, instead of the apostolical practice of immersion. This produced a deep impression on many minds, and led soon after his decease to the formation of a Baptist church in that place. It exerted also a very deep and permanent influence on the mind of young Mr. Parker. In the providence of God, it so occurred, that he soon after left England for America, and gave himself ample time for consideration and searching the scriptures. The result was, what might have been expected; and under the guidance of the Spirit and the word of God, he was immersed, on profession of his faith, while on a visit to his friends in England, early in the year 1798. He returned to Po'keepsie the same year, and soon afterward, he was one of the little company, who loved their Lord more than all things else; and who in their first meetings for social prayer, and subsequently in the formation of the church, put forth their united energies for the diffusion of the truth of the gospel, both in its doctrines and ordinances. In discharging the duties which devolved on him as senior deacon of the church, his fitness for the important office shone conspicuously. Prudent, yet decided—cautious, but liberal—in prayers and labors unwearied, he used the office of a deacon well, and purchased for himself a good degree, and great boldness in the faith. The closing scene of his life, furnished a beautiful and impressive climax to his course. For three months, during which a consumption was wasting him away, his peace and joy in the Saviour were continual, and at times almost transporting. His little family and the infant church were most dear to him, and for their sakes he would have desired to recover; but he was enabled cheerfully

to give them into the hands of the Lord. He expressed full confidence that God would prosper the feeble church here, because it was His own. The interview between deacon Parker just before his death, and a young brother who had that day been baptized, and on whom he seemed to feel a presentiment, (which the event justified) that his own mantle and office-work would devolve, is said to have been most tender and impressive. He fell asleep in Jesus, March 20th, 1811, at the age of fifty-one years.

II. *William Goss* was born in England in 1764. He came to this country and settled in Poughkeepsie in 1798. Previously to his leaving England he became a subject of renewing grace, and as he found little of vital religion in the established church at that period, he preferred attending on the preaching of the dissenters. Such was the persecuting spirit of that age, that the manifestation of this conscientious preference, led his parents and his employer to discard him. Early after his arrival here, he united with Mr. Parker and others in the prayer meetings which were at that time commenced. He improved the earliest convenient opportunity to be baptized, and united in forming the church, as above stated. Immediately called to share with deacon Parker the responsibilities of the deacon's office, he evinced during the whole period of his membership with this church, how deeply he was interested for its welfare. In the year 1812 he felt constrained, out of regard to the interests of his family, to remove to Oriskany, a small village in Whitestown, and about three miles from the Baptist church in Whitesboro. He there united with that church; and though his residence was thus distant from their place of meeting, they showed their high appreciation of his worth, by calling him to serve them as a deacon, which office he retained until his death.

For several years before he finished his course, he was the subject of painful and multiplied afflictions. A severe fall made him a cripple for life, and just after this occurred, he was bereaved of the companion of his youth, the mother of his children, by death. But in his affliction and desolateness the Lord did not forsake him. When the closing scene drew near, his desire to depart and be with Christ increased; and his dying experience and testimony were calculated to lead every beholder to exclaim, "let me die the death

of the righteous, and let my last end be like his!"

III. *John Forbus*, another of the original constituents, who at a much later period in the history of the church held the office of deacon, and died in the midst of us, full of years and full of honors, deserves a distinct notice in this sketch. He was a native of this state, and an early inhabitant of this village. He was led to hope in the mercy of God through the Redeemer, soon after the Baptist brethren had commenced their social meetings, and he was one of the first in the place to put on the Lord Jesus, by being buried with him in baptism. For more than twenty years he was a consistent and useful member of this church, and for the last seven years of this period, he served with honor in the office of deacon. His situation and duties in secular life were not the most favorable to the exercise or manifestation of distinguished piety; yet it is well known that amid all the bustle which surrounded him, he was abundant and fervent in secret prayer; and it should not fail to awaken our gratitude, that in the exposed situation which he occupied, he was enabled to keep the lamp of his christian profession and character undimmed to the end of his course. What he was as a father to the young members, and even to the inexperienced ministers, who at times served the church, some of them will never forget. His zealous activity, notwithstanding bodily infirmities which would have laid one less resolutely devoted to the cause, quite aside;—his frequent and friendly visits to the poor, whom he "loved not in word and in tongue, but in deed and in truth;"—and in fine, the steady and generous liberality with which he contributed to sustain this religious interest from its beginning, are remembered with gratitude by those who were associated with him, and should be rehearsed in the ears of the rising generation. He died in peace and hope, after a severe illness of three weeks, Oct. 24th, 1827, aged nearly seventy.

IV. In 1816, *Henry Dodge* was elected deacon, in place of one who had removed from the village, and continued to fill this office with honor and usefulness till his death, which occurred in 1820. The following testimony which appeared in one of the public papers soon after his death, may be relied on as a truthful tribute to his worth.

Died, on the 19th inst. at his late dwelling house, five miles from this village, *HENRY DODGE, Esq.*, in the 65th year of his age. By this dispensation of Providence, society is deprived of a sober, industrious, and useful citizen—the church of Christ, of a truly pious and devotional christian—an affectionate wife, of a fond and faithful husband, and a number of weeping children, of one of the best of fathers.

At the commencement of the revolutionary war, Mr. Dodge, at the age of seventeen, was one of the first in the county of Dutchess, who enlisted in the service of his country; and was among the last who returned in triumph, after the American States were acknowledged free and independent. Such was the correctness of his morals, and such his intrepidity as a soldier, that (though but a youth) he was soon advanced to the honors of a captain's commission. He was in the memorable battle at Quebec, in which the much lamented Montgomery fell, and in several other important engagements, which proved fatal to many of his brave companions. After the cause which impelled him at first to take up arms in the defence of his country had ceased to exist, and the hardships and dangers of the war were at an end, he returned to the joyful embrace of his family and fellow citizens.

Though retired from the noise and fatigues of the army, and happy in the government and freedom of his country, yet he was anxious that the blessings so dearly bought should become the inheritance of future generations; he was, therefore, more or less in public life during the remainder of his days. He was repeatedly elected a member of the Legislature of this state, which station he filled with satisfaction to his constituents. Possessed of a kind and sympathetic heart, he was the sincere friend of the afflicted, and was never more delighted than when it was in his power to render them assistance. His acts of kindness and benevolence were commensurate with his existence, and cannot be erased from his blessed memory.

Mr. Dodge was also a man of God—a possessor of vital piety,—an humble, practical, and devotional Christian. In August, 1810, he made a public profession of his faith, and was unanimously received a member of the Baptist church in this village. The services of the sanctuary were his delight, and the assembly of the saints the house of his friends; while the do mes

tic altar became his morning and evening retreat. In June, 1816, he was duly elected by the united voice of the church, to fill the sacred office of Deacon : into which on the following Lord's day, he was solemnly inducted by prayer and the imposition of hands. In this office he officiated with propriety and much respect, until discharged by the Great Head of the Church.

His constitution was naturally firm, his habits regular and temperate, and until the near approach of his death, there was no indications to forbid his family and friends indulging the fond hopes of enjoying his society and counsels for many years. The complaint which terminated his existence was carbuncular, which immediately after it was discovered, gave the first alarm of a sudden dissolution. Perceiving his family deeply affected, and supposing that his situation might be dangerous, he earnestly requested his physicians to inform him of the true state of his case. With great reluctance and deep regret they kindly told him the nature, and what would probably be the fatal consequence of the disease. He then devoutly commended himself and family to God ; after which he calmly proceeded to arrange and dispose of his secular concerns. Having accomplished this object agreeably to his wishes, he repeatedly addressed his kind companion and his children, in the most affectionate and impressive manner.— His prayers were frequent, fervent, comprehensive and submissive. His faith and confidence were strong and unshaken ; his hope (as he frequently said) was in the perfect righteousness of Christ, for acceptance with God, and built upon the rock of his salvation. Patience, meekness, and charity were his constant attendants, shedding a pleasing lustre on his countenance, and holding in silent suspense every murmuring sigh. In this desirable frame of mind he continued until nature reluctantly seemed to let go her hold, and the immortal spirit ascended to the skies : and thus "death was swallowed up in victory."

The day following, his remains were conveyed to the tomb, with that respectful attention which his virtues had justly merited. He has left behind an affectionate widow and eight afflicted children, and a number of grandchildren, who sensibly feel and lament his loss.

"The memory of the just is blessed."

Po'keepsie, Oct. 10, 1844.

BIOGRAPHICAL SKETCH OF THE LATE REV.

JOHN PEAK.—MASSACHUSETTS.

Elder Peak, as he was generally called, and as he preferred to be styled, was born in Walpole, N. H. Sept. 26. 1761. At the age of three years, his parents removed to Claremont, in the same state, where, as the country was quite new, there was for several years no school. Under the instructions of his mother, however, he became "quite a reader," and acquired also the rudiments of religious knowledge. By her kind and diligent attentions, he had committed to memory before the age of six, the ten commandments, the Lord's prayer, the Apostles' creed, with a part of the Westminster Assembly's Shorter Catechism, portions of the Holy scriptures, and some of Watts' Divine Songs for children, by which means the leading truths of christianity were early and indelibly fixed in his mind. At the age of nine, his parents having become members of a Congregational church, he and the other children of the family were "dedicated in a public manner by a ceremony called baptism." "I do not recollect," he says, "any serious thoughts on the subject : I felt, however, a kind of boyish diffidence in being thus exposed before the assembly, was glad when it was over, and thought little of it." A few years afterwards he had repeated attacks of rheumatic fever that settled in one of his hips, and made him a cripple for life. Unable to labor on a farm, he was in 1778, apprenticed to a tailor.

In the summer of 1785, he heard a discourse from the late Dr. Baldwin, who was then settled in Canaan, N. H., from Eph. 2 : 12, that arrested his attention, and led him so to reflect, repent, and pray, that ultimately he found peace in believing on the Lord Jesus Christ. His convictions of sin were powerful and thorough, and like Scott, he was "converted into all the doctrines of the gospel." His own account of the process is peculiarly

interesting and instructive, revealing, with great distinctness, the determined opposition of the natural heart to the way of salvation by grace, and the power of the Holy Spirit to subdue that opposition, and lay the rebel low at the footstool of sovereign mercy. In September, as Mr. Baldwin was on his way to the meeting of the Warren Association, he baptized Mr. Peak, and expressed to others the opinion that the young man would become a preacher of the gospel. Such was the impression made upon the spectators by his baptism, and the accompanying services, that several were savingly awakened, and the town was blessed with a delightful revival.

In 1787, Mr. P. removed to Woodstock, Vt. where he soon began to "exercise his gift," much to the edification of the church, who gave him a letter of license as a candidate for the gospel ministry. In a few months afterwards, he was invited to preach to the little church in Windsor, Vt. over which he was ordained as its first pastor, June 18, 1788. Though his advantages for intellectual culture had been very limited, yet his strong good sense, and his acquaintance with the bible enabled him to preach in such a manner as to insure attention and respect, and his labors were rendered exceedingly useful, not only in the place of his settlement, but in all the surrounding region. He travelled extensively in the states of Vermont and New-Hampshire, preached many sermons, numbered many converts, and gathered several churches.

Subsequently, he was pastor of various churches, as Deerfield and Newtown, N. H.; Woburn, Barnstable, and Newburyport, Mass. in which, and in numerous other places, he performed an immense amount of ministerial labor, and enjoyed a large share of the best kind of ministerial success. Notwithstanding his severe infirmities, he baptized more than one thousand persons.

In the spring of 1828, he retired from the work of a pastor, and soon after re-

moved to Boston where he resided, till called to his final rest, April 9, 1842.

Elder Peak was a man of unusual good sense, possessed a very amiable, cheerful disposition, and faithfully maintained his christian integrity. He was eminently sound, because eminently scriptural in his views and exhibitions of gospel doctrine. Loved and respected by thousands, he departed, leaving none to regret that he had lived and held the sacred office.

Recently, his aged widow, who was his second wife, Mrs. Priscilla B. Peak, has been summoned away to join him in their heavenly home. The memory of both is fragrant.

HISTORICAL SKETCH

OF THE

BAPTIST CHURCH IN WILBRAHAM AND
MONSON, MASS.

In 1768, a Baptist church was constituted in the north-eastern part of Wilbraham, now called the North village. Little, however, is known of its history, and that little is fast fading away. In 1770, Mr. Seth Clark was ordained their pastor. The church flourished for a number of years. In 1779, they built a meeting-house of sufficient dimensions to accommodate a large country congregation for those early times. From some unknown cause, however, this church at length declined. In 1802, when the Sturbridge Association held its first anniversary, they reported 228 members. The same number appears on the minutes till 1807, when a committee appointed by the Association the year previous, reported that this church had lost its visibility.

During the existence of the above-mentioned church, July 2, 1794, about twenty-five of its members, residing in the south-east part of Wilbraham and the south-west part of Monson, united together, and received fellowship as the second Baptist church in Wilbraham. In 1815 its name was changed to that which it now bears—The Baptist church in Wilbraham and Monson. The churches represented at the recognition of this church were those of Suffield, Conn. under the pastoral care of the Rev. J. Hastings, Enfield, Conn. un-

der the pastoral care of Rev. C. Miner, and the church of which the recognised church was the offspring. Twelve delegates composed the council. In the year 1800 this church united with the Danbury (now Hartford) Association, and in 1805 it became connected with the newly formed Sturbridge Association.

It is difficult, from the imperfection of the records, to trace the history of this church during its early years. In its infancy it seems for some years to have done little more than maintain "in a limited degree," the public worship of God on the Sabbath, and that generally without preaching. In 1795 trials commenced, which but for the laborious services of one of God's servants, deacon Israel Bennett, whose name is mentioned with great respect, would most likely have resulted in the extinction of the church.

In October, 1799, the clouds which had overhung the church gave signs of passing away. Fourteen were found who were ready to renew their covenant. Measures were likewise taken to ascertain whether the feeble remnant were still in fellowship with sister churches, and an affirmative reply was received from the council to which the question was submitted in May, 1800. In the meantime accessions to their numbers were going on, so that at the close of the latter year their number must have been not far from fifty. After this season of refreshing nothing special in their history occurred till 1807, when a revival was granted them, and about thirty were added to their number. On uniting with the Sturbridge Association this year they reported seventy-two members, and in 1808 they reported one hundred and seven members.

Soon after the revival just named, by which the prospects of the church had been brightened, difficulties of a new character found place among them, and in 1809 it was thought necessary to call a mutual council from sister churches.—The advice of this council resulted in lasting benefit, by occasioning unanimity of sentiment with regard to discipline. Accessions continued to be made from year to year in small numbers till 1815, when as the fruits of a special revival thirty-three were added by baptism, and the following year nine.

In 1817, individuals of the church and others disposed to engage in the enterprise, erected a commodious house of worship, at an expense of about two thousand dol-

lars, in the western part of Monson, on the road leading from Monson to South Wilbraham, nearly equi-distant from both, and favorably situated for gathering the scattered inhabitants of the borders of these towns. Previously to this, the church and congregation had met in private dwellings, and on entering their new house of worship, it was very natural that their pastor, the Rev. Alvin Bennett, should take for the text of the dedication sermon, "*I was glad when they said unto me, let us go into the house of the Lord.*" From this time for many years the church pursued the even tenor of its way, with little to make its history remarkable except that in 1822 a difficulty both singular and subtle, an ingenious device of the adversary, manifested itself, and for a while threatened to separate very friends. By mutual kindness and forbearance, however, the evil was averted, and by a very unanimous discipline, the guilty occasion of the difficulty was removed. From 1817 till the resignation of Mr. Bennett in Jan. 1836, one hundred and seventeen were added by baptism. The whole number of members returned to the Association this year was one hundred and fifty-two. The later years of the history of this church have been marked with many trials. The number of members has been gradually diminishing by death, by dismissions, and by exclusions. Since 1806, twenty-two have been added by baptism.

Ministers. At the time of the constitution of this church, the Rev. Samuel Webster was their pastor. He continued in the office but a short time. He removed, first to Monson, then to Vermont, where he is supposed to have died.

In 1799, the Rev. Stephen Shepherd became the pastor of the church, and labored with them about half the time for nearly ten years. His labors are very favorably mentioned. He removed to West Springfield, where he died Nov. 4, 1835, in the eighty-fifth year of his age.

In 1808 the Rev. Alvin Bennett, then a licentiate, commenced preaching with this people a part of the time, and in the spring of the following year, he took up his residence among them, where he has ever since resided. On the 31st of January, 1810, he was by request of the church, ordained at Hampton, Conn., of the Baptist church in which place, he was, till after that time, a member. Being thus inducted into the ministry, he entered at once upon his pastoral duties, and though

he was sometimes absent a part of the time by consent of the church, he continued to be their pastor till Jan. 31, 1836, a period of exactly twenty-six years. He then voluntarily resigned his pastoral charge. From the period of his ordination to his resignation, he preached 4505 sermons, and attended as the officiating clergyman, 524 funerals.

After the Rev. Mr. Bennett closed his labors, the church was mostly supplied by licentiates of their own number till April, 1837, when Rev. Amos Snell became their pastor. He had for some time preached for them once a month. He now preached three-fourths of the time. He continued with them till 1840.

Since 1840 they have been supplied by different persons. Brother Elisha C. Ross, a licentiate, is now preaching with them.

Deacons. These have been Israel Bennett, Nathan Pease, Eriel Day, and Nathaniel Pease.

BAPTIST CHURCH IN MONSON.

This church was gathered by Rev. A. Snell in the year 1834. He had preached in this town frequently during the fall of 1833, and the winter of 1833-34, during which time there had been a gracious revival. In the spring of the latter year he took up his residence among the scattered Baptists of the region in which this church is located, at their invitation, and became their regular preacher. In the month of June a Baptist Society was organized, and in October of the same year, twenty-nine baptized believers, nine males and twenty females, formed themselves into a church. Of this number eleven had been recently baptized. On the 19th of Nov. following, this body was publicly recognised, by a council composed of delegates from the following churches, viz: Wilbraham and Monson, Wales, Holland, and the first, second and third churches in Ashford, Conn. The ministers who took part in the services were, Rev. Messrs. A. Bennett, A. Babcock, T. Wakefield, and W. Munger. In December the Rev. Mr. Snell was chosen pastor, and brother Samuel Nichols, deacon. In Aug. 1835, this church was received into the Sturbridge Association.

Rev. Mr. Snell continued his pastoral labors till the spring of 1837, when broth-

er A. E. Green, then a licentiate, became their religious teacher. He remained with them two years when he was succeeded by Rev. Dexter Munger, who in 1841 was succeeded by Rev. A. Babcock. He was engaged for one half of the time for one year.

This church has never had a house of worship. It has met in school houses. Its members are generally poor. It has seen some dark seasons, occasioned by the necessity of discipline, but has generally maintained the unity of the spirit. It has maintained a Sabbath school during a portion of the period of its history, notwithstanding the disadvantages under which it has labored. A part of this period they have had preaching but one half of the time.

Their prospects have never been bright—they are now gloomy. Rev. Alvin Bennett, who for some years has labored among the destitute, dispenses the word of life here a part of the time, and seeks to sustain the fainting hearts of this little flock. May the little one become a thousand.

BAPTIST CHURCH IN BELCHERTOWN.

This church was constituted June 24, 1795, by a council from the churches in Wilbraham and Shutesbury, Mass. and Suffield, Conn., and consisted originally of sixteen members, nine males and seven females. The Rev. Samuel Bigelow, one of the original members, was, as is supposed, a principal instrument in gathering the church, and labored with them more or less for some time. He died in this vicinity in 1807. Soon after the organization of the church it was voted to unite with the Warren Association, and the pastor was appointed a messenger to make the application. When, however, the Sturbridge Association was formed, the connexion of this church with the Warren Association ceased. In 1806 serious difficulties arose which threatened the annihilation of the church. A council was called in 1808 for their adjustment, and by the Divine blessing was successful in its endeavors. A revival succeeded in which from seventy to eighty were received to the church by baptism. June 10, 1810, the Rev. David Pease was ordained their pastor, (the Rev. Dr. Baldwin of Boston, preaching,) and remained with them sev-

eral years. His ministry is mentioned in terms of commendation. At this time the church labored under great embarrassment both for the reason that its members were spread over a large territory, and because they had no suitable place of worship. The attempt to remove this latter difficulty, after great exertions, was finally successful. A meeting house, commenced in May, 1812, was finished and dedicated March 14, 1814, the Rev. Elisha Andrews preaching on the occasion from Psalms 80 : 1. Rev. Mr. Pease closed his successful ministry in the spring of 1818, and was immediately succeeded by Rev. Thomas Marshall, who was installed Sept. 23, of the same year. The Rev. Elijah Montague preached. The Rev. Cyrus P. Grosvener visited this church in the fall of 1823, before Mr. Marshall had left town, and labored with them three or four months. The Rev. Stephen S. Nelson commenced preaching with this church in 1825, and continued his labors for about a year and a half. They were then dependent on occasional supplies until the summer of 1828 when the Rev. Henry Archibald commenced preaching, and continued with them till the spring of 1830. The Rev. Tubal Wakefield succeeded Mr. Archibald at this time, and continued his labors for four years. For the succeeding two years, the pulpit was supplied by Rev. Messrs. John Holbrook, Benjamin Putnam, Moses Curtis, Thomas Rand, Alvin Bennett, and others. In the spring of 1836 the Rev. Calvin Monroe commenced preaching with this people, and was succeeded in 1837 by the Rev. Chester Tilden, who in 1842 was succeeded by Rev. Moses Curtis, whose valuable labors this church now enjoys.

In 1834, in consequence of difficulties growing out of the Anti-Masonic excitement, a new Congregational church, called the Brainerd church, was organized in this town, and a beautiful house of worship was built for their use. In 1842 these difficulties were so far adjusted that a re-union of the Congregational churches took place, and the new edifice was left vacant. It was bought soon after by the Baptists, who now occupy it. It was built at an expense of about five thousand dollars, and an edifice of that cost will rarely be found which combines so many beauties of architecture and satisfies so well a cultivated taste.

For the Baptist Memorial.

MRS. SARAH A. PALMER.

Mrs. Sarah Amelia Palmer, wife of Rev. Albert G. Palmer, was born December 1st, 1814; and died at Stonington Boro', Conn., March 27th, 1844, aged 29 years. She was the daughter of Deacon John and Mrs. Sarah Langworthy, both of whom are still living, and who have for many years been constant and active christians.

Mrs. Palmer was characterized by a sweetness of temper and a mildness of disposition, seldom met with, which manifested itself early, even in childhood, and increased with her years, endearing her to all with whom she had intercourse.

Her taste for literary pursuits was more than ordinary—her desire for mental improvement great, and her progress in learning rapid. Of mathematical studies she was very fond, and pursued some of the higher branches with peculiar pleasure. Yet the character of her mind was decidedly practical, and thus she became possessed of a large amount of useful information, which well fitted her both for the common cares of life, and for the responsible duties of her station.

She was early the subject of religious impressions, and manifestly of renewing grace. On account of the natural mildness of her disposition, and her strictly moral deportment, even when a child, the religious change wrought in her heart and life was not so marked as otherwise it might have been; yet with clear views of the depravity of her heart and the goodness of God, she seemed to *herself* like a brand plucked from the burning.

She made a public profession of religion at the age of sixteen, and continued walking in the fear of the Lord, honoring the profession she had made.

At the age of twenty-two, March 27th, 1837, she was united in marriage to Mr. Palmer. Immediately after their mar-

riage they removed to the village of Westerley, R. I. This was his first settlement as a pastor.

Under his ministrations there, the church was much established and enlarged, so that from a feeble few, it became a strong church. Much of his success in the building up of that Zion, to use his own words, was owing to her counsels, her prayers, and her zealous and laborious co-operation. She soon became strongly attached to the church and society, and they as strongly attached to her; and in the wide circle of acquaintance which she formed, not only with her own society, but with others, it is believed that there was not one who did not regard her with respect and affection.

Six years of happy union with the church at Westerley, in all the interesting varieties of social and religious friendship, had so strengthened her attachment to this dear people that it was not without a painful conflict that she could think of a separation. Yet when duty seemed to require it she cheerfully made the sacrifice.

Their removal was to Stonington Boro', where she died. There she soon became deeply interested in the welfare of the church and all that pertained to the cause of religion in the place; and the same attractive character and devoted life by which she had elsewhere become attached to her acquaintance, made her here also, beloved and respected by all who knew her.

Of a mild and gentle temperament, of a cheerful and affectionate disposition, Mrs. Palmer became possessed of a calm equanimity of feeling and disposition, which peculiarly fitted her for that variety of trying circumstances with which her situation in life was beset. Naturally modest and unostentatious, she sought and enjoyed the happiness of social retirement, yielding up to others without a regret, all that vain show which to many has so powerful a charm.

She rather shrunk from than sought the gaze of community; she was satisfied to

pass quietly along, unnoticed in the discharge of her domestic and public duties, and yet no one enjoyed more than she did the society of friends, as many who received her hospitality can testify.

Always holding a low estimate of her own virtues and qualifications; if she had a fault it was that *she undervalued herself*.

The character of her piety partook of the character of her mind. It was not that unsubstantial, superficial kind which is satisfied with *profession*, and which unfortunately forms so large a share of the religion of the churches. Her religion was a living, acting principle; felt in the heart, and acted in the life. It was a modest and unassuming piety that shunned all display and shined the brighter because it sought to be unseen. Never presuming, but often, if not always distrustful of herself, she rejoiced with trembling; and yet her confidence was strong in God.

She never dared trial and danger, but when they came she met them with that calm submission, and determined trust in Christ, which enabled her always to triumph. By the power of that simple, child-like faith which the humble christian exercises, she was enabled to place her feet on the rock of eternal ages, and if earth and hell threatened, she could defy them to move her firm foundation or shake her trust in God.

This was remarkably exemplified in the short but painful struggle that terminated her life. She was attacked late in the afternoon with severe pain through the chest: medical aid was called, but could avail nothing, nor did the violent distress cease till death brought a release. The attack baffled all skill, alike to understand its nature and to arrest its progress; and in five short hours, from comparative health she breathed her last, on the seventh anniversary day of her marriage. But during this brief, this terrible conflict, she seems never for once to have had a doubt as to the compassionate goodness of the Saviour, nor did her confidence for a moment seem to waver. In death

she asked for no other—she wished for no better hope than that which had been her trust in life. Jesus while living had been her all, and dying she wished for nothing more.

Though racked with pain, yet with a calm, uncomplaining resignation to the divine will, she kissed her husband and her two little boys, and with this last token of earthly love, bade them adieu till they should meet in Heaven. With the honor and glory of God, which had been her guiding star through life still before her, she breathed out her last breath in prayer that her death might be sanctified to the church and community, and thus she fell asleep.

But from the life she has lived, short though it be; from the death she has died, there will go out upon the world a sanctified influence, that shall be felt long after those who wept around her, shall with herself have mouldered into dust.

The funeral was attended on Saturday, March 30, when a sermon was preached by Rev. E. T. Hiscox of Westerly, R. I. from John 11 : 26. The day was cold and stormy, yet a large and deeply sympathizing audience assembled, and the deep interest and many tears that were witnessed throughout the congregation, were evidences to the affectionate estimation which was cherished for her by all who knew her.

Her remains were committed to the grave, while her husband and children, almost broken hearted from the loss, return to a desolate home.

Peace to her dust! so shall it rest in the unbroken repose of the tomb, till the resurrection morn shall break its slumbers and gather the ransomed dead from all lands, to meet in Heaven! E. T. H.

The following notice of her death is taken from the minutes of the Stonington Union Association.

We would also notice the sudden death of our much esteemed Sister Palmer, late

wife of Elder A. G. Palmer. In this death, the husband feels the keenest of earthly sorrows, and two little boys, but just old enough to talk of their loved mother, in strains to draw forth the lonely father's tears afresh. But O, how much is there in her case that is alleviating. It is not extravagant to say, that under Christ, she ranked high as a helpmeet for a minister of the sanctuary. Her home was freely rendered the home of the numerous visitors, especially of the ministry who often called to spend a season there. She loved the church of God, and was loved by them. She was a devoted christian in life, tranquil and resigned in death. She has left behind her an influence, that we trust, will tell favorably upon the living who were best acquainted with her virtues.

Four rules for promoting the Peace and Prosperity of the Church.—David prays for the church, "Peace be within thy walls, and prosperity within thy palaces." The former perhaps invariably produces the latter. Let me recommend the four following maxims to all professors of the gospel, especially to members of Christian churches; they will promote the happiness of the person who adopts them, as well as the happiness of the persons and societies with which he is connected.

1. Let the judgment you form of yourself be dictated by humility.
2. Let the judgments you form of others be dictated by charity.
3. Let your desire to please yourself, be moderated by self-denial.
4. Let your desire to please others, be stimulated by benevolence.

Believe yourself certainly accountable to God for the time you spend in sleep—this will make you, with holy Hooper, sparing of your sleep; more sparing of your diet, and most sparing of your time.—*Burkitt.*

REVIEW.

APOSTOLICAL BAPTISM. *Facts and Evidences on the subjects and mode of christian baptism.* By C. Taylor, Editor of Calmet's Dictionary of the Bible. With engravings. Stereotype edition. New-York: Saxton & Miles. 12mo., pp. 236, 1844.

It is not often that the pages of the Memorial have been occupied as we now propose to fill one or two of them; nor has it been frequent with us to review books of the class to which the one before us belongs; neither have we been accustomed to write much in the exact style of the present paper. It may, therefore, be proper to say a few words explanatory of our conduct.

Some thirty years ago, Mr. Charles Taylor, one of the editors of Calmet's Dictionary, became acquainted with the deacon of a Baptist church in England, favorable to mixed communion, to whom he addressed a series of letters against the Baptists, showing his disapprobation alike of the mode and the subjects of their baptism. As these letters were not thought worthy of insertion in the Baptist Magazine, its conductors not thinking fit to devote any portion of their scanty pages to the dissemination of what they considered error, the said letters were published in pamphlets, and as these pamphlets were never answered, Mr. T. boasted to the day of his death that they were unanswerable; and they remain even till now without notice. Our pedobaptist brethren in this country have reprinted, ay, and stereotyped the book, and the "volume is submitted to the Pedobaptist churches, with the full conviction that it contains more important information upon the subjects and mode of baptism than ever yet has been published in the United States; and that as no person in Britain hitherto has attempted to disprove these *facts*, and to deny these *evidences*, during nearly thirty years, so the researches of Mr. Taylor will

remain irrefragable proof amounting to moral demonstration, that the dogma which the Baptists promulge—that *βαπτω Βαπτο*, and *βαπτισμὸς*, *Baptismos*, when applied to the christian ordinance mean *plunging under water only*; and that *οἶκος*, *Oikos*, and *οἰκία*, *Oikia*, when used in the old and new testaments, include *only adults*, is not more substantial than the 'baseless fabric of a vision.' " p. 10. Happening to know somewhat of the character of our British brethren, we may be allowed to say, we hope without giving offence, that they have been governed by the counsels of an old volume, "answer not a fool according to his folly, lest thou be like unto him." Mr. Taylor's book never was read in England.—Like his 'Fragments,' it was so full of learned lumber, ill arranged, and misapplied, that no one was anxious to study it. Pedobaptists themselves did not read this book, nor care even about his "Calmet," till it had been re-written and re-arranged. Nor do we think our brethren would have replied to this volume, even though the letters had been composed in a less "confused manner," or had it not been necessary "to condense his labors, to cancel his frequent repetitions, and redundancies, to reduce the subjects into method, according to the general topics; and thus to give to his *facts* their essential weight, to his *evidences* their just preponderance, to his arguments all their force, and to his illustrations all their evangelical resplendency." pp. 8, 9. The fact is, that our brethren there allow nine works written against them out of ten, to remain unnoticed. When the late Daniel Isaac wrote to prove that the sprinkling of thousands of persons was recorded in the new testament, they did not answer him; even the charge of our amiable friend William Thorn, of Winchester, that Baptists have committed innumerable murders by their immersions, remains to this hour unnoticed. And in reference to Taylor, the Baptists of England entirely concur with the American editor of the volume, that "the

original was printed with numberless errors."

But now it has been "decided to remodel the work," "the attempt has carefully been made," and "the increasing demand for the work has induced the publisher to stereotype it; especially as the American anti-pedobaptists, like their British brethren, have not ventured either to dispute the facts, or to invalidate the 'evidences.'" Seeing that such are the circumstances, we propose to notice it somewhat, and that on the authority to which we have already referred, "answer a fool according to his folly, lest he be wise in his own conceit."

No; it really is not our intention to answer the book; but simply to assign a reason, once for all, why we allow it to pass unanswered. The reason is founded on its *ineffable absurdity*. We are sorry to say that our Pedobaptist brethren often attempt to injure the cause of truth, in a manner similar to Mr. Taylor; at present, however, we have only to do with the volume before us.

Were this book to be placed in the hands of a shrewd infidel, and he were asked to examine and make a fair report on it, he would say that many of the author's statements were outrageous; that his appeal to antiquity was a fallacy; that his mistakes were laughable; and that much of the evidence he furnishes is opposed to his own theory. We have only room to place on record two or three statements in support of each allegation.

In proof, first that his statements are sometimes outrageous, by which we mean exceeding all bounds of reason or moderation, such a man would refer us to his statement that no *family* can exist without infants; pp. 14, 48,—that "if our translators had employed the term family instead of the words, house and household, the sect of Baptists could not have existed." p. vii; whereas Mr. T. himself shows they existed many centuries before any translation whatever into English was

made;—that Lydia was a married woman with a young family—of daughters; p. 51—that Crispus and the Jailer, mentioned also in the Acts, had numerous families; pp. 52, 53, and that Cornelius had a "*very numerous family*." One reason for the latter having *young* children was, that he "was a soldier." p. 54,—that women in the Eastern baths "scarcely ever immerse their bodies in water," p. 137; that a man is *immersed* who stands on his toes or up to his knees in water; p. 116;—that "the primitive christians received baptism in a state of nakedness," p. 162; and that the reason why the Adorable Messiah, who tells us that he came to bring, or occasion, the sword, rather than peace, and to place parents and children in opposition to each other, did "not enact that all young children should be baptized" was to prevent quarrels between husbands and wives on the subject, pp. 21, 22.

In confirmation of the statement that Mr. T.'s appeal to antiquity is a fallacy, the infidel would say that the author must have been mistaken when he said "the Baptists judged that it was preferable not to force out any more memorials of christian antiquity," inasmuch as all the facts Mr. Taylor has brought out in his engravings are far too modern for antiquarians like the members of that body. They are resolute people, and cannot be induced to look at the pictures placed before them, just because they do not belong to the purest times and are not "apostolic baptisms." You may even tell them that this kind of evidence has "virtually been sanctioned by their great champion, Robert Robinson, in his *History of Baptism*," and that he has met Mr. Taylor, by anticipation, on his own ground, but they simply say, "we appeal to the first century, does Mr. Taylor go up to that?" We turn to the first engraving of the baptism of Jesus Christ, which "was brought from Jerusalem by the Crusaders, about the commencement of the *twelfth* century;" the

door which the second "covers is dated 1070; but the plate is much older than the door;" how much older, a thousand years?—the third is "extremely ancient," and here "the ordinance of baptism is represented as conjoining both immersion and aspersion;" the fourth, of just the same character, is of the date of 454; the fifth is of the date of 401, where Christ stands in the Jordan, and John is pouring upon him; the sixth is an ancient bath, without date, large enough for immersion; the seventh is pouring, in the latter end of the sixth century; the eighth the same without date; the ninth ditto of the ninth or tenth century; the tenth is Laurentius baptizing Romanus, by pouring; the eleventh is the "baptism of Constantine the Great. The Emperor receiving baptism is *immersed* in the bath, metaphorically called the 'laver of regeneration,' and Eusebius adds the proper rite of baptism, by pouring water on the monarch's head;" the twelfth, without a date, is called "Jesus Christ baptized in the Jordan. By John Baptist;" the whole character of this is doubtful. No one of all these pictures is of the least authority in the controversy. Could Paul see them he would say of them as of baptizing naked, "We have no such custom, neither the churches of God."

The infidel to whom we have referred, if acquainted with ecclesiastical history, would tell us farther that Mr. Taylor's mistakes are truly laughable. With conceit almost unprecedented, and with such a consciousness of infallibility that he says "as for his facts, they await every attack with firmness, and willingly brave the utmost efforts both of learning and of ignorance." Who would have expected that such a man, after telling us that in the year 200 Tertullian wrote against infant baptism, would have made this fact an argument in its favor, saying "he could not have written against a custom which did not exist." The mirth of the affair is that Mr. Taylor well knew that Tertullian wrote against it as an evil just then creeping into the church; but far more laugh-

able still is the fact that both in writing and in copying the engravings, he actually mistakes the chrism, or anointing by pouring oil on the head, and placing it on various parts of the body, which was early introduced into the church, immediately following baptism, with the baptism itself. We hardly know how to attribute this strange mistake to thoughtlessness, seeing we met in this very volume with the following passage:—

"The introduction of oil and anointing into the office of baptism is of extreme antiquity in the church, and passages of scripture may be adduced in its favor; for was not Jesus Christ *anointed* at his baptism? And why should not believers be *anointed* also? 'whose duty it is to be conformed in all things to their head.' It is also of almost universal usage, where oil is the product of the country; and some churches anoint *before* immersion as well as after it." p. 155. No reader will hereafter dispute the author's statement when he says, "Of all the arts of logic, I most admire a well managed *sophism*: a proposition that presents the semblance of truth, but is essentially false." p. 14.

And finally, the critic of whom we have been speaking, would tell us that much of Mr. Taylor's testimony, or in other words, his "facts and evidences" oppose his own theory. It is somewhat amusing to observe that the only picture which he gives us professing to belong to the first century (p. 222) is the chapel of the baptistry in the catacomb of Pontianus. Of this building he says, "It was a baptistry before it was a sepulchre," and all his attempts afterwards to show that it was not wide enough to hold more than one person is mere special pleading; and moreover as to the mode of baptism, referring to the language of Clemens Alexandrinus, A. D. 190, he says, "it proves that children were at that time, as formerly by the apostles, *drawn out of the water of baptism*." p. 96.

And then as to the *subjects* of baptism, Mr. T. tells us (p. 90) that the apostles baptized the disciples of John, "because

they had *explicitly* professed neither the name of Jesus, nor that of the Holy Ghost." And finally, he says, "those who were baptized by John and by the apostles, were *volunteers*. They left their houses, and came and solicited the rite," p. 21. Enough; we are satisfied; error is never consistent with itself.

We have scarcely touched the absurdities of this extraordinary book, and yet we feel that we owe an apology for occupying the precious time of our readers, and our own valuable space with it. We hope our brethren will read it, as one among the very choicest "curiosities of literature," though we sincerely pity the desperate condition of our brethren who publish such a volume "as the authentic delineation of original christian baptism—with the assured conviction, that an erudite Polemic cannot be found who will seriously controvert Mr. Taylor's oracular position—*Baptism, from the 'day of Pentecost' was administered by the Apostles and Evangelists to Infants, and not by submersion*—therefore, the subsequent '*Facts and Evidences*' are irrefutable as 'the truth is in Jesus.'"

A GENERAL BIOGRAPHICAL DICTIONARY: comprising the most distinguished persons of all ages, nations and professions, including more than one thousand articles of American Biography. By Rev. J. L. Blake, D. D. Sixth edition, N. Y., 1844.

Dr. Blake in this useful compend, has availed himself with his usual good judgment and discrimination of the ample materials which are before the public, to construct a real *thesaurus* of biographical information. At little more than half the price which we paid for Lempriere, with additions of American Biography—(and what we regard as a great convenience in a dictionary)—the comprehension of the whole in a single volume,—we are here presented with just such a book as intelligent families require, and what will also

satisfy most of the scholars and professional gentlemen in our country. In about eleven hundred large and well printed imperial 8vo. pages, for the moderate charge of five dollars, this very desirable acquisition may be secured. Important as it is to all classes, we have been led to think of its desirableness to the thousands of young families in our country, who having been prospered in their worldly circumstances, and determining to become more intelligent than they and their fathers were, begin some course of general reading, but find themselves so ignorant of the persons and characters with which they constantly meet in their course, that their ardor is repressed, and often the endeavor abandoned in despair. Let them meet this obstacle by putting this dictionary on their table for reference, and our word for it, their difficulties will soon be diminished, if not entirely removed.

We are gratified with the praiseworthy zeal evinced by the author in correcting this work for his successive editions, so as to make it as complete as possible to the latest dates.

By omitting all scripture proper names, and those of a mythological character, much more room is allowed for a satisfactory exhibition of whatever pertains to the character of the more important individuals here mentioned. So far as we have been able to examine the immense amount of articles here combined, their preparation seems to indicate impartial fidelity, untiring industry and good taste.

We select as specimens, and for their intrinsic worth some half dozen articles from different parts of the volume, by reference to which our readers may judge of its adaptedness to please and profit them.

.BACKUS, Isaac, a distinguished Baptist minister of Massachusetts. He was born at Norwich, Con. in 1724, and commenced preaching in 1746. He was ordained as a congregationalist in 1748; but in 1751, was baptized by immersion. He was settled in Middleborough, both previous to, and subsequent to his change

of sentiments. To his exertions the Baptist denomination in America is much indebted for the prosperity now experienced. He died Nov. 20, 1806, aged 82 years. His publications were numerous; among others a History of the Baptists, in three volumes.

EDWARDS, Morgan, a Baptist minister, was born in Wales in 1722, and began to preach in his 16th year. He came to America in May, 1761, and became the pastor of a church in Philadelphia. He removed in 1772 to a plantation in Newark, New-Castle county. Being opposed to the revolution, he ceased preaching during the war. Afterwards he read lectures in different parts of the country. He had been intemperate; it was his own opinion, that a minister should not preach again after such a fall. He died 1795, aged 72. He once persuaded himself, about the year 1770, that he should die on a particular day and preached his own funeral sermon; but he lived a quarter of a century afterwards. He published a farewell discourse, 1761; at the ordination of S. Jones; customs of primitive churches; on new year 1770; materials towards a history of Baptists of Pennsylvania and N. Jersey, 2 vols. 12mo. 1792; on the millennium; on the new heaven and new earth; res sacra, a translation. He left many volumes of sermons, and twelve volumes of manuscripts on various subjects.

HOLLIS, Thomas, a most liberal benefactor of Harvard college, was a native of England, and died in London, 1731, aged 72. He was for many years an eminent merchant, and while success attended his exertions, he was inclined to charitable and benevolent deeds in proportion to his wealth. He founded two professorships in Harvard college, that of divinity and mathematics. He also presented a valuable apparatus for mathematical and philosophical experiments, and at different times augmented the library with valuable books. In 1727 the net produce of his donation, exclusive of gifts not vendible, amounted to £4,900, the interest of which he directed to be appropriated to the support of the two professors, to the treasurer of the college, and to ten poor students in divinity. Being a Calvinist in his sentiments, he required his professor of divinity to be "of sound or orthodox principles." Still he was not governed by a sectarian spirit; he did not require the preference of

his own Baptist denomination; but the professorship was open to every one, who in his view, embraced the important and fundamental doctrines of the gospel. His nephew Thomas Hollis, who died in London in 1774, had a most ardent attachment to liberty, and endeavored to promote it by the publication, and distribution of books, which vindicate the rights of man. His benefactions to the library of Harvard college amounted to about £1400.

MANNING, James, D. D. first president of the college in Rhode Island, was a native of New-Jersey, and graduated at Nassau hall in 1762. When he began to preach, several of his Baptist brethren in New-Jersey and Pennsylvania proposed the establishment of a college in Rhode-Island, on account of the religious freedom, which was there enjoyed, and directed their attention towards him as its president. The charter was obtained in Feb. 1764, and in 1765 he removed to Warren to make preparations for carrying the design into execution. In Sept. the seminary was opened, and it was soon replenished with students. In 1770 the institution was removed to Providence, where a spacious building had been erected. He was soon chosen pastor of the Baptist church in that town, and he continued in the discharge of the duties of these two offices, except in an interval of about six months, in 1786, when he was a member of congress, till his death, 1791, aged 52.

ROGERS, William, D. D. a Baptist minister, born at Newport, Rhode Island, 1751; and graduated at Brown university of that state, in 1769, being a member of the first class which received the honors of that institution. In 1771 he was settled over the first Baptist church of Philadelphia. In 1789 he was appointed professor of belles lettres in the college of that city, which office he relinquished in 1812. Dr. Rogers was an eloquent preacher, and was highly esteemed by brethren and all who knew him. He died, April 24th, 1824, aged 73 years.

WILLIAMS, Roger, the founder of the Providence plantations, was born in Wales, in 1599, and was educated at Oxford. Being a dissenter, he came to America, in the hope of enjoying in freedom his religious opinions. He arrived at Hull, February 5, 1631; and was established at

Salem, Massachusetts, as colleague with Mr. Skelton. His peculiar notions soon subjected him to the severest censure. He maintained that the magistrates were bound to grant toleration to all sects of christians; and in his actions and words avowed the liberality of his principles. After the death of Mr. Skelton, he was sole minister of Salem. Continuing to avow his opinions, which were considered not only heretical, but seditious, he was summoned before the general court, to answer to numerous charges. He however refused to retract any of his opinions, and was accordingly banished, 1635. He first repaired to Seekonk; but being informed that that territory was within the jurisdiction of Plymouth, he proceeded to Mooshausic, where, with others, in 1636, he began a plantation. The land was honestly purchased of the Indians; and the town, in acknowledgment of the kindness of heaven, was called Providence. Mr. Williams's benevolence was not confined to his civilized brethren; he learned the language of the Indians, travelled among them, won the entire confidence of their chiefs, and was often the means of saving from injury the colony that had driven him from its protection. In 1643, he was sent to England, as agent for both settlements; and in September, 1644, returned with a patent for the territory, with permission for the inhabitants to institute a government for themselves. In 1651 he was again sent to England, in the capacity of agent, and returned in 1654, when he was chosen president of the government. Benedict Arnold succeeded him in 1657. He died in April, 1683, aged 84. Mr. Williams was consistent in his religious doctrines, and set a bright example of that toleration which he demanded from others. His mind was strong and well cultivated; and he read the scriptures in the originals. After his banishment from Massachusetts, he maintained a correspondence with some of its principal men, and ever entertained for them the highest affection and respect. In his writings, he evinces his power at argument. In 1672, he held a public dispute with the most eminent Quaker preachers, of which he has published an account. He also published a Key to the Indian Language, 8vo. 1643; an answer to Mr. Cotton's letters, concerning the power of the magistrate in matters of religion, with other letters and discourses.

KEITH'S LAND OF ISRAEL. *The Land of Israel according to the covenant with Abraham, with Isaac and with Jacob. By Alexander Keith, D. D., with numerous engravings.* New-York, Harpers, 1844.

This beautiful large 12mo. volume of nearly 400 pages, with very costly and attractive embellishments, has just issued from the press, and is destined, we have no doubt, to produce an unwonted sensation among one class of religious readers. Dr. Keith has long been favorably known by his able and satisfactory works on the prophetic writings. This volume he is willing to have regarded as in part a sequel to his treatise on the evidence of prophecy. It seems that while engaged in his former works, the very natural desire took possession of his mind to verify by personal inspection, the fulfilment of many of those divine predictions which he had so long been studying and laboring to illustrate. None of these scenes had equal attractions for him with the land of Palestine, and after the enjoyment of ample opportunities of observation there, he returned, and was encouraged by his friends to draw up the following treatise.

It consists of three parts. The first sixty pages are devoted to an illustration of his views of the covenant which God made with the Patriarchs for giving to their descendants in perpetuity and peace, this large and goodly land. He argues the point of a literal fulfilment of these predictions, in a way which sadly staggers our long cherished preferences for a spiritual rather than a literal fulfilment.

Then follows a still longer and more elaborate discussion of the boundaries of the promised land, not as were possessed by the Jews, but as set in the divine prescription. This will probably be regarded as the most original part of the work by many readers, and if we mistake not, some of the views are new to the author himself, and he grasps, illustrates, and

defends them with all the vigor of a recent perception. Indeed, if the views of Dr. Keith, in regard to *the entrance into Hamath*, be correct, it will not only give fresh interest to this question of boundary; but from it is fairly deducible an important argument, for a future fulfilment of that divine promise, which as yet, has received no adequate accomplishment.

Then follows a chapter on the natural fertility and ancient populousness of the land of Israel: and another on the history of Syria in the Middle ages. Its progressive desolation; and the ruins of Moab and Ammon fill the next two chapters. The ruins in Gilead, Bashan, &c., with some graphic illustrations, occupy the eighth chapter. The next is devoted to the natural fertility of the countries east of the Dead Sea and of the Jordan. The tenth sketches the ruins of cities in Judea, and the following one, those in the north of Syria, beyond the ancient borders of Israel. The twelfth and last is devoted to the natural fertility of Judea and the north of Syria.

Then succeeds a most interesting "conclusion," of nearly twenty pages, full of life-like suggestions, from the teeming events which for the few last years have been gathering with clustering fulness, about this sacred land. We wished to present an analysis of the views here furnished, but on looking them over again and again, they have been found so much condensed, and so full of suggestive wisdom to the thoughtful observer, that we gave up the task of abridging them in despair.

Let the volume itself be read and studied by those who wish to enter into, and profit by the investigation of the prophetic writings, which are just now fulfilling, or on the eve of accomplishment. The movements of the nations in the affairs of Syria for the last few years, are full of import. The wise shall understand these things—the prudent shall know them, while the brutish do not consider.

BOOK NOTICES.

Hosken on Infant Baptism. We have kept this little volume on our table for some months, intending to give it a more elaborate examination and exhibition, for the benefit of our readers. In despair of being able soon to accomplish this, we must content ourselves with a brief notice. It professes to be "an examination and refutation of the Rev. Dr. Brownlee on the mode and subjects of baptism," and we can very honestly assure our friends that it makes good its professions. Wherever the strange and monstrous perversions of this dutch doctor are circulated, we earnestly hope that this caustic and thorough reply and refutation will follow.

McIlwaine's Evidences of Christianity; Sixth Edition, revised and improved by the author. The Harpers have just issued this volume, which has already been circulated so widely that commendation from us may seem superfluous. We will only say therefore, that when we reviewed the first edition, in the Baptist Magazine twelve years since, our opinion was expressed in its favor just about as warmly as the public approbation on both sides of the Atlantic has since confirmed.

The Spirit of Popery is a neat 18mo. vol. by the American Tract Society, rendered more attractive by a dozen engravings. The volume is well adapted to do good.

The Useful Christian; a memoir of Thos. Cranfield, for about fifty years a devoted S. S. teacher. Of course he was an Englishman, for nowhere else have Sunday Schools been in operation for half a century.

If you would see how an humble man can do immense good, and leave behind him a savour most sweet and profitable, get this book from the S. S. Union—read it till you weep and pray more, and then as we believe you will do more for souls.

Prof. Bush of the N. Y. University has issued ten numbers, at twenty five cents each, of a critical work on Nebuchadnezzar's dream, comprised in the 2d chapter of Daniel. The plan and execution of this work certainly deserves to be regarded as a novelty. He takes each verse by itself, gives us the original Hebrew or Chaldee, and the English translation opposite. Next the Greek text of Theodotian, with an English version opposite—then to cap the climax—the Latin Vulgate is introduced, with the English version of that on the opposite side of the page. Then he takes up every word by itself and tells all that it ever means in any connexion—and some things which it *does not*—and after all this Herculean labor, brings us to the same or nearly the same result which every simple minded reader of the chapter had reached without it. In the few instances of departure from the common meaning as in the fifth and eighth verses, where the king says, "the dream is gone from him," which our learned professor, on very slim grounds, undertakes flatly to deny—we think him entirely in the wrong. On the whole, after having examined a large part of the 144 8vo. pages to which the criticism of this chapter extends—Hebrew and Chaldee, Greek and Latin, with the notes appended—we cannot but regard it as the most precious specimen of learned nonsense—or perversion of labor and expense, which we have lately witnessed.

Carson on Baptism. Just as the public are mourning the death of this excellent man, suddenly cut off in a good old age—the Baptist Publication Society, Philadelphia, have laid on our table two of the three numbers in which form they are issuing this very important work. We have spent a few hours with the highest satisfaction in looking over some of its masterly chapters. If Pseudo-baptists were not doubly incased in prejudice, it seems to us this volume would settle the question with them, promptly and for ever. We hope every intelligent Baptist in the land

will promptly procure the book, and after reading it, lend it among his neighbors. Of course we shall review it more amply in a subsequent number.

1. *The Way of Life*, by Charles Hodge, D. D.

2. *A Peep at my neighbors*, or the houses in Kingston court turned inside out.

3. *Choice Medley*, by a mother.

4. *Willy Graham, or the disobedient boy*.

5. *The Poor House*.

6. *Ann Ray*.

Published by the American Sunday School Union.

The publications of the American Sunday School Union are always interesting and profitable. We love to think of the vast amount of good effected by this immense agency of mercy—about twenty millions of books have been circulated by this society, and of these probably twelve or fourteen are still in use. "The way of Life" is one of the best books we ever read; it has all the warmth and cogency of Baxter, and like the writings of that worthy, will be held in veneration by all coming generations.

Hooker's complete works. Two volumes 8vo., D. APPLETON, & Co. 1844.

There are few books we have wanted to place on our shelves more earnestly than these. They are finely printed, and among other excellencies have the admirable life of Hooker by Isaac Walton. These volumes are masterpieces of theological argument, and cannot be studied closely without great advantage. The Appletons are doing a worthy service to the country by the republication of these important works.

Tappan's elements of Logic:—WILEY & PUTNAM, 1844.

We simply announce this important volume so deserving of attention on account of its importance as a subject of study, and the reputation of its respected

author, we purpose to review it at an early day.

Incidents of Social Life, by J. Heinrich D. Zschokke. D. APPLETON & Co. 1844.

The circulation of this work will be large—every one will read it who can obtain access to its charming pages. It is a work of unusual fascination,—*we beg for other works from this pleasing author.*

Choules's History of Missions. 2 vols. quarto. Seventh edition. ROBERT CARTER, 1844.

The large and constantly increasing sale of these volumes has enabled the enterprising publisher to place them before the public at the very low price of four dollars and a half. They are now generally adopted by the ministers of all denominations as a text book on Missions, and at the present moment are selling faster than ever. This is all that it becomes us to say.

Narrative of a visit to the Syrian church of Mesopotamia, with statements and reflections on the present state of christianity in Turkey, by Horatio Southgate. D. APPLETON & Co. 1844.

The author is a violent churchman of the Puseyite school; he has become somewhat notorious for his imputations on the missionaries of the American board, which have been so completely refuted by Drs. Anderson and Hawes. We have had no time to examine the volume, which is neatly printed, but our friends ought to read its pages with close caution and many grains of allowance. Mr. Southgate sees every thing through an Episcopal lens.

Saxton & Miles have issued *Bush on Joshua*. This is good service to the church. We never feel disappointed when we consult the professor, he is a scribe well instructed, and he knows how to teach others also.

Apostolic Baptism, by C. Taylor. This is a thick fog bank, and seems to have been fabricated on purpose to darken and mystify a few plain passages in the word

of God respecting the baptism of believers in Jesus Christ.

Henry G. Langley, 8 Astor House, New-York, has just printed *Commerce of the Prairies*, or the Journal of a Santa Fe Trader, by Josiah Gregg. In 2 vols. 12mo.

These are very beautifully executed, and ably written, and contain precisely the information that we wished to obtain after reading Madame Calderon's charming book, *Life in Mexico*. We have no question that this work will find a place in every collection where American history and topography are regarded with interest, and we rejoice to witness the general attention which these topics are now receiving from our people. The maps and engravings of Mr. Gregg's book are very valuable additions, and the type is admirably in contrast with the eye-destroying print of the day.

We wish we could say as much in praise of a handsome volume from the same house entitled *The Mackenzie case*, or *proceedings of the Naval Court Martial* in case of Captain Mackenzie for the execution of the pirates Spencer, Cromwell and Small, to which is added an elaborate review by *James Fenimore Cooper*. This is an artful attempt to change public opinion by special pleading. The people of the country have by all possible ways expressed their approbation of the firmness and courage of the gallant officer who was so singularly situated, and he has the satisfaction to know that the best of his fellow citizens in our large cities have given him their spontaneous approval of his heroic conduct. We think we see evident traces of another pen in the compilation of this work, but we are sure that the talents employed in this futile and unworthy effort could be much better employed. Mr. Cooper has so long been employed on works of fiction, that his imagination runs wild in the creation of a particular theory, or the arrangement of incidents for a particular object.

MONTHLY RECORD.

REV. MESSRS. PECK AND KINCAID.

MR. EDITOR:—The subjoined report, this day submitted to the Acting Board of Foreign Missions, was unanimously accepted, and ordered to be published. The Rev. Dr. Wayland, originally appointed a member of the Committee, was unable to attend to the duty.

BARON STOW, *Rec. Sec.*

{ *Baptist Miss. Rooms,*
{ *Boston, Oct. 7, 1844.*

The undersigned were appointed a Committee by the Baptist Board of Foreign Missions, to examine the grounds of certain impressions against the Foreign Secretary of that Board, which were stated by bro. Kincaid, at the late Triennial Convention in Philadelphia, to have been made on the minds of the missionaries in its employ.

Pursuant to that appointment, they met at the Mission Rooms, in Boston, on the 18th of Sept., 1844, and with brother Kincaid and the Foreign Secretary present, went into an examination of the correspondence of the missionaries and Secretary, and the Records of the Board.

Bro. Kincaid stated to us, as he had done in Philadelphia, that an impression existed amongst the missionaries in Burmah, that their communications to the Board were not, *in all instances*, laid before them, and that the Foreign Secretary had exercised discretionary power, interfering with the faithful transmission of communications from the one to the other. To ascertain the correctness or incorrectness of this impression, the Committee called for those communications particularly which bro. Kincaid stated the missionaries supposed had not received proper attention. On reference to the records of the meetings of the Board, and to the correspondence of the Foreign Secretary, in pursuance of the orders of the Board, they found that all the communications had received due attention; although it

appeared, from the date of the action of the Board upon the last communication referred to by bro. Kincaid, that the reply could not have reached Burmah until he had left for America. It did not appear however, to the Committee, that there had been any delay; and bro. Kincaid stated to the Committee, that the examination had satisfied him, that there was no ground for suspicion of undue assumption of responsibilities on the part of the Secretary.

The Committee also ascertained that the call upon bro. Kincaid, in Philadelphia, before the Convention, in reference to remarks which it was said he had made in private was not understood by him at the time to be in pursuance of an arrangement which had been made between him and the Foreign Secretary, in a previous conversation. An incidental remark which he had made in the freedom of social intercourse, had been circulated in the Convention, with such additions and exaggerations as the Foreign Secretary deemed not only unjust but deeply injurious to himself. When they were reported to him, he inquired of bro. Kincaid, whether he had made such representations; and on learning that he had not, requested that he would disavow them before the Convention; which bro. Kincaid expressed his readiness to do. This was before the commencement of the afternoon session. His absence from the Convention in the afternoon until the moment at which the body was about going into an election, rendered it necessary, in order to prevent injury which it was seen would be inflicted on the Secretary, to call upon bro. Kincaid at that time, for that disavowal. In the agitation and embarrassment of the moment, the object of the call, made as it was by the *Home* Secretary, was not understood by bro. Kincaid; neither had he expected to be called out before the Convention, but understood that his explanations were to be made before the Board.

Thus it appears that neither bro. Kincaid nor the Secretaries were in fault in what passed in the Convention; and the Committee are happy to say that the examination has resulted in the perfect satisfaction of all parties.

In conclusion, the Committee beg leave to say, that, although the occurrence which gave rise to their appointment was attended with unpleasant consequences for a time, they believe the God of missions will overrule it for good. It has been the occasion of a strict investigation of the manner in which the Secretaries have discharged their onerous and important duties; and this investigation has resulted in the firm belief that they are justly entitled to the entire confidence of the denomination.

All which is respectfully submitted.

SPENCER H. CONE,
DANIEL SHARP,
G. S. WEBB,
BARNAS SEARS,
R. W. CUSHMAN.

EDITOR'S TABLE.

[This month, the contributions to this part of the Memorial are furnished chiefly by extracts from a hurried letter of one of our editors who left this city the third of October, expecting to spend the next four months, in the western and south western States. In our next we shall hope to commence a series of sketches of this tour, which will be continued through several successive numbers. In this number we can only present some few gleanings from a hasty note, written to the publisher from Zanesville, Ohio, dated the 9th of October.]

My hasty journey to this place, has barely sufficed to give me some casual *glimpses by the way*, of the great and good things connected with our Redeemer's kingdom. The two or three hours spent in Philadelphia, barely allowed me time to look in at the office of our Publication Society, and learn the healthful but slow progress which is making in its important operations. The Episcopal General Convention was in ses-

sion with all its prelatical dignitaries, on whom I looked in for a moment, and had even less time for the Philadelphia Baptist Association then in session at brother Higgins' new house of worship in Southwark. The S. School Union in Chestnut-street, are sending forth their usual amount of good books, and have several new publications, of more than usual interest and value, nearly ready.

Baltimore was all excitement on account of a recent political election; and our brief stay only allowed us to learn that our two Baptist churches which have recently suffered from division, remained still unhealed. How sad this spectacle! and how certain that a painful amount of responsibility will rest *somewhere*, for this state of things. He whose divine prerogative it is to bring good out of evil, may and doubtless will overrule all this for the ultimate good of His cause; but in the meantime how many may be left to make shipwreck of faith and a good conscience, while the enemies of our cause look on exultingly.

We passed through UNION, (*Uniontown* it is usually called,) in the southwest corner of Pennsylvania, where the Baptists have recently been offered a college, *on condition that they will maintain it*. From what we saw and could learn in that vicinity, we hope our brethren will be cautious how they engage in any doubtful project of this kind. It will probably turn out to be a very poor concern, inconveniently located, and quite out of the reach of any efficient body of our brethren, able to superintend it, so as to secure and profit by its success.

In Wheeling, situated on the Ohio river, in Western Virginia, we passed the Sabbath, after our weary ride over the mountains. The attempts here made by our brethren in former years to maintain the cause of truth, have not resulted as favorably as might be desired. We found a very small company of the Disciples, or Reformers, and worshipped with them in the morning, entirely unrecognised by any individual till the close of the services. We heard nothing in the preaching, or prayers, or hymns of praise, by which the most sensitive orthodoxy could be dissatisfied. In the afternoon we found the large upper room where the members of the Baptist church were holding a prayer meeting. It was pleasant, and we hope mutually profitable to spend an hour together, in united, earnest supplication, and in attending to such instructions and consolations as seemed appropriate. Should some plans there set on foot, be vigorous

rously and successfully prosecuted, not many months will pass away before a different aspect will be shown by our cause in this important town. Surely our brethren of the old dominion will cheerfully lend their aid to sustain such a ministry in this great thoroughfare, as the exigencies of our cause seem to demand. Nor can our Home Mission Society more wisely appropriate some portion of the funds in their control than at this point.

Crossing the Ohio river here, our ride of more than seventy miles on the National road, led us over hills and valleys of great fertility and beauty to this interesting town on the Muskingum river some sixty or seventy miles above its junction with the Ohio at Marietta. Here are two interesting churches, with whom and their beloved pastors Shepardson and Courtney, we have passed some interesting hours of sympathy and gratulation. Hence on the morrow to Columbus, leaving Granville and its sick and afflicted President, Dr. Going, some miles to the north of our route. Should God disable that good man from farther labor, he has already accomplished much, very much, for this great and rapidly growing state. The College and the Churches and Associations will long have occasion to bless his memory. May a gracious Providence restore and long preserve his active usefulness!

Several times, and from different brethren of first rate intelligence and influence, the Memorial has been spoken of in terms of high commendation. This must be very gratifying to you, Mr. Publisher. May that sheet become every month more and more worthy of its increasing and wide spread patronage. What we can accomplish in giving interest to its pages you may confidently rely on.

Yours truly,

R.B.

Beautiful it is to see and understand that no worth, known or unknown, can die, even in this earth. The work an unknown good man has done, is like a vein of water flowing hidden under ground, secretly making the ground green; it flows and flows, it joins itself with other veins and veinlets; one day it will start forth as a visible perennial well.—*Carlyle.*

I MUST PRAY MORE.

I habitually feel this necessity, but the other day the conviction came to my mind with stronger power, and I said with greater emphasis than ever, *I must pray more.* It struck me with indescribable wonder that so little time should be employed, and so little energy expended in prayer, even by those who are prompt to acknowledge its deputy as a privilege, and its efficacy as a means of obtaining good. It is not now as it was in patriarchal times. We do not pray as Jacob did. He wrestled until the breaking of the day. Yes, his praying was wrestling, and it lasted all night. We put forth no such power in prayer, and we do not allow the repose of our night to be interrupted by it. It is not because our wants are all supplied, that we are so feeble and brief in prayer, nor is it that God's bounty is exhausted. We are as poor as creatures ever were, and he as rich and munificent as ever. His hand is not shortened, neither is his ear heavy. Only think how small a portion of each successive day spent in prayer. I wonder if any christian ever thought of it, without being so dissatisfied as to resolve that he would spend more time in prayer the next day. Just add together the minutes you daily occupy in supplication and the kindred exercises of devotion, scriptural reading and meditation, and see to what it will amount. Will the sum total ever be one hour? What! less than an hour a day in devotion? Why not one hour in seven, according to the analogy of the divine law, which requires one day in seven? But if less than an hour is all that can be afforded, no more is required. Let us see. How much time has business? Could not a little time be saved from business for prayer? Do you not give an hour more to business every day than it absolutely requires? Then how much time has sleep for the refreshment of the body? Might not some little time be redeemed from sleep and spent in prayer with more profit to the whole man than if it were given to repose?

Would not the soul thereby obtain a rest, which would most favorably react on the body? I do not believe that the Psalmist felt any worse in the day, for the hours of night he spent in communing with his own heart, and with God. I presume he enjoyed as good health, and was as vigorous through the day as we, though he rose at midnight to give thanks unto God, and prevented the dawning of the morning with his prayers.

If we take none from business, and none from sleep, yet could not some time be spared from the table or conversation, which is not always the most profitable?

Perhaps many of us spend more time in barely receiving the body's nourishment, than we do in the entire care of the soul!

Seeing then that we can pray more—that time can be *afforded* for it, I am amazed that we do not pray more. We do not pray enough to discharge the mere obligation of prayer. We are commanded to pray more than we do. But while prayer is a duty, it is rather to be viewed by us in the light of a privilege. And oh, it is such a privilege! What a favor that we may petition God, and ask of him eternal life, with the confidence that we shall not ask in vain! It is astonishing that the sense of want, or the desire of happiness does not carry us oftener to the throne of Grace; and that we should ever require to be incited to prayer by the stimulus of conscience. O! I wonder that we do not oftener go in unto the King whose gracious sceptre is ever extended toward us—I wonder we have not more frequent and longer interviews with our heavenly father. It is strange we do not pray more, when prayer is the easiest way of obtaining good. What is so easy as to ask for what we want? It may be hard to the spirit to beg of men. To beg of them you may be ashamed, but no such feeling should keep you aloof from God. He giveth liberally and upbraideth not.

Is there any thing attended by a purer pleasure than prayer? One who knew said, "it is good for me to draw nigh to

God." But prayer is a means of *doing* good. We are commanded "as we have opportunity" to do good unto all men. Now prayer affords us the opportunity of being universal benefactors.

Through God we can reach all men, we can make ourselves felt by the world by moving the hand that moves it. In no other way can we reach all. Prayer makes us in a sense omnipresent and omnipotent: it prevails with him who is both. The world needs your intercessions. It lieth in wickedness. Zion needs them. She languisheth, because few pray for her peace; few come to her solemn assemblies. What family needeth not the prayers of its every member? Who hath not kindred that are out of Christ? With such a call upon us for prayer, so urgent, and from so many quarters, I wonder we pray no more.

I must pray more, for then I shall do more—more for God, and more for myself, for I find that when I pray most, I accomplish more in the briefer intervals between my devotions than when I give all my time to labor or study. I am convinced there is nothing lost by prayer. I am sure nothing keeps a student like prayer. His most felicitous hours—his hours of most successful application to study—are those which immediately follow his seasons of most fervent devotion. And no wonder. Shall the collision of created minds with each other produce a happy excitement, and shall not the communion of those minds with the infinite Intelligence much more excite them, and make them capable of wider thought and loftier conception?

I must pray more, because other christians, whose biographies I have read, have prayed more than I do. God is disposed to hear more prayers from me than I offer; and Jesus the mediator stands ready to present more for me.

If I pray more, I shall sin less. *I will pray more.* The Lord help me to fulfil this resolution.

For the Baptist Memorial.

MESSRS. EDITORS:

In looking over the minutes of the N. Y. Baptist Association for 1804, it struck me that the following items would be interesting to your readers. The anniversary was one of unusual interest, and in addition to local matters which were adjusted in the spirit of christian kindness, the fact that several missionaries were present, who had been compelled to visit the United States to obtain a passage to Calcutta and the Cape of Good Hope, (not being permitted to sail from England) will serve at least to illustrate one page in the history of our missions to the Heathen.

H.

Minutes of the New-York Baptist Association, holden in the city of New-York. May 23d and 24th, 1804.

Wednesday, May 23.

Assembled at 3 o'clock, P. M. for Public Worship, at the Baptist meeting-house in Gold-street. Brother Stephen S. Nelson preached the Introductory Sermon, from 2 Peter 1:1. "*To them that have obtained like precious faith with us.*"

In consequence of an application from the First New-York Church, the usual business of the Association was postponed, to give an opportunity for the ordination of brother Jeremiah Chaplin, minister of that church.

Dr. Baldwin of Boston, preached the ordination sermon from Daniel 12:3.—"*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.*" Then Dr. Jones, previous to the imposition of hands, to show that attention was paid to the injunction of the Apostle, when he says, "*Lay hands suddenly on no man;*" stated that they had examined the candidate, respecting a work of grace on his own heart; his call of God to the ministry, as well as of the church; his soundness in the faith, and his becom-

ing deportment of life; on which head they received ample satisfaction: After which, hands were laid on by five of the Elders—and Dr. Jones made the prayer. The charge was delivered by Dr. Gano of Providence; brother Williams gave the right hand of fellowship; brother Van Horne made the concluding prayer; and brother Chaplin gave the benediction.

Thursday morning, May 24.

The Association met. Prayer, introductory to business, by brother Nelson. Brother Samuel Jones was chosen Moderator—and brother Ezra Darby, Clerk.

Brethren Williams of New-York, Pitman of Providence, Rhode-Island, and Holmes, Missionary to the Indians, were invited to a seat with us; likewise, brethren Mardon, Biss, Rowe, and Moore, from England, proceeding as Missionaries to the East Indies, and brother Erasmus Smit, from Rotterdam, Missionary to the Cape of Good Hope, were invited to a seat.

The committee appointed last year to assist in settling the dispute between this and the Warwick Associations, reported, That a council, consisting of Dr. Samuel Jones, David Jones, and Burgis Allison, appointed by the Philadelphia Association, had met upon the business; and after hearing the parties, had recommended that all disputes and differences between the two Associations should be buried in oblivion; and that the parties should mutually and cordially unite in christian fellowship. Which was concurred in by this Association.

Voted, That this Association entertain a grateful sense of the attention of the Philadelphia Association, to a joint request of this and that of Warwick, for a council of assistance; and the thanks of this body are hereby presented to the brethren of the council, for their christian advice, in bringing to a close a long and an unhappy contention.

Adjourned till 4 o'clock, P. M. Prayer by brother David Jones.

THE WIDOW AND HER SON.

[The following lines were suggested by the sight of a beautiful picture by Thomas H. Illidge, Esq., in the Liverpool Exhibition of 1841.]

The sunset hour ! how many hail
Rejoicingly its glow,
Bordering with golden hues the veil
That twilight spreads below.

Gladly the peasant sees its fire
Tinging the old tree stems,
Turning church window, roof, and spire,
To gold and living gems.

The lover hails its reign on earth,
For then he knows, full soon,
The loved one from her home comes forth,
To wander 'neath the moon ;

But never may its fleeting waves
So fittingly be shed,
As on the hallowed place of graves,
The city of the dead.

So thinks the pale and silent one
Who seeks her husband's tomb ;
With him went down life's cheering sun,
And all around was gloom.

Yet, as in darkest skies there are
Some little streaks of light,
Still shines for her *one* lonely star,
When all besides is night.

She brings that living treasure here,
With awed and reverent tread,
Yet, with the love that casts out fear,
He stands beside the dead.

Her home hath grown a lonely place,
Though friends may gather there—
Without the *one* beloved face,
What pleasure can she share ?

Her *home* !—no more her *house* may claim
A word so very dear,
The only spot that hath that name
For her on earth is *here* !

Now hath it grown a daily joy,
To steal from friends and kin,
And by his tomb, with that fair boy,
To talk of him within.

Each day he lists with ear intent,
To all she can impart,
She builds her husband's monument
Within that orphan's heart.

And who can tell but after years
May witness to the power
A mother's words, and prayers, and tears,
Can have at sunset's hour ?

When dark temptations shall be his,
Perhaps this thought may save :
" My mother warned me once of this,
Beside my father's grave !"

Well, painter, didst thou choose the hour,
To paint the widowed one
Beneath the magic and the power
Of that declining sun.

This is the spot her heart holds dear—
This is her happiest time—
Her gentle spirit rises here
To something of sublime.

If midst her sorrow, hope, or pride,
Her heart may overspread ;
'Tis when these twain are by her side—
The Living, and the Dead.

M. A. BROWNE.

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ON CHRISTMAS DAY.

BY REV. T. T. WATERMAN.

[It gives us great pleasure to lay before our readers the following admirable article on the celebration of Christmas, written by our respected friend, the Rev. Thomas T. Waterman, of Providence, R. I. We beg our friends to read it thoughtfully. It is time that voices were raised against the ceremonies of a church whose greatest grief seems to arise from her amputation from the idolatrous and apostate communion of the Romish church. Ed.]

Ye observe days, and months, and times, and years.—
Gal. iv. 10.

There are themes on which the truth, if told, is extremely unpleasant, especially to all such as are indisposed to hear and admit it.

Truth, however, like gold, is valuable according to the degree of its purity. Like gold, too, it is the most brilliant where the light is the most perfect. It loses nothing by free and open discussion.

All principles and ceremonies, and most certainly those of the church of God, should be based on reason. In this day of searching after knowledge, Zion should open wide the portals of her temples and court investigation. The shades of mental night

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are fleeing away—the day dawns. All that cannot be rationally and scripturally maintained, must be abandoned. The trammels of early education, and of sectarian prejudice, as binding without knowledge or reason to any one system of doctrine and rite, must be broken off, and thrown to the moles and the bats.

Truth alone will stand the earthquake shock of error; all else will tumble to ruins; and the sooner the better. Cost what it may of sacrifice and toil, the Augéan stable of ecclesiastical innovations must be cleansed. The signs of the times betoken it, and all who are interested should be prepared for what, to them, may seem a most distressing event. There will doubtless be great quakings among the mountains of Israel. This is to be expected ere they fall and become a plain.

“They tell us,” says Mather, in the preface of his *Magnalia*, “that on the highest of the Caspian mountains in Spain, there is a lake, whereinto if you throw a stone, there presently ascends a smoke, which forms a dense cloud, from whence issues a tempest of rain, hail, and horrid thunder claps. Our church history will be like a stone cast into that lake, for the furious tempest which it will raise among some whose ecclesiastical dignities have set them as on the top of Spanish mountains.”

Said the Rev. Mr. Noyes, of Salem, Mass., years since, respecting the history of the aborigines of New-England :

"Tell me their Patriarchs, Prophets, Priests
and Kings,

"Religion, manners, monumental things ;

"What charters had they ? what immunities ;

"What altars, temples, cities, colonies

"Did they erect ?

"These things in black oblivion covered o'er,

"As though they were not, lie with thousands
more."

- In puritan style, he wished for historical light and fact ; and if ever the friends of purity and freedom in Church or State needed light, they need it at this day. Every breeze and wave of ocean are bearing to our land—the asylum of the oppressed—thousands and tens of thousands of those who have been trained in passive subjection to Priest and King. The chains they have worn they bring with them. They are the chains of early association, unenlightened subjection, and long established habits. Theirs are manacles of thought and of feeling ; they are stronger than iron, and more to be dreaded than fire and sword. These thousands and tens of thousands of our adopted fellow-citizens are to be welcomed to our endeared privileges and blood-bought freedom, with philanthropic and christian sympathy. They are to be enlightened as we are enlightened, and blessed as we are blessed. In this way only can they be enfranchised. Thus alone can we be secure from suffering, through their influence, as they have suffered, and bowing as they have bowed, and bleeding as they have bled.

Would we bless and be blessed at a time like this, all that in origin or tendency is associated with usurpation in Church or State—all that connives at conformity to what in rite or law has filled the old world with blood and groans, must be exposed and renounced.

Is it asked, in what does the danger consist ? what one thing can be stated of sufficient magnitude to warrant alarm ? In answer, let it be understood that danger does not flow so much from any one great

thing, as from a multitude of what, in the estimation of many, are deemed little things.

The primitive bondage of Zion and of Europe, came not in one sudden and tremendous avalanche of innovation in church or power in state. This bondage stole the march by little, and little, and little. This thing, and that thing, and the other thing, all apparently non-essential, and most surely innocent, and more than certainly expedient, rolled in and rolled on, until, like the mingling of ten thousand streamlets, they formed a dark, rolling, and resistless Mississippi, which swept all before it into the yawning gulf of religious and civil despotism.

The alarm was sounded, but it was lost amid the death roar of the merciless current ! Cyrus had entered Babylon—and it was too late.

He must indeed be a novice in ecclesiastical and political revolutions, who laughs at venerated and increasingly endeared relics of former wo, because they seem trifling. The fang of the rattlesnake is small, but it carries the poison which does the work of death. Strange that good men and wise men will, amid the awful warnings of the past, be thus cajoled to silence and to sin. Strange that they will select and carry about with them, the fringe and deckings of a leprous robe, because forsooth they are attractive and small. Strange that they will mock alarm, and cry all is well ! and gravely travel on, rattling the links of chains which have galled Zion and the world to the quick, and made both sweat drops of blood at every pore.

Is it said that the chains are broken, and the links are loose ? Then why, in the name of reason and of mercy, are they retained ? Why do they not drop off ? What means their holding together and their holding on ? Why such a sensitiveness, when they are but gently touched, and this merely to test their strength ? Sound links as parts of a chain to encum-

ber if not to bind the conscience, are dangerous—broken ones useless. On either ground they should be shaken off.

It is too late to sound the alarm when the ship has struck the reef and bilged, or to cry fire when the city is in ashes. The remedy, if ever, must be applied before the ruin!

With these views—which all, who have a just conception of the evils of human devices in religion, or who are acquainted with the rise and progress of Prelacy or the monstrous union of Church and State, will know how to appreciate—allow your attention to be turned to the following reasons against the observance of what is called Christmas.

Efforts, it is known, have been made to extend the observance of this festival in this country. The plea is, innocent and pious regard to the Saviour. Many non-conformists in the land are conniving at such observance; some are conforming to it! To such an extent is this true, that by some it appears to be thought a marked disrespect or neglect of the blessed Redeemer for any minister or church not to conform so far at least as to hold a Christmas service. All this being as it is, there are some who are so scrupulous as to duty and authority for the same, that before they can conscientiously consent to own this festival as obligatory or as innocently optional, they wish to know its origin and design. They are honest and anxious to do right, and wish to know the truth, the whole truth, and nothing but the truth. The festival claims the sanctity of ecclesiastical, if not divine authority. It is not merely a civil holy-day, as that of Thanksgiving, on which it is recommended as a voluntary service that we unite as a people, and return thanks to God for collective blessings. Far otherwise. Christmas is ecclesiastically binding; and ecclesiastically enforced, if binding and enforced at all. The Church assumes the claim, and in the name of Him who has died to redeem, calls upon us to fulfil the duty of observance. Here we demur—and thus

demurring, we are frank and unreserved in stating our reasons. If these reasons are false; if there be historical evidence to show that the hundreds and thousands in this land who dissent, and by dissenting disown the festival in its authority and appropriateness as a christian rite, are mistaken, we are ready when such evidence is adduced, to acknowledge our error and repent of our sin. If on the contrary these reasons are true, we claim the right of promulgating them. Nay, we deem it a duty to seek to rescue our land from all that would help on the dreaded encroachment of a foreign emigration or a foreign despotism.

Our reasons against this festival are :

1. *The day of the Saviour's nativity is not known.* The authority on this point is abundant. Dr. Adam Clarke, in his commentary on the advent as recorded in Luke, remarks—"As the Shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that consequently our Lord was not born on the 25th of December, when the flocks were out in the field. *On this very ground the nativity should be given up.*"

Again he says—"The time in which Christ was born, has been considered of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the Evangelist, as not one hint is dropped except the chronological fact."

And again—for the mind of such a man as Doctor Clarke, was not to be awed by the aristocracy of Lords and Bishops—he adds: "Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit, by his silence, has plainly informed them is of none. Fabricius gives a catalogue of no less than one hundred and thirty-six different opinions as to the year of Christ's birth; and as to his birth-day, that has been placed by Christian sects and learned men, in every month of the year. The Egyptians placed it in January. Wagen-

seel in February, Bochart in March; others in April and May: Lightfoot in September, Scaliger in October, and others in November. But the *Latin or Roman Church, supreme in power and infallible in judgment, placed it on the 25th December, the very day on which the ancient Romans celebrated the feast of their Goddess Bruma!*"

This testimony of Doctor Clarke is certified by the unanimous voice of history. Let this be confuted, and we will adduce more. As, then, the day of Christ's birth is not known, it is evidence to demonstration, that God never commanded or sanctioned its observance. It is assuming an undelegated and dangerous, if not impious right, to affirm that such a day is the day, when the day is not known. Children, and multitudes of others, are led to believe that this is the day. Thus it is affirmed in the Almanacs, from year to year; and thus the *may be* falsehood is perpetuated. It is said, that the time is a matter of indifference!—it is the thing the Church wants. But is that *want*, which leads the Church and others to tell a probable lie, a matter of indifference? Will God accept, or is he honored by services which are purchased at such a price? Judge ye.

II. *There is no warrant in the Bible for the observance of such a festival.* The celebrated Doctor Donne, who in 1619 was elected Dean of St. Paul's, London, in a discourse on this festival, is candid enough to admit that the scriptures record the celebration of but two birth-days, those of Pharaoh and Herod, both of which were of heathen origin, and were attended with bloodshed and murder.

Among all the Jewish festivals, or days of sacred service as instituted by God, there are no birth-day celebrations. The announcement of the birth or advent of the Saviour, by the angels to the shepherds, was in the night; and the celebration of the event was confined to the angels. There was no festival and no services performed by the shepherds. The babe was

found by them, wrapped in swaddling bands, lying in a manger—facts evidently designed of God to reprove all parade, and pomp, and feasting, as connected with the coming of the meek and lowly Jesus. The act of the angels was merely an official announcement, a sealing testimony to the fact. There is not a word, nor has any rational man ever pretended to the contrary, which warrants the observance of a Christmas festival. Scott, a rector in the established Church, in his remarks upon the passages in their place, says—"*Most happy for us, the hour in which we believe in Christ. Without such belief, we can have no reason to celebrate the nativity of Jesus with rejoicings; for that event will but enhance the guilt and condemnation of unbelievers. And if real Christians deem it proper to commemorate it, at a season set apart for that purpose, they will not do it with bacchanalian revels or luxurious feasting.*" What a pointed and deserved reproof this, against such as, being impenitent, riot and sport in professed honor of Jesus Christ. Nay, what an argument against the observance of the day. The "*bacchanalian revels and luxurious feasting,*"—what does Doctor Scott mean? whom does he reprove?

In all this, there is not a syllable to sanction the festival called Christmas but every thing to oppose it. It is a festival which has not the shadow of a warrant from the Bible. If there be proof to the contrary, let us have it.

III. *There is nothing in the observance of such a festival, which is not more emphatically signified in the divinely sanctioned sacrament of the Lord's Supper.* The birth of the Saviour, though essential, was not the consummation of his atonement and his triumph. It was but a part; the whole was perfected in his death. It is the death of Jesus that gives him the crown of Redeemer and Saviour. To commemorate any thing distinct from, and inferior to this, is to set at nought the high and holy command, *this do in remembrance of me.* Here in this celebration of the Supper, is all, all

of glory. Of course, an assumed and unauthorized rite which commemorates merely a part is not only unnecessary but derogatory to the honor of our Lord and our God. The plea of expediency is, by this one consideration, rendered little less than presumptuous. This festival pays no respect to Christ, which is not paid by the regularly repeated and expressly enjoined ordinance of the Supper. Can Christ be honored by gratuitously adding to his ordinances? How far is the assumption of such a prerogative removed from what is dangerous and criminal? We call for light and for argument on such a momentous subject. If any one benefit is secured by such a feast, which is not and cannot be better secured by the regular ordinances of the church, let us know it, that we may find one instance in which the great Head of the Church has failed in wisdom and in justice. A child can see that if the Church may appoint and urge the observance of one ecclesiastical festival or rite, and by special attention to seek to render it attractive to the gaze of an idle world, it may add another and another, until it becomes the mother of abominations.—Here we tread on holy ground, and it becomes us to step surely and safely. God is not mocked. At any rate, there are some who remember what has been, and are afraid—they want light before they presume to run at random within the hallowed enclosures of Zion, and teach for doctrines the commandments of men.

IV. *The observance of this festival is attended with a fearful amount of reckless mirth and impious feasting.* In proof, we might simply ask each one to call to mind the scenes he witnesses or knows of being transacted on this day. We will save ourselves the painful task of a special reckoning, and refer to history. In 1644, the Lords and Commons of England passed the following order:—"Whereas some doubts have been raised whether the next fast shall be celebrated, because it falls on the day which heretofore was usually called the feast of the nativity of our Saviour; the Lords

and Commons in Parliament assembled, do order and ordain that public notice be given, that the fast appointed to be kept the last Wednesday of every month, ought to be observed, and that *this day in particular* is to be kept with the more solemn humiliation, because it may call to remembrance our sins and the sins of our forefathers, who have turned this feast, pretending the memory of Christ, into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights, being contrary to the life which Christ led here on earth, and to the spiritual life of Christ in our souls."

This was done on the ground, says the historian, that this, as well as other festivals, is of ecclesiastical appointment; that there is no mention of the observance of Christmas in the first or second age of Christianity; that the church of Scotland never observed it since the reformation, except during the short reign of the Bishops, and do not regard it at this day.

Mr. Edward Calamy, in his sermon before the House of Lords, has these expressions: "This day is commonly called Christmas day—a day that has heretofore been much abused to superstition and profaneness. I have known some that have preferred Christmas day before the Lord's day. Some that would be sure to receive the sacrament on Christmas day, though they did not receive it all the year after. Some thought, though they did not play at cards all the year long, yet they must play at Christmas, thereby it seems to keep in memory the birth of Christ!" This testimony may be jeered at, as antiquated and puritanical; but who will attempt to prove it false? Who will say, that in modern times there is not all and more of this on Christmas? Who does not know the greeting of the day? I wish you a merry Christmas. A merry Christmas! What does this mean, as passed from the impenitent, and the debauched, and the profane; nay, what does it mean, in the lips of an ambassador of God, or a professed follower of Jesus?

What does it mean? Why it means, what all will admit, a day of cake and pies, and sumptuous dinners, and presents, and all that is "of the earth, earthy!"

How many children have heard of the superstitious, and to some, unpardonable falsehood, of the cattle's kneeling at twelve o'clock on Christmas eve. How many of the little ones, who are early taught conformity, and some who are not, are told of Fairy Queen, who, coming on this favored, sacred night, will leave in stocking hung in chimney corner, or basket placed on shelf, her gifts of cake or toys, or books! What is this but christianized superstition, the most base and criminal of all? Who does not know that the displays of evergreens and illuminations, and things innumerable, seem to fill the mind, especially of the young, and turn them to what is vain and external? Is it said that all this is mere form, and is not designed as part of the honor of the day, and in itself is nothing? But why waste so much time and expense in gathering and twining evergreens and flowers, and this for nothing? And why illuminate places of worship, and call in the multitude to gape and gaze at nothing? Is this becoming the temple of the Lord, and the commemoration of the meek and lowly Jesus? Is it said that this is an uncharitable construction?—then let us know what sacred meaning and what holy use these things have. We wish for light, not the light of candles, but of truth, to dispel the darkness. True, it may be said that all the feasting, and dance and song, and revelry, are an abuse of the day; that its design is good; and that many of those who hallow the day, are opening their eyes to these perversions, and are opposing them. Grant it; and here is the very difficulty, the tendency to abuse things called sacred. If rites and feasts, good in design, are and will be abused, it is proof to demonstration that they should not be unwarrantably multiplied. The very fact that this festival is called religious, and is to honor Christ, is the fact of all others

which militates against this observance. Under the pretence of honoring Christ, they eat, and drink, and sport, and feel above reproof or reproach, for it is Christmas, and what they do is for religion.

There is a sufficiency of perversion and abuse of the ordinances which are of God, without adding to all this, by self-imposed rites of man. The good secured by all human ordinances, as imbodyed in the rites and services or canon law of Zion, is purchased at too dear a rate. Who would dare endorse the bill of Christmas sins for the judgment day—we mean of sins *especially* occasioned by this unnecessary and unauthorized festival? Some few well meaning, godly persons, may be, and no doubt are, devout on that day; they draw near to God; but even with them the blessing is in the word and in the ordinance of the Supper, all of which they have without this feast. Where few or many are benefited, and made more holy, and less conformed to the world; multitudes, there is reason to fear, are hardened and hurried on in sin. We know that this is a melancholy comment upon human nature, but so it is; facts, abundant and lamentable, and which need not be disclosed, proclaim it. If men will not regard the institutions of God, much less will they reverence the ordinances of men.

V. *This festival is claimed to be of human or Popish origin.* The *first footsteps* we find of the observance of this day, says Buck, in his dictionary, are in the second century, *about the time* of the Emperor Commodus. Very definite authority truly—*first footsteps! about the time! &c.* He also alludes to Telesphorus, as quoted in the Decretal or forged epistles, and whom Doctor Rees calls a Pope, as the assumed father of this festival. This same Decretal Telesphorus lived, if he ever had a being, of which there is much doubt, in the second century. Mason, in his *Compend of Ecclesiastical History*, which is recommended by the "Rt. Rev. Bishop Hobart," and by the "Rt. Rev. Bishop T. C. Brownell," and by the Rev.

Bishop B. T. Onderdonk, and other distinguished men of the Church, says, under the second century: "The principal annual festivals observed in the Church, were as yet but two, one to commemorate the resurrection, and the other the descent of the Holy Ghost." Here, then, is express testimony of the highest dignitaries of the Church to prove that Christmas was not observed in the second century. Mason further says: "It is not to be questioned that many unnecessary rites were added, in this century, to the simplicity of Christian worship. The introduction of which was extremely offensive to good men!" The occasion of these changes, he adds, may be traced to an injudicious desire of accommodating the public services to the habits of the Jews and the Pagans!—(See Mason's Compend, chap. 4, p. 61.) Here is indubitable authority, and what does it prove? Why, that Christmas was not observed in the second century, and that Popery or human rites were being introduced to the church.

Chrysostom, who lived at the close of the fourth, and commencement of the fifth centuries, and is quoted as the earliest and best authority, says that it is but a little time that Christmas has been celebrated at Antioch on the 25th of December, as a distinct feast, it having been the same as Epiphany; the use of it came from the West. Now if this feast was of Apostolic origin, how happens it that at Antioch, the very place where the disciples were first called Christians, all this change and interchange, according to Chrysostom, should have happened? How is it, that its observance on the 25th of December, came from the West, if it were already, and had been from the days of Christ, in the East? Will those who quote Chrysostom, in defence of Christmas, tell us?

From this testimony, which is the most favorable which distinguished and accredited authors give, we prove that Christmas is of human or Popish origin. The same marks the descent—Christ and Mass; and Mass, every body knows, or

might know, is defined a service of the Romish Church, or of Popery.

Has it been said that this must be a mistake, as Boniface III., in 606, first assumed the title of universal Bishop, Pontiff, or Pope, and that Christmas was observed before this? Strange that men are so blinded. Popery, or the mystery of iniquity, was working secretly in the days of Paul. It was the corruptions of Popery, of which the Christmas festival was a part, that made the Pope. Popery came first, and the Pope last.

Besides, as soon as the master corruption, a denial of the Gospel equality of ministers, was established, the title of Pope was given to Bishops, who had what were called "Apostolic Sees." The Valentinian Law, 372, empowered the Bishop of Rome to examine and judge other Bishops. What was this but Popery!

But Christmas is termed a festival. And who does not know that festival is defined, ecclesiastically, a Church solemnity, or days enjoined by the Church? "The prodigious increase of feast days in the Christian Church, commenced towards the close of the fourth century.—These, instead of being set apart for pious exercises, were abused in indolence, voluptuousness, and criminal practices. Many of them were instituted on a Pagan model, and perverted to similar purposes."

How evident the parentage of Christmas. On testimony the most authentic, and that sanctioned by the Church, we claim that it is demonstrated to be of Popish origin; and as stated by Doctor Clark, designed to meet the Brumalia, or feasts of Bacchus, which were held by the Romans in December. If we are mistaken—if any man has authorized ecclesiastical reference to prove that Christmas was known to the Church until two or three hundred years after Christ, let him present it to the world. Let the time, place, and all of its observance be told. We do not call for testimony that is posterior to the flood of rites which inundated the Church after the third century. We call

for names and for dates previous to 200, 350, 398, or 413. Until we have such names and dates, we may be told of time immemorial, and of Cycles, and of Calendars, and of Decretal Epistles, and all else which helps make up the mass of Romish corruption, and shall not be satisfied. We must still ask for proof that Paul, or Barnabas, or John, or Polycarp, or the early Church at Corinth, or at Rome, or Ephesus kept a feast, and dressed their houses, and wished each other and all a merry Christmas on the 25th of December!—Give us testimony of this, and we shall see our way clear to advocate an appeal to divine sanction of the day.

These are some of the reasons which induce multitudes of honest individuals to disapprove the observance of this festival. To meet and obviate these reasons, it must be shown—

I. *That the day of nativity is known and can be proved to be the 25th of December.*—We deny, and call for the man who is ready to make the affirmation, that we are wrong! We do not call for surmises and possibilities, and say so's. Nor do we wish to be told, that it "is a mere matter of indifference;" it may as well be on one day as on another day. While truth is truth, and error is error, the truth will be essential.

II. *It must be made evident from the Bible that the Festival is of divine authority.*—We call for chapter and verse, containing, not an express command, but an implied sanction. We do not wish to hear of heroes and their natal days; of triumphal arches; of palm leaves and evergreens, brought to welcome the return of such days. All this is of the earth, earthly. It may touch the chords of patriotic affection, and kindle up the fire and love of heroism; but it is not argument; it makes the kingdom of Christ too much of this world. It seems too much like turning from things spiritual to things temporal; to weak and beggarly elements; to the observing of days and months, and times and years, after the course of this world,

and not after Christ. We wish, moreover, to know of the conversions from the fashions and gaiety, and service of the world, to the service of God, by this feast. We wish to do all we can to save the world from sin, and bring it back to its appropriate allegiance to Christ. If rites and forms, and splendid rituals and festivals will do it, we wish to add our testimony and our influence, feeble as they may be, to their efficacy.

III. *It must be made apparent that this festival is not a part of the drapery of the man of sin.*—We desire proof that it has no connexion with the "Saints' days," and this, too, on Pagan model. This system of festival worship, and canonization of saints, we believe, of all things else, is the curse of Zion, as blended with the devices of man. The number of Saints allowed as such in the Romish Church, is, says the historian, prodigious. Father Papebroche reckons seventeen or eighteen hundred to have died on the first of June only. Indeed the crowd of saints, with which their martyrologies and calendars are stocked, is scandalous even to the more sober of their own communion.—Father Mabillon observes, that honors are given to Saints, who, perhaps, were not Christians, and whose very names were never known. He adds, that they every day beseech Saints to intercede for them with God, when it is doubted whether they themselves are in heaven.

"Father Papebroche and his associates were a long time employed in writing the lives and acts of the Saints; they ranged them each on the day of the year in which they died. For the first six months, they published twenty-four volumes in folio. No marvel that we hear of, and see in our Almanacs, All Saints' days, and All Souls days! No wonder that these otherwise valuable family manuals are filled with St. Stephen, St. Ambrose, St. Philip, St. Anne, St. Michael, St. Crispin, St. Patrick, &c. &c. &c.! names of which one out of a thousand, even of the "Mother Church," know nothing and care less; and of which

did they know all, they would in many cases blush and disown their calendar. No wonder that instead of useful and intelligible events and dates in our Christian Almanacs, we find Circumcision, Epiphany, Candlemas, Lady Day, Annunciation, Incarnation, Palm Sunday, Good Friday, Ash Wednesday, Sexagesima, &c. &c. &c. Names signifying things which numbers of the most devout adherents to the ritual and the Church, never did know and probably never will learn enough to tell their nonconformist friends what they are, and whence they came. We call for light; for we want it for our own and our children's benefit. If all this will help on the redemption of earth, let us know what it means. Let the devoted calculators of eclipses, and of the rising and setting sun, and of days, and months, and years, tell us why they send, in the nineteenth century, such a paraphernalia of undefined things to perplex and confound our children and youth. Let this be done, or let them be expunged. Reason, common sense, and religion plead, and let their plea be heard. Until this is the case, we must be constrained to lament the necessity we shall be under of speaking out on a subject which we know must be so painful to some, who, for consistency, wish it passed in silence. The desire of good to them and to the Church, and the fear of God, and an all constraining hope that the world may speedily be released from ecclesiastical usurpations, are paramount to all personal considerations. When truth and liberty are at stake, we must speak, though we thereby make many of those we love and would benefit, our enemies.

We believe that the best way for ministers and for the Church, is to be honest and avow the truth. If we have labored under delusions, and been sincere, let us, when the light shines, confess and forsake. Far better to be honored for renouncing, than to be shamed for defending imposition. Zion needs not the ap-

pendages of ecclesiastical or civil Lords, Deans, Prebendaries and Kings. Truth and love, not law and fagot, must help her on to glory. The Church must cut loose from human thrones, or God will cut her loose from his throne. Of all that is human and unmeaning, Zion must be stripped, before she ceases to be the laughing stock of the infidel, and the dread of the heathen. She wants not Saul's armor to meet the Goliath of sin.

It is too late to hold back free inquiry. A waking world is calling for knowledge, and knowledge it will have.

To think of a compromise, would be like holding a parley with chain lightning. In the landing of the Pilgrims, truth won the start of hell, and on it goes, and let it go. The PEOPLE are beginning to think, and read, and judge for themselves. Happy era!—Glorious perquisites of the Puritan expedition! Let the era brighten; let the perquisites of religious and civil redemption, as a sea of glory, roll from land to land.

In all this, we speak the sentiments of our hearts. From principle, and in accordance, as we believe, with the great law of love to neighbor, we abominate religious aristocracies and ecclesiastical monopolies. We harbor no unkind feelings against any of our brethren in Christ; we lament their mistakes on some of these topics, and would help set them and ourselves free from all that encumbers the work of God. We find, and believe they have no time to spend in gilding over the relics of former ruins, or in propping up the empty non-essentials of an hereditary worship. We know something of what the human heart is, when it has become identified with a given cause. We know how to forbear and to overlook in some things; but we do not know, nor do we wish to know, how to sit still and cry peace, when institutions of man's invention are usurping the place of the Gospel; and this, too, only to become in the result as mighty millstones upon the neck of

Zion, to sink our social, civil, and religious blessings in the depths of Romish aristocracy and despotism.

Purity and freedom! the prize the Pilgrims sought, and which, by Heaven's smiles, they found. Let them remain and extend, while the sea rolls a wave, or the sun sheds a ray. Where they are, let us and ours, and all, find a temple and a God.

To this end, let our lamps be trimmed and burning, and in the strength of a Saviour's death, let us, by spirituality of life, help emancipate a world.

"Then Satan's kingdom shall from earth retire,
Dead forms dissolve, and furious zeal expire,
The beast's fell throne shall darkness dire surround,
Mohammed's Empire tumble to the ground;
The dreams of infidels in smoke decay,
And all the woes of man shall flee away."d

AN ESSAY

On the different characters amongst mankind who are induced to search the Holy Scriptures, and the general mode of their perusal.

Like the body, the human mind requires proper nourishment; and, unless it is supplied with wholesome food, it will naturally admit the most unhealthy provision: and either pine away under a sort of moral waste, or become inflated with pride and self-conceit.

Books are the food of intellect; but it is highly requisite for a man to beware of poison in the aliment of his mental taste, or he may embrace error for truth, and run into the greatest danger, where he had not the least idea of impending harm. We are to take care, both what we read and how we read; or, even that which of itself is good, may be perverted to our ruin. Some have wrested the sacred scriptures from their grand designs, and rendered the volume of life a bill of indictment against their own persons; and, with the voice of salvation sounding in their ears, sank down into the pit of destruction.

In this essay, therefore, we shall introduce the different individuals, by whom the word of God is sometimes taken up; and observe the spirit and manner in which they read over its hallowed pages. We begin with

The avowed skeptic.

He peruses the inspired oracle, with an air of self-importance, a confident tone of expression, and sometimes a pitiful sneer.

He reads them with a determined hostility to every sacred principle; and looks upon the word of truth, as a mortal lie; the record of heaven as the basest production upon earth; and the testimony of the living God as the grossest imposition of a dying man. The skeptic reads the Holy Scriptures as a book destitute of evidence, fraught with contradictions, disgraced by the most palpable absurdities, and made up of all sorts of legends. He reads not for instruction, but to confute; and by assuming the supposed superiority of a philosophic mind, he becomes a degraded character, and sinks far beneath the happy condition of the poorest, and most unlettered peasant, who has embraced the word of God.

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store;
Content though mean, and cheerful if not gay,
Shuffling her threads about the live-long day,
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light;
She, for her bumble sphere, by nature fit,
Has little understanding, and no wit,
Receives no praise, but, though her lot be such,
Toilsome and indigent, she renders much;
Just knows—and knows no more—her Bible true;

A truth the brilliant skeptic* never knew.
And in that charter, reads, with sparkling eyes,
Her title to a treasure in the skies.
Oh happy peasant, Oh, unhappy bard!
His the mere tinsel, her's the rich reward;
He praised perhaps, for ages yet to come;
She never heard of, half a mile from home:
He lost in errors, his vain heart prefers,
She safe in the simplicity of her's."

But, from the avowed skeptic let us turn our attention to

The man of the world.

He may not professedly reject the word of God; but he reads it so seldom, feels so little interest in its important truths, and is so completely absorbed in secular objects that he cannot derive instruction from the very fountain of knowledge. He is the friend of mammon, to whom God stands expressly opposed; and, while he admits the inspiration of the scriptures, he practically renounces their claims.

He pays the Bible a compliment, and gives it a fair promise of future attention; but at present his occupations clash with his religious duties. When he retires from business, or is brought into a state of affliction, or rendered incapable of the pleasures of sin, he proposes a compliance with the demands of revelation: but now if he reads the sacred word at all, it is so hastily, so carelessly, and so infrequently, that he remains without understanding of its great subjects; and is neither competent, nor disposed to enter into its bearings of profit and loss—as a man of pleasure it does not meet his taste—and as one engaged in the pursuits of commerce, it does not answer his inclinations in point of gain. But from the man of the world let us direct our thoughts to

The fickle-minded person.

How does this individual read the Holy Scriptures? Without any settled plan, or proper understanding. He passes on from verse to verse, chapter to chapter, and book to book—not, as the industrious bee, from flower to flower, to gather the multifarious stores; but with the fleetness of the butterfly, he ranges the whole extent of the land of promise, without stopping to admire its beauties, or even taste of its fruit. This conduct reminds us of the spruce macaroni, who boasted of his happy genius, and adduced as a proof of his superiority to common minds that he read *Euclid*—all *Euclid* from beginning to end, in a part of one afternoon, between dinner

and tea-time. “Read all *Euclid*,” replied a gentleman present, “in one afternoon! how was that possible?” “Upon my honor I did. and never found smoother reading in my life.” “Did you master all the demonstrations and solve all the problems as you went?” “Demonstrations and problems! I suppose you mean the a’s and b’s, and c’s; and 1’s and 2’s and 3’s; and the pictures of scratches and scrawls. No, No; I skipt all those; I only read *Euclid* himself and all *Euclid* I did read, and in one piece of the afternoon too!” The word of God must not be read so genteelly, but we must pause and ponder over its contents as we peruse them, or we shall be kept in a state of mental childhood, as long as we live. Reuben was unstable as water, and therefore he could not excel.* Fickleness of disposition stands completely opposed to the improvement of the understanding, and should be guarded against, as a dangerous evil.

A puerile fondness for novelty keeps a man from peace of mind, and exposes him to the baneful blast of every pernicious wind of doctrine.† If you put your plant in the ground, and then remove it from place to place, and from soil to soil, without allowing it time to take root and vegetate it will die and yield no fruit;—and so it is with the fickle-minded teacher of the word of God. But I now behold the approach of

The theological disputant.

This is not the humble, diligent, modest and judicious divine, or private christian, who has searched the scriptures for religious instruction, feels his own insufficiency, and proposes his opinions for the consideration of others, with an unassuming air and tone. It is not the man whose temper is kind, and object to do good; but the supercilious individual who seeks for victory rather than truth, and longs to shine, as a superior light in the world.

* Genesis xlix. 4.

† Eph. iv. and Heb. xiii. 9.

Ask him, "How readeſt thou the word of God?" and he may very properly ſay, "With a high degree of ſelf-importance, a proud heart, and an evil ſpirit." He makes the grand ſubjects of revelation ſubſervient to a perverted taſte, reads for argument alone, departs from the path of peace, lives in a perpetual tempeſt, and prefers the waters of Meribah to the peaceful ſtreams of Zion.

Biſhop Horne was a great enemy to diſputations, and he obſerves, that many perſons ſpend ſo much time in contending about the goſpel, that they leave none for its practice. It would be well for theſe people to take the advice of Lord Bacon; he ſays, "Read, not to confute and contradict; nor to believe and take for granted, nor to find talk and diſcourſe, but to weigh and conſider." We now paſs on to

The forgetful man.

How does he read the word of God? With very little advantage. As the book ſtands open, and his eyes are fixed upon its ſacred pages, he ſeems to underſtand ſomething of its intereſting ſubjects; but as ſoon as the volume is cloſed, the whole of its contents appear to depart from his mind. "He is like a man beholding his natural face in a glaſs; for he beholdeth himſelf, and goeth his way, and ſtraight-way forgetteth what manner of man he was."*

Unless we retain what we read, we cannot derive a proper advantage from the ſubjects of the inſpired volume; therefore the memory ſhould be cultivated and ſtrengthened by all poſſible means. Let the truths of God's holy word be well conſidered in their peruſal; let a man feel their importance; let him aſcertain his own intereſt in the divine promiſes; let him habitually praктиſe the precepts of christianity, and he will not ſoon forget the law of the Lord.

But we proceed in our inquiries, and obſerve

The mere legalist.

This is the very perſon, to whom Jeſus Chriſt himſelf ſaid "What is written in the law? How readeſt thou?"* The mere legalist conſiders himſelf as poſſeſſed of the key of knowledge, and entitled to all the bleſſings of paradise. He thinks he has eternal life in the ſcriptures, and preſumes upon his own virtues, as a ſecure and honorable paſſport to enter the kingdom of God.

He has a film over his eyes, which prevents him beholding his condition as a ruined creature, and therefore he attempts to eſcape the gates of hell, and ſoar to the heights of heaven, by righteous deeds of his own performing. But now let us turn round and behold

The humble Christian.

How does he read the word of God? With great attention, fervent prayer for divine illumination to underſtand the ſacred records, humbleneſs of ſpirit, devout feelings, and faith in Jeſus Chriſt for life eternal. He deſires to enter into the views of holy men of old, experience their happineſs, and adore the Lord. He brings the doctrines of the goſpel into practical operation; and, the obſervance of the precepts, ſecures the recollection of the principles, on which they are eſtabliſhed. The christian reads the bible as the ſtatute book of heaven—as the great charter of Iſrael—as the will of the eternal God—as the brighteſt light of a dark world, and the beſt relief of a ſorrowful boſom.

There he finds his compaſs and his polar ſtar; there he beholds his preſent defence, and future haven of reſe; there his Lord meets him, angels ſurround him, ſaints hail him, his enemies are laid proſtrate at his feet, and the glories of heaven are opened to his view.

* James i. 23, 24.

* Luke x. 26.

What then remains? The full fruition of a boundless, everlasting, and unspeakable state of bliss, at the right hand of Jehovah, to sing unceasing hallelujahs to God and the Lamb.

Now, reader, how dost thou peruse the scriptures? To which of these classes dost thou properly belong? Let conscience do her office—let her speak, and listen to her voice. Time is passing away, and will soon close our eyes in death, and eternity will open them in happiness or wo, world without end, according to the character with which we leave all mortal scenes; therefore it behooves us all to examine the basis of our hopes, and see that we stand approved of God.

Let us search the scriptures, as testifying of Christ, and look for complete redemption through the blood of the cross. "To him give all the prophets witness; in him are all the promises of heaven established; by him, the enemies of God are reconciled unto himself; in him, sinners find wisdom, righteousness, and sanctification.

For him and through him, and to him, are all things; to whom be glory for ever. Amen.

"To man, the bleeding cross has promised all;
The bleeding cross has sworn eternal grace;
Who gave his life, what grace shall he deny?
O, ye, who from this rock of ages, leap
Disdainful, plunging headlong in the deep,
What cordial joy, what consolation strong,
Whatever winds arise, or billows roll,
Our int'rest in the Master of the storm.
Cling there, and in wreck'd nature's ruin smile,
While vile apostates tremble in a calm.

THE DESIGN OF AFFLICTION.

Many years ago a pious and devoted clergyman entered the shop of a prosperous London bookseller, with whom he was on terms of intimate and christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a message to

him to the effect that he wished an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk up stairs into the bookseller's sitting room. He entered the room, and found his friend sitting by his child's cot. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend: "Thank God. He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this, —will not suffer him to go on in prosperity without some check, some reverse! And I see he has not, No; God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction, and his friend Thomas Williams thankfully responded to them. Within three weeks of his death, he related the incident as [it is related here, and the feeling of his heart was, "He hath done all things well."—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6—8. C.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress.—*Cecil*.

REVIEW.

Sermons, not before published, on various practical subjects, by the late Edward Dorr Griffin, D. D.

It is pleasant to ponder the memorials of the pious dead. Associations of a hallowed character crowd around our hearts, and scenes of holy fellowship long since past, and never to be renewed on earth, are present to our minds. We feel as if we were holding intercourse with the spirits of the just.

Piety hallows and ennobles the endearments of earth, and long after these have been torn asunder, it perpetuates a remembrance, which soothes the heart, and prompts to high and holy deeds.

This is specially the case when the object of that remembrance was distinguished for his eminent and varied talents—for his deep toned spirituality of mind—for his universal consecration, and enlarged usefulness in the cause of Christ. To think of such an individual, whose sympathies were one with Christ's,—who esteemed his talents as a sacred deposit given in trust for Christ,—and who zealously, and throughout a protracted life, used them for the honor of his Lord, and the salvation of his race, is in the highest degree grateful and quickening to the christian mind.

In such a case we catch the spirit of the dead,—we become assimilated to the mind of the departed—and under the bedewing influence of Heaven we adore the grace of God, and sacredly resolve to be the followers of them who through faith and patience are now inheriting the promises.

It is well that we are furnished from time to time with aids to quicken and perpetuate this remembrance; and far distant be the day when there shall be a general indisposition to encourage and sustain those who furnish for us these means of holy influence and pleasure. We know there are at present some who decry the publication of christian memoirs, and we are

not ignorant of the fact that biographies, and other memorials have been published, adapted to excite distaste; still, while we admit this, and would have great discrimination exercised in reference both to the characters and materials to be presented to the public gaze, we must affirm that in many cases the compilers do a great and lasting service to the church and world.

One of these cases is now before us, and we shall be greatly mistaken if those who received “with expressions of the highest approbation on both sides of the Atlantic,” the memoir and previously published sermons of the Rev. Dr. Griffin, do not regard with great cordiality these additional discourses just issued from the press.

We thank the editor and publisher for them. The selection has evidently been made with all that care and correct taste for which the Rev. Dr. Sprague is so deservedly esteemed, and we feel sure that many will hail their appearance as a correct expression of the author's talents, sentiments, and fervent piety.

He was a man of superior abilities and attainments. He eminently cultivated the spirit of prayer, of holy meditation, and of faith. He earnestly sought to know the mind of the Spirit, and resolutely followed the direction of God. His heart burned with love to Jesus, and to souls, and the first sixteen years of his ministerial life were marked by an almost continued series of revivals of religion through his instrumentality. “Wherever it fell to his lot to labor in the service of his master, though but for a few weeks, the divine Spirit seemed almost uniformly to accompany him, bringing men to think on their ways, and turn their feet to God's testimonies. Intelligent men of his time, who believed no evangelical religion, whatever they might think of him in other respects, were constrained to acknowledge him as a distinguished instrument in promoting the work of God.”

He possessed while living a large share of public attention, and successively filled the important stations of pastor to the

church in New-Hartford, Conn.—the first and second Presbyterian churches in New-ark, N. J.—the Park-street church in Boston—was professor of Pulpit Eloquence in the Theological Seminary at Andover, and President of Williams' College. For almost half a century he was intimately connected with the more important measures that were taken for the diffusion of knowledge, and the conversion of the world, and at his death the Presbytery of Newark thus expressed their opinion respecting him. "The Presbytery record with strong emotion the departure by death of the Rev. Dr. Griffin, a name dear to genius and religion. He was an unwavering friend of the truth, able in its defence, and powerful in its enforcement. His rising sun shone with uncommon splendor—his meridian power shed a cheering and hallowed influence extensively over this, and far pagan lands—and his sunset scene was gilded with the richest radiance of a cloudless and triumphant faith."

These sermons Dr. Griffin revised it is believed, not long before his death, and they are marked by a plain, forcible, and eloquent advocacy of those great and peculiar doctrines which lie at the foundation of evangelical piety. In these Dr. G. gloried. He esteemed their belief and practical exhibition as the very essence of religion. In their defence and propagation he both labored and suffered, and he esteemed them as the sum and substance of the gospel plan. He says in sermon 55: "It is all of grace—free, sovereign grace.—Whatever light, or holiness, or title to salvation we possess, comes from God, through the Redeemer. We are ignorant and foolish, he is our wisdom,—we are guilty; he is our righteousness,—we are depraved; he is our sanctification,—we are in bonds; he is our redemption. In every part the character of God appears most glorious, and that of man most deformed. And all this exhibition is made that God may be seen as he is,—that men may know him and their obligations to

him, and grow up into eternal union with him, and that all holy creatures may see his glory and take their proper place at his feet, and go in to constitute a united, happy, and glorious universe."

These sermons give proof of a vigorous and heavenly mind, and are eminently adapted to impress the heart. There is scarcely a page on which may not be found sound and scriptural reasoning, with importunate entreaty to believe and live. Easy indeed it would be to present extract upon extract, that would evince the expansiveness and original character of the author's conceptions—the beauty and force of his language—with the ardor of his holy compassion, and the strength of his desire for the glory of God. This was the natural result of the course which as a preacher he pursued:—for to a junior brother who wished to know that course, he said; "I believe that an early commencement and systematic study of the bible, in connexion with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim in my ordinary sermons to reach the conscience and the heart at every stroke, and the habit of striking out as I corrected my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered among the most efficacious means of forming my present manner of preaching, such as it is."

We know individuals who heard some of these sermons delivered, and who still retain a vivid impression of their strength, beauty, unction and power. We think it is not too much to say, that they are equal and in some respects superior to those of President Davies, and we cordially join in the opinion expressed by Dr. Sprague, that they "are characterized by great strength and beauty, and originality of conception, by the most impressive views of divine truth, and by a sublimity of pathos, and an all-pervading unction, which have rarely graced the American pulpit, or the American press."

MONTHLY RECORD.

SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER I.

KENTUCKY AND TENNESSEE.

Beginning our present sketches at Louisville, Kentucky,—the point where our route the present year diverges from that of 1842, the record of which may be found in the first volume of the Memorial—it may not be inappropriate to bestow a few lines on this interesting place. The city of Louisville, now much the largest in this state, was a wilderness fifty years since. Ten years later it contained but two or three hundred inhabitants, and for a considerable time after the beginning of this century it gained very slowly; partly on account of its real or supposed unhealthiness. Situated at, or rather just above the great falls of the Ohio river, the water power for hydraulic purposes is immense; and the place seems naturally pointed out as the spot designed by Providence for the great Western Emporium of commerce and manufactures. Hitherto its neighbor and rival, Cincinnati, with no advantages over it, except that it is *situated in a Free State*, and obviously with many less facilities for inviting and sustaining a large population, has yet gone forward with double the celerity and vigor of Louisville, and has at this time more than twice as many inhabitants. But Louisville is now flourishing again much more than for several years past. Many houses are in progress of erection, and all tenements are in prompt demand at remunerating rents. It is certainly a very pleasant place of residence, for the entire year, having salubrious air and water, with well paved and tolerably cleanly streets. The environs of the city are beginning to show some beautiful and attractive private residences, and the new asylum for the blind now in progress of erection, promises to be an ornament as well as a blessing.

The first Baptist church in Louisville

dates its origin from the year 1815, but had no house of worship till five or six years later. It is now flourishing under the superintendence of its esteemed pastor, the Rev. A. D. Sears, [having at the present time about four hundred members, well united, and increasing in enterprise and intelligence. The second church was constituted six years since, under brother Morey. The Rev. F. A. Willard succeeded him, and was its pastor for three years; up to the end of which period they had increased to forty-two members, and were encumbered with a heavy debt. Its present beloved pastor, Rev. T. S. Malcom, commenced his labors two years and a half since, and for the whole of this period they have enjoyed cheering prosperity. Their debt is nearly paid off, and the membership of the church has increased to nearly two hundred. They seem zealously and actively alive to all the enterprises and labors of religious benevolence, having contributed to Foreign Missions alone more than two hundred dollars per annum. The East church was constituted early in the year 1842, with only seven members. It has a new and commodious brick meeting house forty feet square, and under the pastoral labors of the veteran and well known Rev. Wm. C. Buck, has increased to nearly fifty members. The various other avocations of brother Buck in his arduous vocation of Editor, Publisher, &c. &c., do not allow but a small portion of his time to be devoted to pastoral labors, but his preaching is so highly valued that we wonder not at the cheering measure of his success.

In March, 1842, the colored Baptist church of Louisville was constituted with four hundred and seventy members, having previously been regarded a part of the first church. Their present pastor, brother Henry Adams, a highly esteemed colored brother, has very usefully labored with them for five years past. They are

regarded as orderly and respectable, a body as is found in the state, having a numerous Sunday school, in which colored children and adults, both bond and free, are taught to read without molestation. This church observe the monthly concert, pay their pastor six hundred dollars per annum, and recently made him a Life Member of the Am. and For. Bible Society. Besides taking many other religious publications, they circulate among themselves one hundred copies of the Macedonian, thus evincing a lively missionary feeling. They have already raised from fifteen hundred to two thousand dollars towards meeting the expense of a new and larger meeting house.

The American Indian Mission Association has its board of managers located here. That long tried friend of the poor Indians, the Rev. Isaac McCoy, is its Corresponding Secretary, and under his supervision it may be reasonably hoped the Society will accomplish much good. Like all similar organizations it is now grappling with the difficulties and embarrassments incident to the commencement of every good enterprise. On our arrival two events had just occurred, calculated to produce in the mind of brother McCoy especially, as well as in those of the other friends of this cause, mingled but deep emotions. The one was the death of a female missionary, Mrs. Lykins, a beloved daughter of the Secretary, who finished her course with joy at, or near the Shawanoe Indian Mission, in September last. The other was a precious revival, and the baptism of a large number of converts, under the labors of their recently appointed missionary, brother Dyer. It is thus that one thing is put over against another, in the providence of God, that we may not be unduly elated or depressed.

The editor of the Banner and Pioneer had already set out for the General Association of Kentucky, so that we experienced the unwelcome disappointment of not meeting him at his office. His paper is holding on manfully in its course,

though with a somewhat diminished circulation since new papers are printed in the neighboring states.

Crossing the Ohio river below the falls, we spent a short time in the city of New-Albany, on the Indiana side of the river. The Baptist church here *has been* more flourishing than at present; but we were gratified by the manifestation of some consistent increasing love for the bible cause. The Theological department of Hanover College, under the control of the Old School Presbyterians, is established at New-Albany. It is understood to be in prosperous circumstances. This and the Lane Seminary, near Cincinnati, under New School superintendence, will do much towards giving a learned and able ministry to our pedo-baptist brethren throughout this wide and inviting field. When our now *unoccupied* Theological Hall at Covington can be opened, and competent instruction furnished for the scores and hundreds of young ministers who are annually passing into our ranks in this great valley, we shall begin to do our part in this immensely important work. *When shall this be?*

We had hoped that the impediments to river navigation, resulting from the low state of the waters, would not hinder our progress below this point as frequently as had been the case above. But in this respect we were destined to disappointment. After no little delay in finding a boat ready to proceed down the river, we were delayed again and again, by fogs and shallows, so that we did not reach Henderson, two hundred and twelve miles below Louisville,—the appointed place for the religious anniversaries of the Kentucky brethren—till Friday afternoon. Henderson is the county seat of the county of the same name; has a new and well built court house—several church edifices, and some twelve hundred inhabitants. It was raining plentifully on our arrival, and dripping with wet—besmeared with mud, and heartily tired of our long detention, we reached the hospitable man-

sion of a Presbyterian brother, Dr. Glass, assigned us for our quarters, and were greeted with a cordial welcome. On repairing to the Baptist chapel we soon met with a choice company of beloved brethren, some of whom we had known personally, and all by reputation. How cheering in the dreary pilgrimage of life, to find here and there such refreshment to the wearied spirit! The attendance this year was less numerous than on some former occasions, less than forty ministers being present at any one time. The afternoon of our arrival was chiefly devoted to the China Mission Society—now reorganized and made directly auxiliary to the Baptist Board of Foreign Missions at Boston—and the Kentucky and Foreign Bible Society. This last, by the efficient aid of the Assistant Treasurer of the parent Society, Rev. I. M. Allen, who spent some four months in this field, was enabled to report a very large increase of receipts the last year, amounting to near thirteen hundred dollars, besides a legacy of five hundred paid directly to the parent Society in New-York. The anniversary sermon was preached at night according to appointment by Rev. S. Baker of Russellville. It was an admirable specimen of what such discourses ought to be, rich, full, pertinent and powerful, and by the unanimous vote of the society was solicited for the press in the Monthly Baptist Preacher of our brother Keeling, Richmond, Va.

Saturday morning was chiefly devoted to the organization of the General Association. This body seems intended and adapted to embrace the entire body of Mission Baptists in the state, reckoned at thirty-nine Associations, six hundred and twenty-five churches, and about sixty thousand communicants. Many of these, however, though nominally favorable to the benevolent religious operations, are practically among what is significantly called the *Omission* party; loving in word and in tongue, rather than in deed and in truth. The general agent, Rev. J. W. Frost, reported that he had obtained in

cash less than five hundred dollars, and in subscriptions some five or six times that amount, to be paid in annual instalments in the next five years for the support of missionary labors within the state.

The Anniversary Sermon before the General Association was preached by the Rev. T. G. Kēen, of Hopkinsville, from Isaiah 52: 1. *Put on thy strength, O Zion.* The following is a meagre analysis of this well prepared and energetically delivered discourse:

The conflict between the church and the world is much more important and severe, than any other which has ever taken place on earth. The course of the church from the upper room at Jerusalem, has been one of glorious but difficult progress. From the nature of the case, the magnitude of interests involved cannot be over estimated. Hence the interest of the theme involved in the text, "*the moral power of the Christian Church.*" He proposed **FIRST**, to develop the elements of this power.

1st. Strong confidence in God is one of these elements. Faith—its province and prerogative to aid spiritual discernment; to induce due subordination of the allurements of the world; to arm the soul against fear; and to infuse strength into it for grappling with the enemies of the truth.

2d. Prayer is an element of moral power. See what it has done in the examples furnished throughout the scriptures. John Knox, who cried with such importunate energy in prayer, "Give me Scotland or else I die!" and whom the wicked Queen never feared than all the armies raised against her, was another example.

3d. Active benevolence is another element. A principal reason why so little power is exerted by many churches in this day is because of their prevailing selfishness. All seek their own, not the things of Christ.

4th. Sanctified intellect is another. This is requisite not only in the ministry, but among the people at large. Intellectual attainments alone cannot be relied on, as Germany and France have shown. It must be purified and pervaded by God's truth.

5th. United effort is an element. One reason why the *early* religious efforts were so pre-eminent successful is attributable to their *union*. The church ought to be *one*: and her various parts must learn not to expend their chief forces in opposing each other. Whereto they have attained, let

them walk by the same rule, and mind the same things.

6th. Holy living, unblemished individual sanctity, is an element of power. Christ gave himself for us that he might sanctify us, and only so far as this divine benevolent purpose is accomplished in us, shall we teach transgressors God's way, or be recognised as living epistles of Christ.

SECONDLY. The consistency of such power with the end Christ had in view in the establishment of the church was evinced. This was—I. To display the divine glory. II. To perpetuate religion on the earth. III. To embody the great conservative principles of society. IV. To overthrow all principles of false religion, and establish the truth. The church is not merely to act defensively, but to be aggressive.

Remarks : I. Numerous accessions do not constitute the power of the church, nor II. worldly respectability. III. We have now reached a *crisis*, specially demanding the increase of moral power.

In the afternoon we listened to an address in behalf of popular education, by the Superintendent of Common Schools, Rev. R. T. Dillard. There was not a little to interest, amuse, and profit all classes by the statements and manner of this appeal. At night a discourse well adapted to the object was preached by the Rev. Y. R. Pitts, in behalf of the Indian Mission Association; while at the same time the business of the Association was in the process of completion at another place.

Delightful harmony characterized all the deliberations and acts of this anniversary. A State Education Society was organized, and several scholarships immediately subscribed. The next annual meetings are to be held at Georgetown, to which place the acting board of the General Association has been removed. Thus closed the week, and the mere business part of this meeting. The Sabbath, however, is reckoned the great day of the feast, and special arrangements had been made for its services. All the churches were supplied by Baptist ministers; even the Episcopalians, in the absence of their Rector, venturing on the uncanonical experiment of admitting the performance of religious

services for them by one who had not received the imposition of [their] bishop's hands. We listened in the morning, to the fervent and powerful discourse of brother Buck in behalf of the China Mission Society. For nearly two hours he held the assembly in the deepest and most absorbed interest by his discussion of the 1st and 2d verses of the 97th Psalm. The divine sovereignty, and the assurance of Jehovah's triumphant and righteous reign, notwithstanding the darkness in which his ways seem often to be involved, were the chief topics, and were illustrated in the happy and earnest manner of the distinguished speaker. In the end of this afternoon's service the Lord's Supper was administered, closing with the usual singing and shaking of hands, which seems to be the orthodox finale on all great occasions. The congregation was immense, and the exercises very long, but not apparently wearisome. An equally large congregation were in attendance at night, to hear Rev. T. S. Malcom.

The church in Henderson is of recent origin. Five years since, there was scarce a Baptist in the place. The Rev. J. L. Burrows, now of Philadelphia, visited the place, and preached for several days in succession, and the Lord gave his attesting approbation by the Holy Ghost sent down from Heaven; many were baptized, the church formed, and the impression made on the minds of the whole community by this visit of our brother was so great and salutary, that many told us, were he to visit the place again, the whole mass of population for many miles around, would feel and obey the power of the attraction. A former pupil of ours, Rev. H. B. Wiggin, became the pastor of the church for a few years, and was succeeded by the present incumbent, Rev. Geo. Mathews, formerly of Massachusetts. Both have been useful, respected, and ardently beloved, and the church has constantly prospered; so that though the youngest, it is much the largest in the place. They have a large brick meeting house, with spire and

bell, and we were rejoiced to learn were faithful in their annual contributions to the bible and mission cause. Long may they flourish and abound in every good work.

The following morning we hastened on our way toward Tennessee. For fellow-passengers we had Father Carr, one of the pillars of the church ministered to by brother Dillard above mentioned; who, with his amiable and intelligent daughter, added not a little to the relief of an otherwise tedious and monotonous ride. Early in the afternoon of the second day, we reached Hopkinsville, and by the provident care of brother Keen, (though he had not yet returned,) we found ourselves delightfully *at home*, with one of the estimable families of his flock. The day was fine, and after dinner we sallied forth, for a general reconnoissance of the town. The object of chief attraction and interest was the new edifice nearly completed for the Baptist church. It is an uncommonly fine specimen of the semi-gothic style of architecture, forty feet by sixty, with an ample basement, and an exquisitely beautiful spire, not deformed with a weather-cock at the top—which the Catholics are wont to say is the appropriate designation of the fickle, changeful Protestants. Here, too, for the first time in our lives, we had a favorable opportunity of forming the acquaintance of the Cumberland Presbyterians. Their Presbytery and Synod were about holding their regular session here; we were introduced to several of their preachers and brethren, and attended the opening services. Of the introductory sermon little need be said, for it was regarded by all that spoke of it, as an unusually small affair. With several in attendance it was our happiness to converse, and they seemed to be good men, truly desirous of honoring the Saviour and securing the salvation of men. These qualities are estimable and endearing wherever found. Here, too, at a late hour, our beloved yoke-fellow, Rev. J. M. Peck, joined us, on his way from Illinois to the General Association of Tennessee. A little after midnight

we boarded an over-filled stage, and quietly seated on the top, took up our line of march. Long before sunrise, we had passed the southern boundary of Kentucky, and for the first time in our lives entered her neighbor, Tennessee. Breakfasting at Clarksville, on the northern bank of Cumberland river, we witnessed the very usual concomitants of high political excitement, in shape of some of the degrading parade and buffoonery too much resorted to by both the political parties. Here, too, we saw the small and unattractive place of worship of the Baptist church, to which our long-trying friend, Rev. Thomas Baldwin Ripley, has for the last two years ministered. He was now absent; but the very place where so good and guileless a man has long labored for souls, is invested with a moral dignity, however unpretending. The whole of this day's ride was unusually slow and wearisome, through a country less interesting than we have usually found in the west, and over roads which, to say the least, do no credit to the public spirit or private enterprise of the inhabitants. Half-tired to death we reached Nashville at a late hour. Have our readers, either gentle or simple, ever made the transition from such a coach, at the end of such a day's ride, to the luxury of a first-rate hotel, such as we found kept by our excellent brother, Col. Marshall, and deservedly regarded as the head-quarters of both travellers and boarders who desire quiet, neatness, comfort, and good fare, at reasonable charges, in this proud capital of the state? Here we met several friends on their way to the place of our anniversaries. The next morning, in company with our valued correspondent and friend, Dr. Howell, and several brethren, we took up our line of march for Wilson county. Our road passed by the Hermitage, and it gratified a reasonable curiosity to turn aside for a few moments and pay our respects to its illustrious inmate. The estate of Gen. Jackson lies on the southern bank of the Cumberland, about twelve or fifteen miles above Nashville, and consists

of more than one thousand acres of land, a considerable portion of it under cultivation. The mansion in which he resides is larger than that of Washington on the Potomac, or of Mr. Clay at Ashland, or Mr. Calhoun at Fort Hill. A lofty portico, in full Grecian pro-style, runs across the entire front of the edifice. The grounds around are less distinguished for fine taste, than for amplitude; and the same remark would be justified by the building itself. An aged negro met us at the door, and regretted to say that his master was ill. Learning, however, that he had seen some company that morning, Dr. Howell sent in his name, and we were at once called for by the General, to wait on him in his bedchamber. He was sitting in his chair, and evidently had been in bad health for some days; but he welcomed us with his usual courtesy, and insisted on our sitting down with him, which on his account, we were disposed to decline. He was told the object of our journey, and expressed a fervent desire for the successful prosecution of all the great objects of religious benevolence. He spoke of them as the hope, the only hope, under God, for preserving the union of the states, and perpetuating our free institutions. One of our number adverted to a quotation the General had made in a letter recently published, from the farewell address of Washington, and thanked him for thus reiterating the salutary counsels of that great father of his country, to beware of sectional jealousies and divisions. With impassioned pathos and glowing emotion, he repeated the sentiment, and after a few moments more spent in his presence, he kindly traced his name and the date in our note book, and we rose to retire. Taking each one of us by the hand with paternal kindness, and a hearty "God bless you," he bade us all adieu. His appearance, aside from the wan and pallid aspect created by illness, was truly noble; and in recollection of all he has done, and of the important stations which he has filled, we could not but breathe an earnest prayer that his last

days on earth may be peaceful, and that through the merits of an atoning Saviour, his spirit, like that of the humblest and most obscure, may be prepared for a blissful immortality.

Our ride for that day terminated at Lebanon, a pleasant village which has recently become the seat of the Cumberland College, an institution under the control and patronage of the Cumberland Presbyterians. With its late President, the Rev. Dr. Cossitt, we took tea that evening, and found him and his amiable family, intelligent, catholic, and agreeable. They accompanied us to the Baptist chapel, a plain brick edifice, where a crowded congregation had been drawn together by the expectation of a sermon from brother Peck. Two short discourses were delivered, the last by him on the necessity of unfainting perseverance in well doing, if we would reap its rewards in due season. This church is now flourishing under the charge of brother Bullard, a recent graduate of Hamilton Theological Institution. The next morning saw us on the way to *Round Lick* church, situated near the *Three Forks*, and less than two miles from the county road or turnpike, a well constructed Macadamized road, which greatly increased our comfort all the way from Nashville.

The edifice of the Round-Lick church is situated in a beautiful grove of the natural growth of trees, which extends in one direction as far as the eye can reach. Near by flows the stream constituted by the union of the "Three Forks," presenting a picturesque view which a painter would admire. For nearly half a mile the horses, carriages and vehicles of different descriptions gave indication of the extensive gathering. On entering the place of worship a large number were found already assembled. The opening sermon was delivered according to appointment by the Rev. John M. Peck, before the Tennessee Baptist Publication Society, from the apostolical injunction "Give attendance to reading." It was a happy effort, and listened to

with great interest by the whole assembly. Then followed the organization of this and several other societies, filling up the time till the afternoon (uniformly called *the evening* here,) was well nigh spent. On the adjournment we proceeded to the place assigned us for quarters—some two or three miles distant—where a very large number of guests soon assembled. Had not our kind entertainers possessed an unusual amount of genuine, unwearied benevolence, their patience would have been exhausted. For four days not less than thirty of us were well accommodated in an ordinary sized house, filling the table three times in succession at each meal, and comfortably lodging some dozen or fifteen in a room. This experiment showed conclusively, that “where there is a will there is a way,” and “that some things can be done as well as others.” We should not fail to mention that after supper each night, these guests, together with the family and servants of our host,—making up a congregation of some fifty souls,—attended religious services; a sermon or two being delivered on each occasion by some of the ministers present.

(To be continued.)

WESTERN BAPTIST THEOLOGICAL INSTITUTE.

Origin.—This Institution originated with the General Convention of Western Baptists, held in Cincinnati in November, 1833, and subsequent years. They deeply felt, that the state of our denomination in the West, especially in our large towns and important posts—the ravages of error among our churches—the peculiarity of Western institutions and customs—as well as the necessity of securing for our own wants, the services of our best young men when educated—all, most clearly indicated the *absolute necessity* of having an institution of our own, where our young ministers could enjoy all the facilities for a thorough education, preparatory to the work of preaching the gospel. Frequent and disastrous failures had proved that it was impossible for the States, individually, to supply either the students or the

funds, to support, single handed, a thorough theological Institution in each State. It was therefore understood, that while each State would as soon as practicable, establish a literary Institution for the general education of all her sons, we would *combine our efforts* throughout the whole western valley, and found, in some central place, a Theological Institution of the highest character, for the training of all those whom God hath called, and the churches approved, for the work of the ministry. Thus originated the Western Baptist Theological Institute.

It is located upon elevated ground, in the back part of the City of Covington, Ky., immediately opposite to Cincinnati; which two cities are so laid out as to correspond to each other, and, at the distance of the Institute from the river, they appear to form but one city.

The advantages of Location here enjoyed, are found combined to the same degree in no other spot in the Western Valley. 1. *Centrality*—*four-fifths* of the whole population, and *more than three-fourths* of the Baptist denomination in the great Western Valley, lying within 250 miles of this centre. 2. *Accessibleness*—a railroad, two canals, two rivers, six turnpikes, and many other large roads, all converging to this point. 3. *Healthfulness*—unsurpassed, and unsurpassable. 4. *Economy*—living is cheap. 5. *Means of information*.—Here are our largest bookstores and publishing houses. 6. *General attractiveness*.—Our large meetings of general interest are usually held here. 7. *Means of improvement*. Opportunities are enjoyed every Sabbath of listening to the best ministerial gifts, and in the greatest variety.

History.—The Convention above mentioned appointed a Committee, (since incorporated by the legislature of Kentucky,) who proceeded, according to instructions, to select and purchase the site above named, with about 370 acres of land, then adjacent to, but since included within the corporate limits of the city. They have erected a College edifice, 120 feet long by 46 feet wide, four stories high—built of brick, finished in the most substantial, workmanlike manner, and capable of accommodating 100 students. A president's house also, which, with a little addition, might accommodate two professors with their families. The cost of these buildings, and other improvements, such as opening and grading streets, &c., is not far from \$30,000, which, added to the ori-

ginal purchase money of \$33,250, makes the aggregate expenditure not far from \$60,000. All of which has not cost the denomination *a single dollar*, but has been effected by the sale of their property as *city lots* at advanced prices. The Trustees still hold about 700 city lots, increasing in value, upon which they rely for the payment of their debts, amounting to about \$10,000, and the enlargement of their operations, when necessary, by the erection of other buildings, &c. This property, if now forced into market, before the institution is opened, must be sold at a ruinous sacrifice.

Thus has the good providence of God *given* to us an estate worth at the lowest estimate from \$60,000 to \$100,000; and our determination is, to make the most judicious use of it, guarding, specially, against those failures which have attended similar enterprises. This can only be done, by establishing a permanent fund, the interest of which alone, is to be used to support the teachers—since, from the peculiar circumstances of our students, no reliance can be placed upon income from tuition fees. We are not without hope, that God may raise us up some *nursing fathers*, who will consider it a privilege to *give a name* to this Institution, or at least to one of its professorships, and thus perpetuate the memory of their munificence. The same result, however, can be reached, by dividing the professorship of \$20,000 into scholarships of \$500 each, allowing to the founders of such scholarships, when secured to the trustees, the privilege of naming the scholarship, and keeping a student always at the Institute, whose tuition will be reckoned as the interest of that sum.

The amount pledged by any individual, may be paid in instalments of from two to four years, according to the convenience of the donor; which, if secured to the Institute, and bearing interest from date, will entitle the donor to the same privileges as if already paid.

The foregoing is a CIRCULAR lately issued by the Agent on behalf of the Trustees of this projected Institution. It contains some important facts, in addition to what we have heretofore published in the Memorial. The origin and progress of the enterprise have been signally providential. The colleges and minor seminaries, projected and sustained by the Baptist de-

nomination in the different states of the great Western Valley, must necessarily, from existing circumstances, give biblical instruction to a considerable number of brethren, approved for the ministry, who cannot go through both a collegiate and a regular theological course—but in five years, from present prospects, there will be graduates enough, devoted to the ministry, to form a large class of students for a full theological course. In Granville College, Ohio, there are now over one hundred students, of which eighteen or twenty have been approved by the churches for the ministry;—in Georgetown, Ky., one hundred and thirteen under graduates, and twenty-three licentiates;—Union University, Ten., forty students and six licentiates;—Franklin Institute, Ia., forty students, and ten or twelve licentiates;—Shurtleff College at Alton, Ill., about fifty students, and twelve destined for the ministry. There are now not less than one hundred young men in the states lying on the waters of the Mississippi, who have been approved by the churches for the ministry, and are now struggling to obtain a regular course of instruction. Many more, for want of means, are trying to obtain the elements of education at some private school or local academy, who ought to be brought out, aided as beneficiaries and placed in a Baptist institution. These facts show that our brethren in the Western Valley have not been premature in their measures, nor unreasonable in their solicitations for aid.

In the ten states and two territories on the Mississippi, Baptists now number *one fourth* of the communicants in evangelical churches. They now have more than 4000 organized churches, and 225,000 communicants, with only 2535 preachers, (ordained and licensed.) More than 1000 churches are now wanting pastors, many of which would support them, in whole or in part, could they obtain men well qualified for the station.

J. M. P.

Nashville, Ten., Nov. 5.

EVERY MAN HIS OWN BIOGRAPHER.

Suppose you die, no matter in what month in the year, what will be the *nature* of the obituary which will be read at your funeral and to all eternity? You may startle at this question, but it is an important one, and should be seasonably and candidly answered by you. You may ask, how can I tell what *my* obituary will be? Somebody will write it after I am dead; I shall never see it or read it! Oh, here is your mistake. Another may reduce it to paper, but you only can furnish the material. You alone can write it upon the heart and memory. None but yourself can so write it that it will be eternally read and remembered. You have been writing for years,—you may have but one sentence more to add to complete the work. Think a moment; look over the manuscript. How does it read? Is it well written? Is it what it ought to have been? Are you a minister? What is the nature of the paragraph you have added to your obituary notice during the last year? You may have delivered one hundred and four sermons, but how were they studied and delivered, and what has been the result? How many sinners have been awakened, converted to Christ, and added to the church through your instrumentality? Have you, like Paul, wept night and day for lost men? Have you been grieved for the affliction of Joseph? Have you done all you might have done for the immediate salvation of sinners? Have you raised the standard of piety higher in the church? Have you fed the flock, over which you have been placed, with the word of God? Have you led them in green pastures, and by the side of still waters? Have you carried the lambs in your bosom and accustomed the more aged and experienced of the flock to go alone; in other words, to exercise themselves in the word of God? Have you so lived, that should you die this year, it will be said, “He was indeed a good man, a

faithful shepherd, and his death is deeply regretted by all who knew him. He was highly esteemed when among us. In his death he was deeply lamented, and his praise is in all the churches. Though now removed from us by death, yet he still lives in our affections; though dead, he yet speaks to us by the influence of his labors and examples?” We ask, are you a private member in the church? What have you added to your obituary? Read it. “He made during the year four hundred pounds—increased his stock one half—added one house to his fixed property;—but he neglected family worship—was irregular at church—indifferent to the word spoken—did not stay up his pastor’s hands—was difficult to please—exerted a blighting influence upon his family—and finally died as he had lived. He has gone, but the church has lost nothing—he is not missed except by his own family. He is dead, but society is none the poorer.”

Reader, “be not deceived; God is not mocked; whatsoever a man sows, that shall he also reap; if he sows to the flesh, he must reap corruption.”

Impenitent reader! what have you written? Read it. “He had good instruction. Christ as revealed in the gospel, was kindly, freely, and repeatedly offered to him; christians prayed for him, the Spirit strove, but he despised every offer, made light of religion and religious people, lived a life of impiety, died without mercy, and is lost!”

Dear friend, let us feel that every act of ours is but a line in our obituary. If you are a minister, preach for *eternity*. Every sermon enters into your obituary notice; you will read it in eternity—*time is short! time is short!* If you are a writer, write well, for you are writing for eternity. You have perhaps written several obituary notices the past year; yours may be written ere this year closes. Every sheet you submit to the press is but matured for your own obituary, which some kind friend may soon reduce to paper. Write well; you will read your proofs in

eternity! Write well though brief,—*time is short! time is short!!*

Christian parents, christian friends, what you write must be briefly written; but write it well, and re-write it as much as possible of what you have already written, and write it better. I repeat it, write it well; you will read it millions of years hence.

Are you a Sabbath school teacher? You are writing your lessons upon the minds and hearts of your scholars. Write them well. *Write them with faith, prayer, earnestness, and affection.*

Impenitent sinner, write your consecration to Christ to-day! Begin your heavenly journey this very night! You may have Christ to-day, for "mercy's free, mercy's free!" You may reject Christ to-day, perfect your obituary, and die and go to hell, for time is short, time is short!

I may have written my last address—the thought deeply affects me. My hand trembles as I write, and tears blot the page; I have tried to write it well; and may both writer and reader so live, that this may prove the happiest year that we have ever lived!

A TEXT FOR PEDOBAPTISTS.—About fifty years ago, the society in London for promoting religious knowledge among the poor, sent to the Rev. Benjamin Francis, of Horsley, in Gloucestershire, a number of bibles for distribution among the poor members of his church. As soon as the information of their arrival had circulated in the neighborhood, a poor woman, named "Mary," a member of a pedobaptist church in the neighborhood, called on Mr. Francis to solicit him for a copy of the holy volume. He told her that the number was limited, his poor members were numerous, and that they were sent exclusively for his own church.—"However," added he, "I do not like, Mary, to refuse you, and so, on one condition, I will give you a bible:—you shall

bring me, on this day month, a single text from the New Testament in favor of infant baptism." Mary very readily engaged to do this, asserting the perfect ease with which she could adduce many. Mr. F. told her he only wanted one, and she went home to look for it. On that day month, according to their arrangement, Mary again made her appearance, but with somewhat less of confidence about her than before. On being asked for her text, she observed, with some hesitation, that she had not found her task quite so easy as she had expected, but that she had found a text in one of the epistles of Peter which she thought would answer the purpose. Mr. Francis became very desirous of seeing what could be found there in favor of the practice, and the old lady directed his attention to 1 Peter ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake." Mr. F. handed her the bible, to which he thought her fully entitled.

BETA.

For the Baptist Memorial.

RECOLLECTIONS OF THE ENGLISH PULPIT

REV. W. JAY, OF BATH, ENGLAND.

Psalm cxlix. 9.—"*This honor have all his saints.*"

Notice I. A term or character to explain.

II. A peculiar and universal honor to describe.

1. This term is frequently used reproachfully. It is at this present, to a party in the senate—it is so when christians fall, or professors of religion apostatise.

2. It is a term improperly applied, especially in the Romish church—is as justly affixed to the names of patriarchs and prophets, of Winter, Cecil, and Newton, as to the evangelists and apostles.

3. It is too little understood, and is only rightly considered when attached to such as are *holy* in their *wish and aim*, and destination.

II. Their honor. It is that of redemption—of descent—of victory—of divine regard—of celestial attendants—of usefulness, and of heaven.

Redemption.—Three millions of crowns were demanded of English Edward for the ransom of the French King; and if the price paid be an estimate of the worth, who so honored as those, who [though prisoners and slaves] are bought with the precious blood of Christ.

Descent.—Such are the sons of God.

Victory.—They conquer the whole world, and millions of enemies, and could conquer more, for they are more than conquerors.

Divine Regard.—And can you believe it? The Deity corresponds with his saints, visits them, and suffers them to walk with him, and lean on him, and sit at his table—holds himself at their command—ready to serve them. Oh, unutterable grace! he declares he will make all their beds in sickness, and receive them to glory, &c.

His power.—It is universal. All the saints share it. For it is regardless of office, and rank, and talent, and age, and degrees of grace. Paul, heroic and high-minded, wished all who heard him, every one of his pleasures, and not one of his sorrows; and graced with every honor that would have dignified an archangel preparing to bow his neck to the executioner's axe, anticipating the crown he adds, "not for me only, but for all who love his appearing."

Improvement.—How gracious our God then, to honor the degraded and enslaved. David well describes man's state as "a low estate," and Dr. Watts sings—

"At hell's dark door we lay."

Christians should maintain their dignity and rank. This honor, though extensive, is also limited to the saints, and be-

longs not to you, sinner. It may be obtained—apply to Christ—he will bless you also.

WAY TO BE HUMBLE.—Meditate much on the example of Christ, who humbled himself even to the cross. Endeavor to gain deep impressions of your guilt, and of the punishment which your sins have merited. Dwell upon the precious promises of God to the humble and contrite. And remember, that one employment of the redeemed in glory is to cast their crowns at the Saviour's feet. One of the Fathers once said, "If I were asked what is the first grace of the christian, I would say, humility. If I were asked what was the second, I would say, humility. If I were asked, what is the third, I would say, humility for ever."

THE CHARACTER OF A HAPPY LIFE.

By Sir Henry Wotton [born 1568, died 1640.]

How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death;
Untied unto the worldly care
Of public fame, or private breath;

Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise;
Nor rules of state; but rules of good.

Who hath his life from rumours freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great;

Who God doth late and early pray,
More of his grace than gifts to lend;
And entertains the harmless day
With a religious book or friend.

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

THE RISING AND THE SETTING SUN.

The heavens declare the glory of God : and the firmament sheweth his handiwork.

This declaration must have often occurred to the minds of some of our readers as they witnessed with holy admiration the rising and the setting sun ; and feeling that the following beautiful lines from a lately published work, entitled "Astronomy and scripture," by the Rev. T. Milner of Northampton, England, are adapted to strengthen this holy feeling, we cheerfully give them a place in our *Memorial*.

"Beautiful and imposing is the aspect in which all natural objects are arrayed, as the earth rolls its hills and valleys, floods and forests into the presence of the great luminary, or causes them to recede from its beams. Travellers have spoken with enthusiasm of the prospect from the summit of Etna at sunrise, when the atmosphere is propitious. Elevated at the height of ten thousand feet above the level of the sea, the range of view is prodigious. The lovely island, associated with the thought of its ancient poets, philosophers and historians ; its architectural renown ; the unrivalled beauty of its landscapes ; its never failing fertility ; the sea that girds it, glowing beneath the rays of the ascending sun so far as the visible horizon extends,—all unite to form a scene which captivates the cultivated mind, and startles the dull gaze of rustic ignorance. Even in our northern latitude with its proverbially gloomy atmosphere, we are occasionally favored with a morning without clouds, when the sun pours forth his effulgence with prodigality over the landscape, and clothes its most tame and monotonous features with peculiar grace and attractiveness. But all accounts agree in representing our sunrise, under the most auspicious circumstances, as far inferior to that of the Orientals. Hence the frequency of its introduction as an image in their poetry. Feminine beauty is often thus illustrated. The

royal bride in the canticles, is addressed as follows : 'Who is this that looketh forth, fair as the morning ?' Theocritus thus delineates the beautiful Helen :—

'As beams the rising morn in vernal pride,
The golden tressed Helen all outvied !'

"Not less inviting are the scenes of beauty connected with his setting. The most gorgeous sunsets are said to take place in the West Indies, during the rainy season, when the sky is sublimely mantled with gigantic masses of clouds, which are tinged with the glare of the descending luminary, and which seem to be impatiently waiting for his departure, in order to discharge their pent up wrath on the bosom of the night. Sunset in the South Atlantic has a milder and more sober aspect : in the eastern tropics it has generally an overpowering fierceness, as though the last expression of the solar heat should be the greatest ; but in temperate latitudes there is often such serenely beautiful horizons, such rich and varied dyes, such mellowness of light, and such objects to be irradiated, as it is impossible to view, without mingled emotions of awe, gratitude, and delight. Mrs. Hemans, writing to a friend, observes, "I rode round Grassmere and Rydal Lake in the evening. The imaged heavens in the waters more completely filled my mind, even to overflowing, than any other object in nature did before. I thought of the scriptural expression, 'a sea of glass mingled with fire.' No other words are fervid enough to convey the least impression of what lay burning before me." But independent of these visible glories, there are memories—trains of thought in relation to the past and future—which a beautiful sunset is apt to excite, which are calculated to affect the mind and improve the heart. Are we keeping, like him, our appointed path ? Is our course tending to a proper termination ? Have we preserved the feelings unimpaired, and the aims unneglected, with which in early life we marked his retirement ?"

THE FINGER OF GOD.

The following striking narrative shows the importance of close attention to small impressions on the mind.

The late Sir Evan Nepean, when Under Secretary of State, related to a friend of his, that one night he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *ennui* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home-office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him.—“A reprieve to be sent to York for the coiners ordered for execution the next day.” It struck him that he had no return to his order to send the reprieve, and he searched the minutes, but could not find it. In alarm he went to the house of the chief-clerk, who lived in Downing-street, knocked him up, (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm the chief-clerk could not remember. “You are scarcely awake,” said Sir Evan, “collect yourself; it must have been sent.” The chief-clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York. “Good,” said Sir E., “but have you his receipt and certificate that it is gone?” “No!”

“Then come with me to his house; we must find him though it is so early.” It was now four, and the clerk of the crown

lived in Chancery Lane. There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the Under Secretary at such an hour, he was still more so at his business.

With an exclamation of horror, cried the Clerk of the Crown, “The reprieve is locked up in my desk!” It was brought.—Sir Evan sent to the Post-office for the trustiest and fleetest express,—the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart. C.

THE SCRIPTURES.—*Ancient Manuscripts.* The late Dr. Buchanan found in India, in a record chest of a synagogue of the Black Jews in the interior of Malaya, various biblical manuscripts, and among them a copy of the Pentateuch, written on a roll of goat skins and dyed red. The book of Leviticus, and the greater part of Deuteronomy are wanting. It consists in its present state of thirty-seven skins; contains one hundred and seventeen columns of writing, perfectly clear and legible; and exhibited a noble specimen of the form and manner of the most ancient Hebrew manuscripts. It is thought that the roll comprises the fragments of at least three different rolls, of one common material, and exhibits three different specimens of writing. This manuscript is now deposited in the public library at Cambridge, England, and the result of a comparison of it with different printed editions confirms the integrity of the Hebrew text. The variations are comparatively few, and none of them are found to differ from the common reading as to the sense or interpretation. This is a cheering fact, and most conclusively proves the uncorrupted preservation of the word of God, while it confirms our reliance on that excellent version we possess.

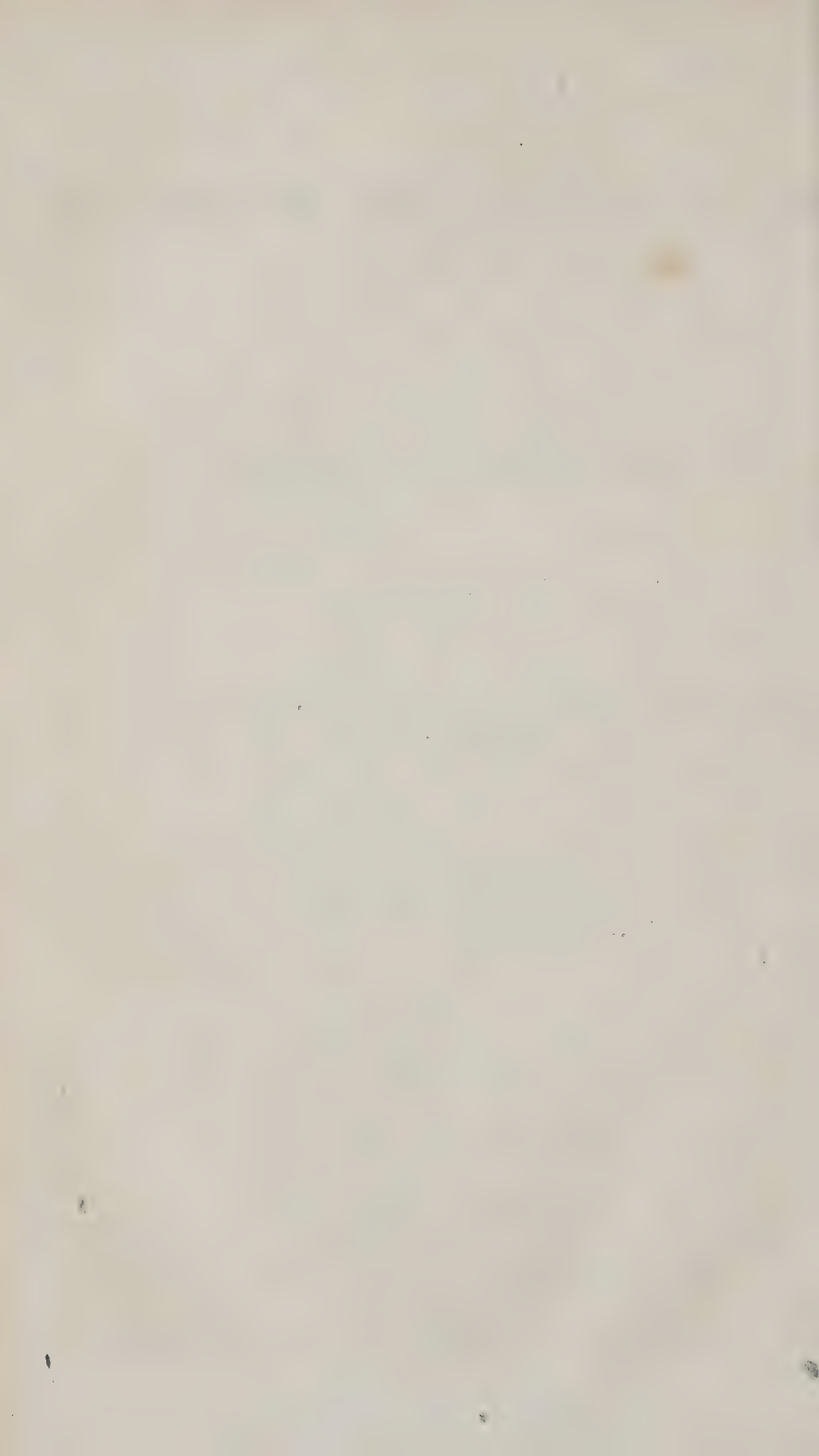
THE
BAPTIST MEMORIAL
AND
MONTHLY RECORD.

DEVOTED TO THE
HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE
DENOMINATION.

R. BABCOCK, J. O. CHOULES, AND J. M. PECK, EDITORS.

VOLUME IV.

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THE BAPTIST MEMORIAL

AND
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, JANUARY, 1845.

[No. 1.

THE LATE REV. JOSEPH HUGHES, AND REV.
JOHN FOSTER, OF ENGLAND.

There is not a thoughtful reader in our subscription list who will not thank us for the gratification of reading the following letter from the late Rev. John Foster, addressed to the late Rev. Joseph Hughes, Secretary of the British and Foreign Bible Society, a few days before his death.

Stapleton, Sept. 18, 1833.

In conveying a few sentences for the last time to my dear old friend, I wish to be allowed to say why such a token of affection and sympathy is so late. Returning from a long excursion in North Wales very near the time of your removal to London, I was surprised and grieved at the report of your severely afflicted situation at Bath. My impulse to go thither was repressed by the information that no one was permitted to see you. After hearing successive accounts, I wrote a few lines of inquiry to Mr. Evil, and was answered that you had just been removed to London, with a promise of sending me the information they should receive, which has been done. During the subsequent time I have withheld from writing to you, partly by information that your great weakness rendered every unusual intervention painful to you; and partly by a report confidently affirming that you had left this world. But at last, and previously to receiving information yesterday, by a

message from you, through the hands of Mr. R. Cottle, I had determined to write to Mr. George, and put it at his discretion whether to show you the letter.

The thought of my dear and ever faithful friend as now standing at the very verge of life, has repeatedly carried me back in memory to the days of our youth, when more than forty years since we were brought into habitual society; and the cordial esteem and attachment which have survived undiminished through so long a lapse of time and so much separation. Then we sometimes conjectured, but in vain, what might be the course appointed us to run, and how long and which might first come to the termination. Now the far greater part of that unknown appointment has been unfolded and accomplished.

To me a little stage further remains under the darkness; you, my dear friend, have a clear sight almost to the concluding point. And while I feel the deepest pensiveness in beholding where you stand, with but a step between you and death, I cannot but emphatically congratulate you. I have often felt great complacency in your behalf, in thinking of the course through which Providence has led you,—complacency in regard to the great purpose of life, its improvements, its usefulness, and its discipline and preparation for a better world. You are, I am sure, grateful to the Sovereign Disposer in the review of it. You have had the happiness of faithfully and zealously performing a great and good

service, and can rejoice to think that your work is accomplished, with a humble confidence that the Master will say, "Well done thou good and faithful servant," while you will gratefully exult in ascribing all to his own sovereign mercy in Jesus Christ. But oh, my dear friend, whither is it that you are going? Where is it that you will be a few short weeks, or days hence? I have affecting cause to think and to wonder concerning that unseen world; to desire, were it permitted to mortals, one glimpse of that mysterious economy,—to ask innumerable questions, to which there is no answer,—what is the manner of existence,—of remembrance,—of employment,—of society,—of anticipation,—of all the surrounding revelations to our departed? How striking to think that *she*, so long and so recently with me,—here so beloved, but now so totally withdrawn and absent,—that she experimentally knows all that I am in vain inquiring!

And a little while hence you, my friend, will be an object of the same solemn meditation and wondering inquiries. It is most striking to consider,—to realize the idea,—that you, to whom I am writing these lines; who continue yet among mortals, who are on this side of the awful and mysterious veil,—that you will be in the midst of those grand realities; beholding the marvellous manifestation; amazed and transported at your new and happy condition of existence—while your friends are feeling the pensiveness of your absolute and final absence, and thinking how, but just now as it were, you were with them. But we must ourselves follow you to see what it is that the emancipated spirits who have obtained their triumph over death and all evil through the blood of the Lamb, find awaiting them in that nobler and happier realm of the Great Master's empire; and I hope that your removal will be to your other friends, and to me, a strong additional excitement, to render ourselves with more earnest zeal to the grand business of our high calling.

It is a delightful thing to be assured on

the authority of revelation, of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful in that mysterious separate state; and on the same evidence, together with every other rational probability, to be confident of the re-union of those who have loved one another and their Lord on earth.

How gloomy beyond all expression were a contrary anticipation. My friend feels in this concluding day of his sojourn on earth, the infinite value of that blessed faith which confides alone in the great sacrifice for sin;—the sole medium of pardon and reconciliation, and the ground of immortal hope: this has always been to you the very vitality of the Christian religion; and it is so—it is emphatically so to me. I trust you will be mercifully supported,—the heart serene; and if it may be, the bodily pain mitigated, during the remaining hours, and the still sinking weakness of this mortal frame; and I would wish for you also, and in compassion to the feelings of your attendant relatives, that you may be favored so far as to have a gentle dismission; but as to this you will humbly say, "Thy will be done." I know that I shall partake of your kindest wishes, and remembrance in your prayers,—the few more prayers you have yet to offer before you go.

When I may follow you, and I earnestly hope rejoin you in a far better world, must be left to a decision that cannot at the most be very remote, for yesterday completed my 63d year. I deplore before God my not having lived more devoutly to his service; and do fervently pray for the aid of the good Spirit, to make whatever of my life may remain, much more effectually true to that purpose than all the preceding.

But you, my friend, have accomplished your business—your Lord's business on earth. Go then, willing and delighted at his call.

Here I conclude with an affecting and solemn consciousness that I am now speak-

ing to you for the last time in this world.
Adieu! then, my ever dear and faithful
friend. Adieu for awhile! May I meet
you ere long where we shall never more
say farewell!

J. FOSTER.

—
LINES OCCASIONED BY THE DEATH OF THE
REV. JOHN FOSTER.

As rivers to the swelling ocean tend—
As glowing sparks towards the sky ascend,
So man to trouble is on earth an heir,
And enters life exposed to toil and care;
Around his bark the storms of Sorrow rave,
From life's first dawning to the quiet grave.
Oh! can we not appreciate this truth!
Yes: for the stroke of Death now shows a proof.
Again the voice of Heaven hath called away
One more bright spirit to the realms of day:
But not on its account we sigh and mourn,
Now freed from earth, and from its conflicts
borne;
Shall selfish feelings in our bosom rise,
And ask the soul to leave its native skies?
Can we desire—nay, plead its longer stay
In this cold clime, where pleasures melt away?
Should we rejoice to have that lofty mind
Again within its prison house—confined?
Nay, we would rather triumph in its flight
To scenes of bliss unsufferably bright,
Where it shall bask without a veil between,
'Neath the full glories of the great Unseen!

FOSTER is gone! his star hath now declined,
But like a comet, leaves its train behind;
The glorious nucleus with its brighter light,
Though lost for ever to our feeble sight,
Has pass'd from earth, to rise beyond the sky,
Adding one more to Heaven's bright galaxy!
The loss is ours! we feel the sudden blow
Which laid this man of lofty genius low:—
This man of deep research and knowledge
vast—

Of penetration quick—of gentle taste.
Beside his tomb Philosophy may mourn,
And Science bathe with tears his sacred urn;
But Oh, that sad receptacle contains
Naught but the mortal body's poor remains;
There, we rejoice, the casket only lies,
The gem being gone to beautify the skies.
Doth not its lustre still with us abide?
Can we not see it glow on every side?
Should rolling time, with all its years, conspir
To damp its brightness, or subdue its fire,

'Twould not succeed—its efforts would be vain;
While earth shall stand his works will yet re-
main!

Doth not a halo, bordering on divine,
Beam on each page, and burnish every line?
Doth it not need the utmost stretch of thought
To grasp the wealth with which his stores are
fraught?

And can we fail, whilst reading him, to prove
How deep his piety—how pure his love?
Grace, like a sunbeam, radiates the whole,
And sweetly tinctures all his powers of soul!

Ye mourning friends who bend around his bier,
We censure not the sad—the bitter tear;
For Jesus at the grave of Laz'rus wept:
Yes, down his cheek the tears of anguish swept;
Thus the fine feelings of the heart will flow
For those we've loved and conversed with be-
low;
But consolation 'tis your bliss to share,
For where Christ is, ye know his people are.
Lift, then, the veil which shrouds him from your
eye,

And see him glorified with saints on high!
Behold him there, with Doddridge, Ryland, Hall,
Before the "Lamb once slain" adoring fall!
Oh! let the vision of their holy joy
Prepare our hearts for their divine employ;
And be it ours to tread the paths they trod,
Which leads to glory, happiness, and God!

F. B. W.

Bristol, October 21, 1843.

—
THE LATE WILLIAM PINNOCK.—Few
names are better known in the annals of
education than that of William Pinnock.
He died on the 21st of February, in his
62d year, and in very poor circumstances.
Pinnock made fortunes, and he lost them,
for his mind was speculative beyond sa-
tiety or cure. From the humblest con-
dition he raised himself to property and
consideration. Pinnock was lowly born
at Alton in Hampshire, where he made
his first start as a teacher. His unwea-
ried activity and perseverance established
the elementary school book which bore
his name to an immense extent, and if he
could have been contented with success,
four thousand or five thousand pounds a
year was nearly his current reward.

OBITUARY OF REV. PROFESSOR NEWMAN.

Upper Alton, Nov. 11, 1844.

REV. RUFUS BARCOCK, D. D.

Dear Brother: The following obituary was hastily penned, several weeks ago, at the request of one who had been desired to write an article for the "Memorial" on the same subject. I have thus far delayed sending it, hoping he, or some other friend having more leisure and ability than myself, would, ere this time, have forwarded you an article worthy of the subject and of a place in your excellent periodical. But justice to the memory of our lamented brother, and a regard to the feelings of his friends, seem to require that some notice, however unworthy, be taken of his death. Hence I send the annexed communication.

With high esteem, yours,

WARREN LEVERETT.

Died in Upper Alton, Illinois, July 20th, 1844, Rev. ZENAS B. NEWMAN, Professor of rhetoric, oratory, and belles-lettres, in Shurtleff college.

Professor Newman was the son of Deacon Sylvanus and Lydia B. Newman, of Seekonk, Mass. He was born March 20th, 1809. Of his early life no particulars are known to the writer of this article. That he was trained "in the nurture and admonition of the Lord," is very probable from the fact that he was blessed with pious parents, and at the age of fourteen years professed a hope in Christ as his Saviour, and united with the Baptist church in his native town. From the period of his conversion he appears to have felt the force of that divine truth, "ye are not your own." He felt that he had been called into the service of the Redeemer to labor for the promotion of his kingdom and the welfare of mankind. To his youthful and aspiring mind new incentives to action were now presented, and hence his desire became more ardent to acquire a thorough education as a means for more extensive

usefulness. At what age he concluded it was the will of the great Head of the church that he should spend his life in the christian ministry, is unknown. Five or six years after his conversion, we find him in the academy at Amherst, Mass., pursuing studies preparatory to admission into college. At the age of twenty-two, he entered the freshman class in Brown University, Providence, R. I. During his connexion of four years with this institution, he spent the first three winters in teaching school, and the last in preaching. In 1835 he completed the regular course of study in the University; but with most of his classmates he declined, from conscientious scruples, to comply with the requisitions for receiving the degree of Bachelor of Arts.

After leaving college, brother Newman spent one year teaching an academy at Hyannis, in the eastern part of Mass., and preaching occasionally in the neighborhood. While in this place he received and accepted an appointment of Principal in the preparatory department of Shurtleff college, at Upper Alton, Illinois. At Seekonk he was ordained as an evangelist, Sept. 9, 1835; repaired immediately to Alton, and entered upon the duties of his office. In this institution he continued to labor till a few months before his death. In August, 1837, he was married with Miss *Lephe P. Ide*, of Seekonk. With this amiable woman and devoted wife, he lived in happy union till March, 1841, when she was called from the endeared society of her family and friends on earth, to the society of the redeemed and of the Lamb above, and he was left to mourn his irreparable loss.

Having previously received an honorary Master's degree from the college, he was in July, 1841, appointed professor of rhetoric, oratory, and belles-lettres.

In November, 1842, Professor Newman married Miss Caroline Loomis, daughter of Rev. Hubbell Loomis, of Upper Alton. By his former wife he had two sons, and one by his surviving widow. The earthly

remains of his second son, an infant of a few weeks, lie sleeping between the mouldering relics of his parents, awaiting with them the sound of that trump which will precede the complete victory of all the redeemed over their "last enemy."

These are briefly some of the principal events in the life of our departed brother. They exhibit to the reader nothing either peculiar or remarkable. The life of a teacher in a literary institution, is too little varied and too secluded to present a rich variety of incidents interesting to the busy world without. The impressions which he makes upon society, are not made directly upon the public mind, nor in public view; but they are made in private, upon those who are to mould and form the character of the age in which they live. Very extraordinary talents and achievements, such as extort the envy and admiration of common minds, are not claimed for Professor Newman. Yet he possessed a mind of a high order, and the benign influence which he exerted in his various relations in life, was such as to embalm his memory in the hearts of his family and friends, his pupils, his christian brethren, and the community.

In his character were blended many of the elements which constitute the good and the useful man. As a husband and father, he was affectionate and indulgent; as a citizen, he was highly respected; as a pastor, sincerely beloved; as a christian, exemplary; as a teacher, devoted to his calling, and esteemed and loved by his pupils.

Among the prominent traits in his character was a *desire of excellence*. High attainments and an honorable distinction, were objects after which he aspired with unabating ardor. If unchastened and uncontrolled by religious principle, this desire might have impelled him onward even to the violation of the "golden rule;" but directed by love to God and love to men, it served to excite him to obtain "noble ends by nob'e means."

He was also "*diligent in business*."

The duties of his office confined him to the recitation room, daily, from six to eight hours; yet, during the whole period of his connexion with the institution, he spent the greater part of the sabbaths in preaching the gospel. A part of the time, with one of his colleagues in the institution, he alternately supplied the churches at Alton city and Upper Alton; a part of the time his services were given to the destitute churches in the vicinity. During the last two years of his life, he had the pastoral care of a small church twelve miles from town, which enjoyed his labors two sabbaths every month.

Brother Newman manifested a deep interest in the subject of general education, justly viewing it of vital importance in the rapidly growing states of this western valley. His efforts to promote the interests and the influence of the college in which he labored, were untiring. In his death the college has sustained a loss not easily repaired.

His views of gospel truth were sound; his manner of preaching attractive. His sermons combined, in a good degree, the experimental and the practical with the doctrinal. In affliction he exhibited the spirit of christian resignation; not the *apathy* of the *stoic*; but the *submission* of a *child* confiding in the wisdom and love of his heavenly Father. When she, who was the worthy central object of his fond affections, was called away to her home above, he keenly felt his loss; yet in his language and conduct he said, "It is the Lord."—"Thy will be done."

The disease which terminated the life of our departed brother, was that insidious destroyer—consumption—not of the lungs, but of a species, the exact nature and seat of which, were probably unknown to all the many physicians whom he consulted. For several months before his death his sufferings were great. His declining health compelled him to relinquish all labor in March last, from which time his strength rapidly failed. Yet so deceitful was the nature, and so stealthy the progress of his

disease, that till the last three or four weeks of life, he cherished strong hope of recovery, and did not contemplate the subject of a speedy death with entire resignation. In the midst of life and usefulness, and unconscious of the progress of his disease, it is not surprising that he preferred to live; and that when convinced of his near dissolution, his mind was somewhat overcast with doubts as to his acceptance with God. There seemed to be in his mind a struggle between faith and fear. At times fear prevailed; at other times his confidence was strong, and he expressed a readiness to depart and be with Christ. On sabbath morning, July 20th, his spirit, conducted by angels, took its upward flight. "There was sorrow on earth, but in heaven there was joy among the blessed, and an unceasing song of praise now ascends before God from the beatified spirit" of our departed brother. His funeral services were attended by a very large concourse of friends and citizens.

"Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A christian cannot die before his time,
The Lord's appointment is the servant's hour."

May the balm of consolation be administered by sympathizing friends, and by the great Comforter, to the bereaved widow called so soon to experience the sundering of mutual ties so sacred and so strong. May the sister, whose assiduous attentions contributed to smooth his dying pillow, and the orphan children, be the objects of Divine care; and may they all reunite with the departed in the paradise above, to enjoy for ever the presence of God and the Lamb.

CONTROVERSY.—Men in general are more ready to argue a point in divinity, than to crucify a beloved lust, or heartily to do good to others.

MAN'S ORIGINAL STATE.

"God made thee perfect, not immutable; And good he made thee."

In whatever light we look upon *man*, we find him an object of the deepest interest. Whether we contemplate his mental or corporeal endowments,—whether we behold him in society or in solitude,—whether we glance at his primeval excellence, or his present condition,—whether we consider him in time, or as a being destined for eternity, man is a creature of unspeakable importance.

In his compound person he unites a mortal body with an immortal spirit, a mere mass of earth with a living soul, a sense of pain with a capacity for the enjoyment of happiness, and sad forebodings of future ills, with the greatest desires of uninterrupted success in all his plans and operations.

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder, he who made him such!
Who centered in our make such strange extremes."

The original state of man is the particular subject of the present article, and it is a subject, in the disquisition of which we must be guided, completely by the inspired oracles of Jehovah. It is a topic on which the boasted light of nature is total darkness, and tradition enveloped in impenetrable obscurity. From the sacred volume of the Lord, we learn the human character, and trace the original state of man to its proper source, as being *the immediate production of God*. Our first parent was not born but created; not an infant of bodily weakness and mental infirmity; but matured at once in his person and all his faculties.*

God, who is the living fountain of all perfections, spent an entire eternity in the

* See Bates's harmony of the Divine attributes. Chapter I. page 6.

contemplation of his own excellencies before any creature was made. In the moment appointed by his wisdom, he gave the first being to the world. Three distinct orders of natures he formed, the one purely spiritual, and the other purely material, and between both, one mixed, which unites the extremes in itself. This is man, the abridgement of the universe, allied to angels in his soul, and to material things in his body, and capable of the happiness of both; by his internal faculties, enjoying the felicity of the intellectual, and by his external, tasting the pleasures of the sensitive world. He was the immediate production of the divine hand, and the original perfection of the building displayed the unbounded skill and ineffable kindness of the great Architect, by whom it was devised and erected. For his primitive condition, man possessed

A sound Judgment.

Eden was his school, the creation his book of instruction, and Jehovah himself his teacher: His understanding was clear and extensive; he had proper sentiments upon all subjects, moral, physical, and everlasting. To this high state of intellect St. Paul refers, when that apostle speaks of the Christian's renewal in knowledge, after the image of him that created him.* Names are given to particular objects, to express their qualities, and the very appellations by which Adam distinguished the different animals in Paradise, were descriptive of their natural instincts, properties, and modes of living. The word that designated the creature, constituted its history. From a circumstance, it has been concluded that the garden of Eden "was planted and dressed in the form of a plan or scheme, to show the situations, motions, and actions of the heavenly bodies, and the powers in this system, picture ways, or hieroglyphically, for man's comprehension." It has been further remarked, "that the words translated

to till, and to keep, also signify *to worship and observe*."* Therefore, our first parent has been considered as a real philosopher.

The world was both his globe of scientific investigation, and the temple of his constant praise to God; his enlarged and devout mind ascended through all the orders and gradations of the natural system, to the celestial throne of deity, and as he prostrated himself before the infinite Jehovah, he felt his heart in unison with the general harmony of the spheres, and with sacred rapture sung,

"These are thy glorious works, Parent of good!
Almighty! thine this universal frame,
Thus wondrous fair! thyself how wondrous
then!
Unspeakable! who sitt'st above these heav'ns,
To us invisible, or dimly seen
In these thy lowliest works; yet these declare
Thy goodness beyond thought, and pow'r di-
vine."

The knowledge possessed by Adam, in his *first estate*, was united with the spirit of devotion; it was derived immediately from the great source of being; and

"Philosophy baptized
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives *him* the praise, and forfeits not her own."

In his original condition,

Man was Innocent.

He was made in all the moral image of his Creator;† he reaches the proper standard of uprightness,‡ and all his faculties were pure. His passions perfectly corresponded with his judgment, his interests never clashed with duty, and his head, heart, hands, and feet, were in complete union towards his God. Whatever the understanding dictated, the will obeyed, and the feelings approved; therefore, in his first estate, Adam had not the least in-

* Idem, page 257.

* See Col. iii. 10.

† Gen. i. 27.

‡ Eccles. vii. 29.

ternal conflict ; but the whole man, soul and body, were

Holiness to the Lord.

It was not for him then to say

"My reason this, my passion that persuades:
I see the right and I approve it too,
Condemn the wrong, and yet the wrong pursue."

No; the vessel was not marred, the fountain was not defiled, the instrument was not discordant in its tones, nor the grand machinery of Eden diverted from its proper course, until seduction triumphed over purity, and man became the subject of sin. His primitive state was angelic excellence, and his every thought, word, and deed, were so many indices of internal rectitude, and perfect conformity to the laws of God. During his state of innocence,

Man was truly happy.

His garden was well stored with precious fruit, watered with the streams of a fine flowing river, and most delightfully situated; the atmosphere around him was in the highest degree of salubrity; disease of body or distress of soul was unknown, and death excluded from his abode; God was his companion, creatures obeyed his commands, the ground was not blasted with a curse, the roses sprung up without thorns, and thistles were not permitted to grow. That world which was the dwelling place of man, was also the temple of his God, and celestial bliss was experienced in a terrestrial state. The mornings were bright, the noon-days delightful, and the evenings glorious; man was in honor, and all things contributed to his felicity. Prior to the introduction of sin, sorrow, pain, and disquietude of mind, were strangers to the earth; within, without, above, beneath, and around, every object afforded the utmost delight; there was a fulness of joy, but not pleasures for evermore.

In his original condition,

Man was placed in a state of sovereignty.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth."
"Thou hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet." Adam might with the greatest propriety have sung,

"I am monarch of all I survey,
My right there is none to dispute;
From the centre all round to the sea,
I am lord of the fowl and the brute."

The grant of his Creator rendered him a mighty potentate, to whom inferior creatures were destined to pay their allegiance, as their rightful sovereign. His regal dignity was not usurped, nor obtained by stratagem or fraud; but honorably possessed, from the great Proprietor of the universe.

"He was crowned as never king was since;
God set the diadem on his head.
And angel choirs attended. * * *

* * * * *
Vast was his empire, absolute his power,
Or bounded only by a law, whose force
'Twas his sublimest privilege to feel
And own the law of universal love."

In his original condition,

Man was a Public Head and the Representative of a Future Posterity.

It is obvious from scripture, that God entered into an agreement or a covenant with Adam, and promised him life, upon his continued obedience to the divine injunction. From the consequences that followed his breach of the command, it is equally evident that his children were included in that agreement or covenant; because they experienced the effects of his transgression. "Wherefore, as by one man sin entered into the world, and death

by sin; and so death passed upon all men so that all have sinned."

"In Adam all die." If it appears a hard case, that the offspring should suffer for the parent's crime, or be made a subject of doubtful inquiry, we have to observe, the question resolves itself into two equal parts, each and both of which will justify the ways of God to man. Had he not a right to make an intelligent creature, and place him in a state of probation, with the promise of recompense, according to that creature's conduct? Surely this is a position that cannot admit of doubt for one moment. Then it may be asked, was not Adam as well and better qualified to represent his posterity, than any one of his sons has ever been to secure the happiness of his own individual person? When men derive wealth or honor from a father's promotion, they never question the equity or goodness of the principle of their elevation; why, then, complain of a reverse of circumstances through a parent's fall? The justice of the thing is equally the same in both cases. Whether or not had Adam remained upright, God would have exalted to some superior abode, or still greater honors; or whether the certain happiness of every individual soul of man would have been completely secured by his obedience, we are not *expressly* informed in the holy scriptures, but in both cases, it is natural to assume the facts, because gradation is the order of all Jehovah's works; and as individuals have suffered personally and universally by the fall, it is to be supposed that they would have enjoyed the benefit of their progenitor's unshaken fidelity to an equal extent, and never been permitted to risk their felicity by any thought, word, or deed, immediately springing from themselves. While Adam stood in a state of innocence, the fountain of life was pure, and all its streams were preserved from its defilement, which has since corrupted them in all their progress. When, therefore, we thus contemplate man, on the summit of his *original* excellence and grandeur, and then behold

his present condition of moral imperfection, sorrow, and death, we have cause for *great humiliation before God*. Instead of HOLINESS UNTO THE LORD, ICHABOD is inscribed upon his forehead, and his glory is departed. "How is the gold become dim! how is the most fine gold changed!"

"The crown is fallen from our heads: wo unto us that we have sinned."

The garden of delight is turned into a wilderness of vexation, wisdom has given place to madness, passion triumphs over reason, selfishness has supplanted principle, health is exchanged for disease, life cut short in death, and hell opens her mouth to receive the departed spirit, as an associate of tormenting and tormented fiends.

To use the language of a nervous writer on theological subjects, and especially the primitive and present condition of man, we may observe, "The stately ruins are visible to every eye, that bear in their front (yet extant,) this doleful inscription,

"Here God once dwell."

Enough appears of the admirable structure of the *soul of man*, to show the divine presence did some time reside in it; more than enough of vicious deformity, to proclaim he has now retired and gone. The lamps are extinct, the altar is overturned; the *light* and *love* are now vanished, which bid the one *shine* with such heavenly brightness, the other *burn* with such pious fervor. The *golden candlestick* is displaced,—to make room for the throne for the *prince of darkness*. The *sacred incense*, which ascended in clouds of rich perfume, is exchanged for a poisonous hellish vapor; and here is, *instead of a sweet savor, a stench*. The comely order of this house is turned into confusion; the *beauties of holiness* into *noisome impurities*; the *house of prayer* into a *den of thieves*, and that of the worst and most horrid kind, for every *lust* is a *thief*, and every *theft* is *sacrilege*."

But we are not to blame the Almighty for man's sin, and consequent misery. We do not admit the doctrine or philosophy,

which considers evil to be the necessary effect of the *original* constitution of things, and the appointment of God in the formation of the world. No; we look upon the original constitution of things as perfect, and ascribe the present calamities of man to a voluntary defection on his part, from the path of uprightness. He agreed to the covenant, under which he was placed; and when that *covenant* was broken, he forfeited all his happiness. Then, we ask,

"Whose fault?

Whose but his own? * * *

* * * God made him just and right,
Sufficient to have stood, though free to fall."

In the midst of these scenes of desolation, we have one source of encouragement still left. If the first man Adam was made a living soul, and lost his innocence, the last Adam was made a quickening spirit, and restores that which he took not away. If the first man was of the earth, earthy, the second man is the Lord from heaven. Jesus Christ has opened the kingdom of God, for the admission of every sinner returning to Jehovah, and notwithstanding our native impurity of heart, and actual transgressions against the Almighty, we are invited, and even commanded, to look unto him for pardon, holiness, and eternal glory. O, then, let us aim at our *original* grandeur; and for its attainment, let us behold the grace, the stability, and the boundless love, of the second Adam. He lived, and died, and rose again, and now he intercedes in heaven for the restoration of the banished, according to the sacred promise of Jehovah.

"O unexampled love,

Love nowhere to be found less than divine!
Hail, Son of God, Saviour of men, thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin."

T. W.

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Seek to know much of Christ, and to do
much for Christ.

REVIEW.

An account of the life and writings of HUGH BLAIR, D. D., by JOHN HILL, L. L. D. Sermons by HUGH BLAIR, D. D., complete in one volume. 1844, John S. Taylor, New-York.

We have received two or three requests from our friends to reprint the review of Blair, written in the English Eclectic by the late John Foster; and just as we had determined to do so, we were favored with a copy of Blair's sermons from our worthy friend John S. Taylor, who has issued a very fine edition of this well known work.

"There appears to be some cause for apprehension, lest the extravagant admiration once lavished on Dr. Blair should decline, by degrees, into a neglect that will withhold even common justice! No productions so celebrated at first, as his sermons, have perhaps ever come in so short a time to be so nearly forgotten. Even before the conclusion of the series, the public enthusiasm and avidity had begun to languish, and the last volume seemed only announced in order to attend the funeral of its predecessors. The once delighted readers excused the change of their taste by pretending, and perhaps believing, that a great disparity was observable between the two prior volumes and those which followed them. The alleged inferiority might possibly exist in a certain degree; but the altered feeling was in a much greater degree owing to the recovery of sober sense, from the temporary inebriation of novelty and fashion; and the recovery was accompanied by a measure of that mortification, which seeks to be consoled by prompting a man to revenge himself on what has betrayed him into the folly.

"As a critical writer, however, Dr. Blair has suffered much less from the lapse of years. His lectures have found their place and established their character among a highly respectable rank of books, and will always be esteemed valuable as an exercise of correct taste, and an accumulation of good sense, on the various branches of the art of speaking, and writing."

"But it is rather on the unrivalled excellence of the Sermons that Dr. Hill seems inclined to found the assurance of Dr.

Blair's celebrity. In order to persuade ourselves into the same opinion, we have been reading some of the most noted of those performances. And they possess some obvious merits, of which no reader can be insensible. The first is, perhaps, that they are not too long. It is not impertinent to specify the first, because we can put it to the consciences of our readers, whether, in opening a volume of sermons, their first point of inspection relative to any one which they are inclined to choose for its text or title, is not to ascertain the length. The next recommendation of the Doctor's sermons, is a very suitable, though scarcely ever striking, introduction, which leads directly to the business, and opens into a very plain and lucid distribution of the subject. Another is a correct and perspicuous language; and it is to be added, that the ideas are almost always strictly pertinent to the subject. This, however, forms but a very small part of the applause which was bestowed on these sermons during the transient day of their fame. They were then considered by many as examples of true eloquence; a distinction never perhaps attributed, in any other instance, to performances marked by such palpable deficiencies and faults.

"In the first place, with respect to the language, though the selection of words is proper enough, the arrangement of them in the sentence is often in the utmost degree stiff and artificial. It is hardly possible to depart further from any resemblance to what is called a living, or spoken style, which is the proper diction at all events for popular addresses, if not for all the departments of prose composition. Instead of the thought throwing itself into words, by a free, instantaneous, and almost unconscious action, and passing off in that easy form, it is pretty apparent there was a good deal of handicraft employed in getting ready proper cases and trusses, of various but carefully measured lengths and figures, to put the thoughts into, as they came out, in very slow succession, each of them cooled and stiffened to numbness in waiting so long to be dressed."

"There is also a perpetual recurrence of a form of the sentence, which might be occasionally graceful, or tolerable, when very sparingly adopted, but is extremely displeasing when it comes often; we mean that construction in which the quality or condition of the agent or subject is expressed first, and the agent or subject itself is put to bring up the latter clause."

"In the second place, there is no texture in the composition. The sentences appear often like a series of little independent propositions, each satisfied with its own distinct meaning, and capable of being placed in a different part of the train, without injury to any mutual connexion, or ultimate purpose, of the thoughts. The ideas relate to the subject generally, without specifically relating to one another. They all, if we may so speak, gravitate to one centre, but have no mutual attraction among themselves. The mind must often dismiss *entirely* the idea in one sentence, in order to proceed to that in the next; instead of feeling that the second, though distinct, yet necessarily retains the first still in mind, and partly derives its force from it; and that they both contribute, in connexion with several more sentences, to form a grand complex scheme of thought, each of them producing a far greater effect, as a part of the combination, than it would have done as a little thought standing alone. The consequence of this defect is, that the emphasis of the sentiment and the crisis or conclusion of the argument comes nowhere; since it cannot be in any single insulated thought, and there is not mutual dependence and co-operation enough to produce any combined result. Nothing is proved, nothing is enforced, nothing is taught, by a mere accumulation of self-evident propositions, most of which are necessarily trite, and some of which, when they are so many, must be trivial. With a few exceptions, this appears to us to be the character of these sermons. The sermon, perhaps, most deserving to be excepted, is that 'On the Importance of Religious Knowledge to Mankind,' which exhibits a respectable degree of concatenation of thought, and deduction of argument. It would seem as if Dr. Blair had been a little aware of this defect, as there is an occasional appearance of remedial contrivance; he has sometimes inserted the logical signs *for* and *since*, when the connexion or dependence is really so very slight or unimportant that they might nearly as well be left out."

"With respect to the general power of thinking displayed in these sermons, we apprehend that discerning readers are coming fast toward a uniformity of opinion. They will all cheerfully agree that the author carries good sense along with him, wherever he goes; that he keeps his subjects distinct; that he never wanders

from the one in hand; that he presents concisely very many important lessons of sound morality; and that in doing this he displays an uncommon knowledge of the more obvious qualities of human nature. He is never trifling nor fantastic; every page is sober, and pertinent to the subject; and resolute labor has prevented him from ever falling in a mortifying degree below the level of his best style of performance. He is seldom below a respectable mediocrity, but we are forced to admit, that he very rarely rises above it. After reading five or six sermons, we become assured that we most perfectly see the whole compass and reach of his powers, and that, if there were twenty volumes, we might read on through the whole, without ever coming to a bold conception, or a profound investigation, or a burst of genuine enthusiasm. There is not in the train of thought a succession of eminences and depressions, rising towards sublimity, and descending into familiarity. There are no peculiarly striking short passages where the mind wishes to stop awhile, to indulge its delight, if it were not irresistibly carried forward by the rapidity of the thought. There are none of those happy reflections back on a thought just departing which seem to give it a second and a stronger significance, in addition to that which it had most obviously presented. Though the mind does not proceed with any eagerness to what is to come, it is seldom inclined to revert to what is gone by; and any contrivance in the composition to tempt it to look back with lingering partiality to the receding ideas, is forborne by the writer; quite judiciously, for the temptation would fail."

"The last fault that we shall allege, is some defect on the ground of religion; not a deficiency of general seriousness, nor an infrequency of reference to the most solemn subjects, nor an omission of stating sometimes, in explicit terms, the leading principles of the theory of the Christian redemption. But we repeatedly find cause to complain that, in other parts of the sermon, he appears to forget these statements, and advances propositions which, unless the reader shall combine with them modifications which the author has not suggested, must contradict the principles. On occasions, he clearly deduces from the death and atonement of *Christ* the hopes of futurity, and consolations against the fear of death; and then, at other times, he seems most cautious to avoid this grand topic, when adverting to the approach of

death, and the feelings of that season; and seems to rest all the consolations on the review of a virtuous life. We have sometimes to charge him also with a certain adulteration of the Christian moral principles, by the admixture of a portion of the worldly spirit. As a friend to Christianity, he wished her to be a little less harsh and peculiar than in her earlier days, and to show that she had not lived so long in the genteelest world in the creation, without learning politeness. Especially it was necessary for her to exercise due complaisance when she attended *him*, if she felt any concern about his reputation, as a companion of the fashionable, the skeptical, the learned, and the affluent, and a preacher to the most splendid congregation in the whole country. It would seem that she meekly took these delicate hints, and adopted a language which no gentleman could be ashamed to repeat, or offended to hear. The sermons abound with specimens of this improved dialect, but we cannot be supposed to have room here for quotations; we will only transcribe a single short sentence from the Sermon on Death: 'Wherever religion, virtue, or true honor call him forth to danger, life ought to be hazarded without fear.' Now what is the meaning of the word 'honor,' evidently here employed to denote something distinct from virtue, and therefore not cognizable by the laws of morality? Does the reverend orator mean, that to gain fame or glory, as it is called, or to avert the imputation or suspicion of cowardice, or to maintain some trivial punctilio of precedence or arrogant demand of pride, commonly called a point of honor, between individuals or nations, or to abet, as a matter of course, any cause rendered honorable by being adopted by the higher classes of mankind—a Christian ought to hazard his life?—Taken as the ground of the most awful duty to which a human being can be called, and yet thus distinguished from religion and morality, what the term means can be nothing good. The preacher did not, perhaps, exactly know what he intended it to mean; but it was a term in high vogue, and therefore well adapted to be put along with religion and virtue to qualify their uncouthness. It was no mean proof of address to have made these two surly puritans accept their sparkish companion. If this passage were one among only a few specimens of a dubious language, it would be scandalous in us to quote it in this particu-

lar manner; but as there are very many phrases cast after a similar model, we have a right to cite it, as an instance of that tincture of the unsound maxims of the world, which we have asserted to be often perceptible in these sermons. This might be all in its place in the sermons of the despicable Yorick; but it is disgusting to hear a very grave divine, blending with Christian exhortations, the loathsome slang of duelling lieutenants, of gamblers, of scoffers at religion, of consequential fools who believe their own reputation the most important thing on earth, and indeed that the earth has nothing else to attend to, and of men whose rant about perhaps the glory of dying for their country, is mixed with insults to the Almighty, and imprecations of perdition on their souls.

"This doubtful and accommodating quality was one of the chief causes, we apprehend, of the first extraordinary popularity of these sermons. A great many people of gayety, rank, and fashion, have occasionally a feeling that a little easy quantity of religion would be a good thing; because it is too true, after all, that we cannot be staying in this world always, and when one goes out of it, why, there may be some hardish matters to settle in the other place. The prayer book of a Sunday is a good deal to be sure toward making all safe, but then it is really so tiresome: for penance it is very well, but to say one likes it, one cannot for the life of one. If there were some tolerable religious thing that one could read now and then without trouble, and think it about half as pleasant as a game of cards, it would be comfortable. One should not be so frightened about what we must all come to some time.—Now nothing could have been more to the purpose than these sermons; they were welcomed as the very thing. They were unquestionably about religion, and grave enough in all conscience; yet they were elegant; they were so easy to comprehend throughout, that the mind was never detained a moment to think; they were undefiled by methodism; they but little obtruded peculiar doctrinal notions; they applied very much to high life, and the author was evidently a gentleman; the book could be discussed as a matter of taste, and its being seen in the parlor excited no surmise that any one in the house had been lately converted. Above all, it was most perfectly free from that disagreeable and mischievous property attributed to the elo-

quence of Pericles, that it 'left stings behind.'

"This volume has disappointed our expectation of finding a particular account of the life of Dr. Blair, enlivened with anecdotes illustrative of his character.—Nearly half of it is occupied not in criticising, but actually in epitomizing the Doctor's writings, a labor of which it is impossible to comprehend the necessity or use, except to make up a handsome looking volume. Several of the most noted of the sermons are individually dissected, in a tedious manner, and compared with several of the sermons on the same subjects, in the volumes of some of the celebrated French preachers, but without any critical remarks of consequence. The other half of the book does relate mainly to the man himself, but is written much more in the manner of a formal academical eulogy, than any thing like a lively and simple memoir. It is not florid, but it is as set and artificial as the composition of Dr. Blair himself; and indeed seems a very good imitation, or, at least, resemblance. Except in the acknowledgment of one or two slight weaknesses, as we are taught to deem them, in the Doctor's character, it is a piece of labored and unvaried panegyric, carried on from page to page, with a gravity which becomes at length perfectly ludicrous. Hardly one circumstance is told in the language of simple narrative; every sentence is set to the task of applause. Even Dr. Blair himself, whose vanity was extreme, would have been almost satisfied, if such an exhibition of his qualities and talents had been written in time to have been placed in his view.

"To avoid several pages of extracts, we must remark, that Dr. Blair was something of a beau, and very fond of novel reading. Every reader will be surprised and provoked to find so very small a share of personal history. It is well known that we are not in general to look for many incidents and adventures in the life of a scholar and clergyman: but we should have supposed that a period of eighty-three years might have furnished more matters of fact, than what could be comprised in a quarter of that number of pages. Those which are here afforded, consist of little beside the notice and dates of the two or three more obscure preferments of Dr. Blair, on his road to what is described the summit of ecclesiastical success and honor, the High Church of Edin.

burgh; his appointment as Professor of Belles Lettres; his failure of being placed in the situation of Principal of the University of Edinburgh, which he expected to receive from the pure gratitude and admiration of his country, without any solicitation; and, the important circumstance of preaching his last sermon. This circumstance will be henceforward inserted, we trust, with its precise date, in all chronicles of the memorable things of past times: for it is enlarged on here, as if it had been one of the most momentous events of the century. He died December 27th, 1800, in the eighty-third year of his age, and the fifty-ninth of his ministry.

"The Doctor's successful progress through life was on the whole adapted to gratify, one should think almost to satiety, that love of fame which his biographer declares, in so many words, to have been his ruling passion; nor had the passion which, Dr. Hill does *not* say, was second in command, the love of money, any great cause to complain.

"We sincerely wish to persuade ourselves that, with all his labor of encomium, this Dr. Hill has done less than justice to his subject. For if we are to take his representation as accurate and complete, we have the melancholy spectacle of a preacher of religion, whose grand and uniform object in all his labors was advancement in the world. This is clearly the only view in which his admiring friend contemplates those labors. The preacher's *success* is constantly dwelt on with delight; but this success always refers to himself, and his own worldly interests, not to any religious influence exerted on the minds of his inferior, and afterwards, his splendid auditories. His evangelical office is regarded as merely a professional thing, in which it was his happiness to surpass his competitors, to attain the highest reputation, to be placed in a conspicuous station, to obtain a comparative affluence, to be most sumptuously flattered by the great, and to be the intimate friend of Hume, Smith, Home, Ferguson, and Robertson. There is hardly a word that attributes to the admired preacher any concern about promoting the Christian cause, the kingdom of Christ, or the conversion of wicked men,—in short, any one of those sublime objects for which *alone* the first magnanimous promulgators of Christianity preached, and labored, and suffered."

BOOK NOTICES.

Luther's Commentary on Galatians, 1 vol. 8vo. New-York: Robert Carter—1845.

Thank you, kindly, Mr. Carter, for your timely service in reprinting this grand production of the sturdy old reformer. If we had the power to give a D. D., we should be almost tempted to send it to our good, orthodox friend Carter, who we verily believe is doing more for the cause of evangelical religion, than many a mystified professor, who talks "about it, and about it." Carter's books are always sound, old fashioned divinity, and we promise our pious reading friends that *all his books* are sure to turn out full sixteen ounces to the pound of genuine theology.

Malcom's Travels in Asia, new edition, 2 vols. in 1. Gould, Kendall & Lincoln, 1845.

We rejoice in beholding the success of this well written work. President Malcom has done the cause of Missions incalculable service by this able performance. Few men are so well qualified to travel to advantage as our author. When we read his travels we feel that he has ascertained the very things we want to know. The amazing stores of useful knowledge which had been so industriously treasured up in former years, are all made to tell upon the undertaking, and the result is a book of travels which has passed into a *seventh* edition! We rejoice to learn that the success which has distinguished Dr. Malcom as a preacher and missionary laborer, connects itself with his discharge of college duty.

We have received this month a large number of valuable works, which we can only enumerate.

Jay's Works, in three octavo volumes.

Boyd's Elements of Rhetoric.

The Philosophy of Rhetoric, by Dr. Campbell. Harper & Brothers.

Family Circle.

Family Altar.

Mourner's Chaplet.

Active Christian. Gould, Kendall & Lincoln. The four last are elegant miniatures, and admirably adapted for presents, at 31 1-4 cents each.

Chalmer's Evidences of Christianity.—Robert Carter.

Blair's Lectures. J. S. Taylor & Co.

Religious Lacon.

Think and Pray.

Language of Love.

Thoughts among Flowers.

These are exquisite little miniature works for presents, full of piety and beauty, and of the same character as the volumes above referred to. They are published by J. S. Redfield.

Dr. Rippon's Hymns.

An English review of a new edition, commences with a sneer, "Dr. Rippon's Selection again! Well, it is a favorite with many, and there is no accounting for taste!" We firmly believe that the great fault which in these last days has been complained of about Rippon's hymn book, and some others, is with the rich evangelical truth. We hope yet to find Rippon and Watts in the churches, and believe that there are many still in our land, who are old fashioned enough to prefer it to any new improvements. The *change and alteration* of our old hymns, has now been going on for ten years, and we regard it as an ominous sign. The Unitarians of Boston and its region, made their early demonstrations against sound, old fashioned truth, by depriving Dr. Watts' hymns of their rich evangelical sentiments. When we have to listen to a sermon that has dry husks of criticism and fine sentimentality, and very little of Aaron's bells or Christ crucified, we lay our anchor of hope on a compensation from a sound old hymn; but alas, in these days of refinement, even there we are cut off, and we do earnestly beseech our brethren to think of Watts and

Rippon with kindness! Is it not pleasant, brethren, to think that you are singing the *same songs of Zion*, by which your fathers and mothers were prepared for home and glory? There is more rich gospel truth in Watts and Rippon, than in any other book of psalmody we have ever seen. We are glad to know that it can still be had; our good friends, Gould, Kendall & Lincoln, of Boston, have purchased the stereotyped plates of the beautiful Philadelphia edition, and are prepared to furnish it to the churches.

THE SHEPHERD AND HIS FLOCK.—The flocks were moving slowly up the slope of the hill; one of them goats, the other sheep. The shepherd was going before the sheep and they followed as he led the way to the Jopta gate; we could not but remember the words of our Saviour, "When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice."

A traveller asserted to a Syrian shepherd that the sheep knew the dress of their master, not his voice. The shepherd on the other hand maintained that it was the voice they knew. To settle the point he and the traveller changed dresses and went among the sheep. The traveller in the shepherd's dress called on the sheep and tried to lead them; but they "knew not his voice," and never moved. On the other hand they ran at once at the call of their owner though thus disguised.

RELIGIOUS DREAMS.—A man applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience by relating a dream. "We will tell you," said Mr. Hill, "what we think of your dream after we see how you go on when you are awake."

MONTHLY RECORD.

SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER II.

KENTUCKY AND TENNESSEE.

Saturday morning, the 27th of October, was the regular time for commencing the services of the General Association. The Rev Dr. Howell of Nashville, preached the introductory sermon from Mark 16:15. "Preach the gospel to every creature." The following slight *outline of the discourse* will give our readers some idea of it:

The world is to be converted to God by the preaching of the gospel. Other instrumentalities, such as the bible, schools, books and tracts, are all valuable and important, but do not supersede preaching. His first remark was, that it must be *the gospel* that is preached, in order to secure the accomplishment of this object. Much that is now preached is *not* the gospel. Even this diluted and perverted message has amazing power. But what is the gospel? It is summarily the announcement of God's love in the gift of his Son: that He died for our sins, and rose again for our justification. That Christ is the wisdom of God and the power of God to save sinners. The doctrine of the cross carries every great religious truth with it. Its full implication, always and everywhere is, that God is right and we are wrong. Therefore we must repent and return to him. Our sins must be pardoned, our souls sanctified. God has appointed this instrumentality, and accompanies it with the Holy Ghost—sent down from Heaven. But besides the inference from the Divine wisdom which appointed it, we can see the fitness of this instrument for effect. The influence of the living voice, as used by politicians, and all agitators, was cited as an illustration. The necessity for just such varied illustration, enforcement and iteration as preaching allows, was also shown. The speaker also regarded the comparative *cheapness* at which instruction might in this way be furnished, an argument in its favor.

Secondly: He inquired, how is such a ministry to be multiplied and perpetuated so as adequately to meet the exigencies of the world? Not by miracle but by means.

All that God calls into the ministry He will qualify and sustain *by means*. It is just as much God's work, as though done by miracle. God does this, and designs to do it to the end of time, *by the church*.

The ministry is not a self-perpetuating body. The church is required to pray the Lord of the harvest to send forth laborers into his harvest. More earnestness, regularity and universality in this duty is imperiously required. The church must see to it that none enter the field unqualified. If they are permitted to do so, *the sin* is that of the church. As to piety, knowledge, orthodoxy, she must see to it that they are qualified. He expressed his solemn conviction that many called of God to enter the ministry, fail to do so; while on the other hand many enter it uncalled of God. Christians are unfaithful; hence these evils.

The churches may thus be shown to be responsible for the purity of the ministry; but they are also, and equally responsible for the support of faithful ministers. Many *ministers so called*, receive no support, nor do they deserve it, for they are devoted to worldliness, and preach *only by the way*. What then is to be done? Faithful ministers must be sustained by the churches in entire devotion to the great work. We ought, said the speaker, to *agree to aid this object*. Now this is precisely the design of our General Association. Not—as some have slanderously insinuated—to make laws for the government of the churches; but to obey the laws of Christ; and in this work to cement and increase our love to Christ—to each other—to perishing souls.

He stated under what circumstances, as he conceived, a minister of Christ may be exonerated from guilt, in not preaching with entire devotion; viz: when those who could and should sustain him fail to do so.

What is now the state of things in Tennessee? In East Tennessee a majority of all the reading population are in sentiment Baptists. They are doing much there for the cause of Christ, and the prevalence of the truth. Here, in Middle Tennessee less is doing, but more the last year than before. Our missionaries have labored with great success. But two thirds of the counties of this middle district have not been entered by our mis-

sionaries, though many of them are very destitute; filled with darkness and error. The doctrines of *two seedism* giving rise to a party called "Snake Baptists" is very prevalent in some neighborhoods, and there especially should the gospel be preached. In the Western district of Tennessee the brethren are doing nobly, as the accounts of their recent anniversary show. Let us do what we can: God will bless us, and our fields of labor will rejoice and blossom as the rose.

At the close of this sermon, which was delivered with an energy and unction adapted to give its important sentiments enhanced power, the General Association, consisting of delegates from four associations, and forty or fifty churches, proceeded to organize by the election of officers, appointment of committees, receiving of reports, &c. While this was in progress in the meeting house, two of the younger ministers were designated to *preach at the stand*, a covered stage in the woods near by, with seats arranged around it. Anxious to learn as much of Tennessee preaching as possible, we followed to the stand; and were on the whole not a little gratified by the zealous and judicious enforcement of gospel truth. The chief purpose seemed to be to convert sinners; though probably four-fifths present were professed christians. On concluding the preliminary business, the General Association adjourned to listen to an address from Prof. John Stevens of Cincinnati, in behalf of Foreign Missions. All present were invited to assemble at the stand to hear him. He acquitted himself nobly, leaving on the minds of all a deep impression of the magnitude and sacredness of the interests which he advocated. The lateness of the hour caused some abridgment of the address, and probably diminished the collection taken at its close. Thus ended the week and the day.

Very extensive arrangements had been made for the accommodation of an immense multitude to hear preaching on Lord's day. How grievous therefore was the disappointment. It proved a very

rainy day. The stand was therefore abandoned; a very full house, however, with many around the doors and windows, gave earnest, patient attention for two hours to a discourse from the Secretary of the American and Foreign Bible Society; at the close of which, under the direction of Dr. Howell, additional remarks were made by him and by brother Bullard, as well as by fathers Wiseman and Martin. The last mentioned is not a minister, but a veteran old soldier,—the bravest of the brave among the hardy pioneers in the settlement of the state, and again as Colonel of one of the most efficient regiments in the last war. At the age of nearly three score and ten, he still retains unusual physical and intellectual vigor. He is now a worthy soldier in the bloodless battles of Immanuel. When Dr. Howell asked, who will head the list of those willing to make themselves Life Members of the American and Foreign Bible Society by the payment of thirty dollars to its treasury? Colonel Martin's clear and mellow voice was soon heard, saying, "put down my name, my brother." Not content with this, he soon afterward addressed the crowded assembly. As he waxed warm with the theme, it seemed impossible for him adequately to utter the emotions which swelled his bosom. He choked and faltered: yes, the voice of a veteran soldier, who never trembled in battle, now trembled like a child. This was more powerful than any eloquence of mere words. The heart spoke, and it reached with overmastering power and persuasiveness the hearts of his hearers. The result was, about four hundred and fifty dollars was at once raised for the noble object of giving the bible faithfully translated to the world.

The Lord's Supper was then administered by some of the senior ministers. It was a time of great warmth, tenderness and spirituality. The fathers spake of their early toils and trials; and the changes and improved state of things now visi-

ble, was dwelt on with grateful joy. During the closing hymn there was of course a universal and most brotherly shaking of hands. Preaching at different places at night filled up this interesting day.

Monday the business of the General Association was resumed and completed. The plan for raising the requisite funds to carry on their domestic missions was to us somewhat novel. The ministers present were first called on to state what they would each pledge to raise during the year for this object; and then the delegates from the several churches stated how much they would be responsible for. In this way more than eight hundred dollars was promised in a short time, and this constitutes the capital for operations the ensuing year. The appointment of missionaries is also made by the Association itself, instead of its board. The pay is very small to each; and in this way a larger number is engaged. We hope the time is not very distant, when they will be able more adequately to sustain these laborious men.

We reached Lebanon the same evening, and spent a quiet, toilsome day in the study of the pastor. Met a small congregation at night; and the next morning by the kindness of a brother from one of the southern counties, we took passage in his buggy, and at night reached Murfreesboro, the seat of justice for Rutherford county. This too, is the location of Union University, incorporated two or three years since, at the instance of our Baptist friends. Only the preparatory department is yet in operation; and we found the Rev. Jos. H. Eaton; brother of the Rev. Dr. Eaton, professor at Hamilton, alone in charge of it, his associate the Rev. Cyrus Smith having lately died. The brick edifice, now improved for the purposes of the institution, is favorably situated on the Southeastern part of the town, adjoining the very eligible site contemplated for the University. If our Baptist friends are true to their best interests, many years will not elapse before this

seminary is worthily built up and endowed. They have the requisite means, and we trust the enterprise and liberality will not long be wanting. How rich and lasting a blessing to parents and children in this and the coming generations would such an institution prove, spreading far and wide the healthful and purifying influence of sanctified intellect. The Baptist church here is in its infancy, but is now engaged in the completion of a beautiful brick edifice, forty feet by fifty, with a Grecian portico, for their accommodation. It will prove an ornament to this thriving town, and we hope the Spirit will be richly poured out on its occupants.

The next day we reached Shelbyville, the county seat of Bedford. The day was uncommonly beautiful; the family of our kind host, Rev. J. C. Holt, formerly of N. Y., welcomed us most cordially; and as we looked over the town and the fruitful, well cultivated fields which environ it on every side, it presented a most inviting aspect. The Baptist church recently formed is small: they have contracted for the erection of a brick meeting house, on a very eligible site, but are now usually compelled to occupy the court house. By the kindness of the Methodist Society we were allowed to occupy their pleasant house that evening, and again at night on the following Lord's day. The morning of Friday was threatening, but we had an appointment at some distance from town; so mounting our steeds we set forth, maugre the rain which began plentifully to pour down on us. Reaching father Brame's, five miles from town, such was the increased severity of the storm, that all hope of any congregation coming out to meet us was given up, and we gladly accepted of his generous hospitality. It would be doing injustice to our readers not to introduce them more fully to this venerable man, who may be regarded as the representative of an interesting class, now rapidly waning away. His father, Elder Wm. Brame, of Richmond, Va., is honorably mentioned by father Semple in his

History of the Baptists. The son was a soldier in the last war, and soon afterwards was licensed to preach. More than a quarter of a century since, he emigrated to this part of Tennessee, where the destitution of ministers of our denomination forced him almost against his will to receive ordination. Little in way of support did he either expect or receive from the infant churches in his neighborhood, which he served with fidelity and success; at the same time cultivating a farm for the support of his family. We should love to present, more at length than our space here will permit, the affecting incidents which we gathered from his interesting conversation, in which, with unaffected modesty and good sense, he recapitulated his course for the last twenty-six years. He was excluded from the church where his membership then was, a few years since, merely for attending a Missionary Convention of his brethren. The result was that he and another brother, expelled for a like reason, became the nucleus of a new Baptist church one mile from his house, with which we met on Lord's day afternoon. It is harmonious and flourishing, while the anti-missionary body which so wrongfully excluded him, is approaching extinction.

A widowed sister of father Brame is now a member of his family, who was baptized by Elder John Leland, in Virginia, near fifty years ago. She sung us some of his favorite hymns, and it really seemed to bring back the recollections of our early childhood, when the majestic and venerable form of *Leland* used to make glad the circle around our native hearth. Father Brame, with his worthy wife, this sister, a brother, and some of his grandchildren, form together a most interesting group. His few, but well selected books, reminded us more than any thing we had seen, of that little library to which in our earliest years we had access under the paternal roof. These few, but well used volumes, had they tongues, could tell an interesting tale of good accomplished

by their perusal. Happy, guileless, heavenly simplicity here witnessed! How poor the compensation which greatness proffers, in exchange for thy peaceful fruits. * * * *

Little will our readers care for our personal adventures and endurances in these few days; nor are we inclined to lionize ourself by the enumeration of petty incidents of drenching rain and mud through which our horseback excursion led: or the perils of our misdirected "way in the woods," leading us many miles aside from our appointment, and the haste of a most killing effort to reach it in season. In the new county of Marshall, on the south bank of Duck river, nearly opposite the mouth of North Fork, we found the new church, gathered by the missionary labors of our young brother Meacham, from Kentucky, whose services here seem to have been signally blessed of God, so that in a few months a church has been formed where Satan's seat was, and two hundred and fifteen members already have been gathered into it. Their first log meeting house becoming altogether too small for them, they are now engaged in erecting far the most sumptuous edifice of *hemlock* cedar which we have ever seen. In a romantic and woody region, how sweetly sounded the voices of these numerous young converts in their hymns of praise to Jesus, and the matchless grace which has lately snatched their feet from the paths of destruction. Long may they thus hold on their way, in blessed union with each other and with the Lord!

Early after the Sabbath, we again reached Nashville; and at home again in the "City Hotel" of our excellent brother Marshall, which no traveller reaches without grateful joy, or leaves without regret, we determined to make it the central point from which, for a few days, we might radiate forth on the right and left, as well as bring up some *lee way* in the large accumulations of "*a travelling Secretary*." This city and its beautiful environs deserves a passing notice. Situated on the south

bank of the Cumberland river, more than two hundred miles from its mouth, it is easily reached by numerous steamboats which regularly ply between this and almost every important place on the western waters. The site is undulating and rocky, with elevations varying from fifty to one hundred and seventy-five feet above the river's bed. It is interspersed with beautiful cedar groves, and the environs are justly said to "present the richest variety of landscape scenery; the river seems to meander where it should, and the ever-green hills have the proper elevation and position to give boldness and symmetry to the picture; in short, it is altogether one of the most romantic, healthy, and flourishing little cities in the valley of the Mississippi. Its present population is probably ten or twelve thousand, and is increasing in a healthful and pleasant way, not by shoals of incongruous immigrants rushing in to give it a motley and unharmonious character; but by its own natural product of homogeneous materials. The public buildings are numerous and creditable to the state; and when the lofty acropolis, a square containing four or five acres, more elevated than any other portion of the city, which was purchased last winter by individual subscriptions and given to the state—shall be crowned with the contemplated state capitol edifice, there will be nothing wanting in the completeness and beauty of the whole appearance.

The regular Baptist church, under the pastoral care of Dr. Howell, occupy a beautiful and very commodious structure, which they have completed a few years since, fifty-five feet front by seventy-five deep, of the pure gothic order of architecture, and altogether the most interesting church edifice in the city. We have a drawing of it, which must find a place in some future number of the Memorial. On entering the lofty and well arranged lecture room in its basement, we were reminded of the best specimens of such apartments in the eastern cities. The church has flourished greatly under its

able and beloved pastor; and though the political excitement here—as everywhere else—is engrossing a large share of the public regards, a very encouraging attendance was present three evenings in this lecture room, during election week. There is a small 2d Baptist church recently organized in the southern section of the city, which has a neat little chapel recently erected. The Reformers occupy the edifice on Spring-street, originally erected for the First Baptist church. It is spacious and attractive, with a tower and bell, and their membership is numerous and intelligent.

One fine morning during the week of our sojourn in the city, we rode out to McCrory's Creek meeting house, some eight or ten miles in a south-easterly direction, to meet the Auxiliary Bible Society recently formed there. It was one of those perfect autumnal days which shed their soft, insinuating, pensive influence over the soul, and seem to lead its communings inward, and upward, in harmony with the ripened and decaying objects of nature around us. The lofty forests with their thick-falling foliage through which we rode, the white and yellow harvests which the cultivated fields presented, with here and there flocks and herds and toiling swains, both black and white, presented such a picture as warms and fills the heart. Midway on our course, we overtook and passed a quiet old gentleman, also on horseback, dressed in gray homespun cloth, with saddlebags and overcoat mailed on behind him. Our young friend and guide suddenly reined up his horse, and looking over his shoulder, exclaimed, "yes, it is, it is *father Whitsitt!*" We were soon introduced, and found the good old man on the way to meet our appointment. By previous information, we were prepared to appreciate his worth, and our rare privilege in thus unexpectedly meeting him. The remaining miles of our ride seemed too short, and we gleaned not a little pleasure and profit from his interesting and instructive conversation. Him-

self, with fathers *Wiseman, File*, and some few others, still remain in this part of the state as representatives of a class of men now becoming every year more rare; who having borne the burden and heat of the day, in their unrequited toils as ministers of Christ, have now the satisfaction of seeing the cause with which their whole souls are identified, prospering more abundantly than ever, and like good old Simeon, they are each saying, Lord, let me depart in peace, for my eyes have seen thy salvation. The gathering at the meeting house was good, and the attention and interest in the bible cause highly satisfactory. Other excursions and personal intercourse also of a highly interesting character, we must leave unchronicled, lest these sketches should be found intolerably long.

With this first visit to Tennessee, we ought not to omit the mention of the decidedly favorable impression it has made on us. Its delightful climate, fertile soil, noble forests, and mountains, and rivers, have more than realized our expectations. But above all, the improvable and improving character of its population, the many highly estimable brethren whose acquaintance we have been permitted to form, and for whose many excellencies there will ever be a place in our memories and hearts, these have given the highest charm to our brief intercourse. May they be rewarded for more than a cup of cold water they have so kindly and generously given to a stranger!

By reference to our statistical tables, page 302 of last volume, it will be seen that the missionary Baptists of Tennessee are put down at 19 associations, 360 churches, 226 ordained and 61 licensed ministers, with a total of 25,431 members: while the anti-mission Baptists amount to 26 associations, 367 churches, 179 ordained and 19 licensed ministers, with a total of 13,824 members; showing a very much larger proportion of the latter to the former, than is found in any other state. We were anxious to learn the cause of this, and on inquiry, have had the enigma

solved measurably to our satisfaction. But lest in our attempts at explanation, we should give an imperfect and inadequate view of the subject, we have secured the promise from a brother, whose long and thorough acquaintance has admirably qualified him for the purpose, to prepare for an early number of the *Memorial*, an article doing full justice to the origin, progress, hindrances, and present state of the Baptist cause in Tennessee. We are sure it will be looked for and read with great interest.

In our next we hope to give sketches of Missouri and Illinois. R. B.

MISSIONARY INTELLIGENCE.

A combined view of the Missionary enterprise at the present day among the nations of the World.

To awaken the zeal, and call out the full energy of any portion of the church in the missionary enterprise, we believe it is necessary that it should be made acquainted with the state of the world, and the amount of pious labor which is devoted to the task. We propose to lay before our subscribers a bird's-eye view of the various societies which are engaged in the diffusion of gospel truth among the benighted nations of the earth. The post of honor in the Missionary army has to be assigned to the veteran corps of the Moravians, or United Brethren, who organized themselves for the conversion of the Heathen in 1732.

List of Missionary stations of the United Brethren, and of the Missionaries employed in them in 1844.

Greenland, 1773.

New Herrnhut.—m. Brn. Mehlhose, Herbrich; s. Brn. Richter, Christen, Lund. Lichtenfels.—m. Brn. Tietzen, C. Kogle; s. Br. Hasting. Lichtenau.—m. Brn. Val. Muller, J. Kogel; s. Brn. Asboe, Kleinschmidt, Kruth. Fredericksthal.—m. Brn. Ihrer, Paulsen, Lund; s. Br. Uellner. On a visit to Europe—

Br. and Sr. Ulbricht and Baus. Total—27 persons.

Labrador, 1770.

Nain—m. Brn. Lundberg, Fritsche, Albrecht; s. Br Ribbach. Hopedale—m. Brn. Giltisch, Beck, Barsoe. Okkak—m. Brn. Knaus, Hertsberg, Aug Freytag; s. Brn. Martin, Vollprecht. Hebron—m. Brn. Morhardt, Jona, Mentzel, Erdman. Total—27 persons.

North America, 1734.

New Fairfield—Br. Jesse Vogler—w. Br. Bachman. Westfield—m. Br. Mikschisch; s. Br. Rude. Among the Cherokees—m. Br. M. Vogler. At New Spring Place—s. Brn. Bischoff and Z. Schmidt. Total—10 persons.

West Indies—Danish Islands, 1732.

St. Thomas, New Herrnhut—m. Brn. Wied, Koster. Niesky—m. Brn. Sieg, Freytag, Hohe. Town of St. Thomas—m. Br. Hartvig. St. Croix Freidensthal—m. Brn. Haurer, Cooke; s. Br. Linke: assistant, s. Br. Kummur. Friedensberg—m. Br. Meyer. Ernest Mentzel—s. Br. Warner. Friedensfield—w. Br. Gardin; Brn. Wedemann, Ziöck. Greenkey—m. Br. Kleiner. St. Jan. Bethany—m. Brn. Blitt, Kramer. Emmaus—w. Brn. Wolter, Gruhl; m. Br. Popp. Appointed—Br. and Sr. Geissler. Total 38 persons.

Jamaica, 1764.

Fairfield—m. Brn. Prince, Feurig; w. Srs. Zorn, Straubel: assistant, s. Br. Holland. New Eden—vacant. Irwin Hill—m. Br. George Heath. New Carmel—m. Br. Elliott; w. Sr. Davis. New Bethlehem—m. Br. Buchner. New Fulneck—m. Br. Pfeiffer; w. Sr. Oates: assistant, s. Br. North. Nazareth—vacant. Bethany—m. Br. Robbins. Beaufort—m. Br. Kiergaard. New Hope—m. Br. Blanford; w. Sr. Mohne. Lititz—vacant. Bethabara—m. Br. Spence. Appointed—s. Brn. Plessing, Ap. Lichtenthaler and Frieble. Total 30 persons,

Antigua, 1756.

St. Johns—m. Brn. Harvey, J. Heath;

w. Br. Thraen: w. Sr. Reichel. Grace Hill—m. Zetsche, Voss. Grace Bay—m. Br. Haugk. Cedar hall—m. Br. Coates. Newfield—m. Br. Miller. Lebanon—m. Br. Westerby. Gracefield—m. Br. Baum. Appointed—Br. and Sr. Ch. Lichtenthaler and R. Wullschlagel. Total, 24 persons.

St. Kitts, 1775.

Basseterre—m. Brn. P. Ricksecker, Benj. Ricksecker. Bethesda—m. Brn. Klose, Nedwill. Bethel—m. Br. Humberstone. Total, 10 persons.

Barbadoes, 1765.

Bridgetown—m. Br. Titterington. Sharon—m. Brn. Ellis, Kieldson. Mount Tabor—m. Br. Zippel. Clifton Hill—m. Br. Oerter. Total, 10 persons.

Tobago, 1790. (renewed 1827.)

Montgomery—m. Brn. Renkewitz, Badham, Moriah, m. Br. Muntzer, Total 6 persons.

Surinam, 1735.

Parimaribo—m. Brn. Treu, Tank, Dohrwitz, Sand, Rathling; m. Brn. Gerschvity, Henn; s. Br. Meissner; w. Srs. Voigt, Lund. Charlottenberg—m. Brn. Wunche, Hartmann, Bauch. Jansa—Worstling Jacobs; m. Brn. Bleichen, Stanhe. Bambey—m. Brn. Rasmus, Schimdt. Salem—m. Br. Jacobs. Total, 31 persons.

South Africa, 1736 (renewed 1792.)

Genadendal—m. Brn. Teutsch, Kolbing, Sonderman, Brauer, Gysin, Heinrich; s. Sr. Hallbeck. Groenekloof—m. Brn. Lehman, Franke, Chriskensen. Hemel-en-Arde—m. Br. Fritsch. Enon—m. Brn. Schopman, Stoltz. Elim—m. Brn. Genth, Luttering, De Fries; w. Sr. Meyer. Shiloh—m. Brn. Bonatz, Lemmert, Kschischang. Clarkson—m. Brn. Nauhaus, A. Kuster. Appointed—Br. a Sr. Muller; s. Br. Scharf. Total 47 persons.

Summary—61 stations and 260 missionaries, including 6 assistants.—O, what hath God wrought!

N. B. M. denotes married, s. single persons, and w. widow.

THE MISSIONARY CANDIDATE.

"I heard the voice of the Lord, saying, whom shall I send? and who will go for us? Then said I, here am I: send me; and he said, go!"
—Isaiah vi. 8, 9.

"But, my child, are you willing to go far away among the Gentiles?—are you willing to leave the privileges you now enjoy?—to give up the comforts you have at present?—and forsaking father and mother, brothers and sisters, to go into a dry and thirsty land, where are scarcely any refreshing streams?"

Let not my Lord be angry, and I will speak; most tenderly do I love my honored parents; and I feel most affectionately attached to my dear brothers and sisters; but I think I can say, I feel more than willing to leave them all for the cause of my dear Lord. The privileges I enjoy are indeed great and precious; and with deep humility I acknowledge, that I have not valued them or improved them as I ought; doubtless I shall feel most keenly the deprivation of these privileges in yonder desert; but still my dearest Lord, permit me to leave them for a cause which is dearer to me than life. As for the loss of the comforts of my native land, if I have but bread to eat and raiment to put on, (and these my Lord has promised to me,) I shall I trust be content.

"But, my child, you are going to a wilderness, where you will not only be deprived of almost every help in your journey towards your celestial home, but where you will meet with almost every hindrance:—are you not afraid to be in such a dangerous situation?"

Indeed, indeed my Lord, I should be exceedingly afraid; I should tremble at every step, only that thou hast promised to keep me in this extreme of danger. If now in the land of light and gospel privilege;—if now in the very centre of the means of grace, I find my heart still hard;—if now continually, I am constrained to sigh and say—

"I would but cannot sing:

I would but cannot pray!"

oh, how would it be in that dreary desert whither I am going: but my Lord, I calculate on no delights; I expect no special joys,—but this I do expect, (for thou hast promised,) I cling to it as to a sheet anchor, namely, *Thy protecting care.*

"But if I let thee go, what canst thou do?"

My Lord, thy question penetrates my inmost soul; for I deeply feel that I can of myself do nothing. Often I fear that if I go, I shall occupy the sphere of some far more devoted laborer; if so,—oh, let me stay. But nay, my Lord, I cannot stay; I long to tell in a far distant clime, and a foreign tongue, that Jesus died to save the chief of sinners. If this is too much to ask, oh let me go and bear the tracts which thy missionaries shall distribute; or let me hew their wood or draw their water. Oh, my dearest Lord, do not deny me. Do let me occupy the meanest place and do the meanest service in my Saviour's cause: let me at least bear the shoes of the servants of my Lord. Pardon me my Lord, but I cannot stay, if in the humblest manner I can aid the work.

"But my child, you are going where the sun does scorch by day, and by night the damps do chill; and what if the desire of thine eyes should be removed away with a stroke?—or what if the little buds should be nipped by the midnight frost?"

Again my Lord, thy question pierces quite through my heart,—oh what a solitary wanderer I shall be, when dejected, no smile to comfort me, and when sorrowful, no bosom where to tell the pangs. I feel: and yet my Lord, (oh let not my Lord be angry at my importunity,) I must go,—I cannot stay. If sorrow comes, my Lord himself doth send it, and it shall be a privilege to suffer in his cause. If I be bereaved, it is he who sends bereavements, and it shall be my aim to acquiesce if bereaved in a cause so dear. If I be called to travel solitary and alone, then

when my eyes are a fountain of tears, I will sing of the happy morning which hastens its dawn. I will beguile my journey with sweet forethought of the day when friends in Christ shall meet to part no more,—I will sing, oh, I will sing of Jesus Christ my Lord, and of the wonders of his grace; and if the short remnant of my days, may but be occupied for him, then come sorrow, come anguish, come bereavement, it shall be a privilege to suffer, a privilege to encounter any thing, in the cause of Jesus Christ. Yea, every thing and any thing is a privilege, if I may but spend, and be spent in the cause of Christ among the Gentiles.

“Then go my child; lo, I am with you alway, even to the end of the world.”

S. D.

For the Baptist Memorial.

BIBLICAL TRANSLATIONS.

In the year 1523, William Tyndall uttered the following sentiments:

“A thousand books had the Papists rather to be put forth against their abominable doings and doctrine, than that the scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so wrest the scripture unto their own purpose, expounding it in many senses before the unlearned lay people; when it hath but one simple, literal sense, whose light the owls cannot abide, that though thou feelest in thine heart, and art sure, that all is false which they say, yet thou couldst not solve their subtle riddles. Which thing only moved me to translate the New Testament. Because I had perceived, by experience, that it was impossible to establish the lay people in any truth, *except the scriptures were plainly laid before their eyes in their mother tongue*, that they might see the process, order, and meaning of the text.

“In disputing with one who was ac-

counted a learned man, being hard pressed by the arguments of truth, he broke out into this blasphemous expression: ‘We had better be without God’s laws than the pope’s.’ Tyndall, filled with godly indignation, replied: ‘I defy the pope and all his laws!’ Adding, ‘should God spare my life a few years, *I will cause the boy who drives the plough to know more of the scripture than you do.*’ A memorable declaration, and which, blessed be God! was accomplished in a good degree.”

In the year 1535, Myles Coverdale remarks:

“Considering how excellent knowledge and learning an interpreter of scripture ought to have in the tongues, and pondering also mine own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding, when I considered how great pity it was that we should want it so long; and being grieved that other nations should be more plenteously provided for in their mother tongues than we; therefore, when I was instantly required, though I could not do it so well as I would. I thought it yet my duty to do my best, and that with a good will.

“Seeing that this diligent exercise of translating, doth so much good, and edifieth in other languages, why should it do evil in ours? Methinks we have great occasion to give thanks unto God, that he hath opened unto his church the gift of interpretation and of printing—and that there are now at this time so many, who with such diligence and faithfulness interpret the scripture, to the honor of God, and edifying of his people. Wherein, like as when many are shooting together, *every one does his best to be nighest the mark*; and though they cannot all attain thereto, yet one shooteth nigher than another, and hitteth it better than another; yea, one can do it better than another. And though I have failed any where, and there is no man but he misseth in something, christian love shall construe all to

the best, without any perverse judgment.

"Howbeit, whereinsoever I can perceive by myself, or by the information of others, that I have failed, as it is no wonder, I shall now, by the help of God, overlook it better and *amend* it."

The importance of translating the scriptures, and of *amending* existing versions, so as to place before the minds of the people, "in their own tongues wherein they were born," every doctrine and ordinance of the bible, has been admitted by many persons, eminent both for learning and piety. How surprising then the fact, that blemishes in our commonly received version, "which impair the beauty and obscure the sense of many parts of this divine volume, should be permitted to remain, age after age, without any effective steps being taken to remove them." In looking over the Psalms, as translated by Boothroyd, Walford, and others, I have been delighted to see how many dark places have been rendered intelligible to the ordinary reader, which before conveyed to him an erroneous, or at best an indistinct meaning: and with your leave, Messrs. Editors, I beg to present to your readers the eighty-fourth Psalm, as *amended*, that they may judge whether my gratification is well founded or not. H.

PSALM LXXXIV.

- 1 How lovely are thy dwelling places, oh LORD of hosts!
- 2 My soul longeth, yea, even fainteth
For the courts of the LORD:
My heart and my flesh cry out for the living God.
- 3 Yea, as the sparrow findeth a house,
And the swallow a nest for herself,
Where she may lay her young;
So may thy altars be my abode, oh LORD of hosts,
My King and my God!
- 4 Blessed are they who dwell in thy house:
They shall praise thee evermore. Selah.
- 5 Oh the blessedness of the men whose strength is in thee;
In whose hearts are thy ways!
- 6 Though they pass through a desolate valley,
Yet shall they drink from a fountain;
Yea, the rain shall cover it with blessings!
- 7 They shall go from strength to strength,
Until each one appeareth before God in Zion.

- 8 Oh LORD God of hosts! hear my prayer:
Oh God of Jacob, hearken! Selah.
- 9 Behold, oh God, our shield!
Look upon the face of thy Anointed!
- 10 For a day in thy courts is better than a thousand elsewhere.
I had rather sit on the threshold of the house of my God,
Than dwell in the tents of wickedness.
- 11 For the LORD God is a sun and shield;
The LORD will give grace and glory;
No good will he withhold from those who walk uprightly.
- 12 Oh LORD of hosts! blessed is the man who trusts in thee.

THE USEFULNESS OF A MOTHER.

I once had a friend, a minister of the gospel; who was afflicted with a most distressing malady. In the midst of apparent health, activity, and cheerfulness, he would fall down deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something, like a person groping in darkness. The last scene I witnessed of this kind was fearfully appalling. There was the usual cry of terror, "Oh! I'm going!"—the shuddering grasp at vacancy—and—all was over. He fell so violently as to break the feeble barrier my outstretched arms afforded, and sunk beside me. I eagerly called for assistance; we raised him to the bed—with trembling haste applied restoratives—and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes, but their gaze was upward—upward—as if it would penetrate the ceiling, and look beyond it into other worlds. Presently a faint murmur arose from his lips. I applied my ear to listen, but could only catch what appeared like an incoherent and dreaming utterance, about "a Rock." Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the Bible. "Read," said he, "the sixty-first Psalm!" I complied with

his request, and commenced with that most appropriate supplication, "Hear my cry, O God! attend unto my prayer! From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I!"—"Stop there!—stop there!" said he. Then, clasping his hands, he repeated, "Lead me to the rock that is higher than I!" "This text is like a spell upon my life! It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of worldly folly; and I will tell you how. When I was a very little child, my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and a Psalm. It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was naturally very passionate; and one morning, when I had been giving violent sway to this master propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet, and read my chapters. I did it very sullenly, and when I had concluded the psalm, she drew me close to her, and taking both my hands in hers, (I think I can now feel her soft and gentle pressure, and see the melting tenderness of her eye,) she affectionately said, Now, my dear son, *this* is your text for the day: 'Lead me to the rock that is higher than I!' 'My dear boy,' she proceeded, 'do you know that you have done very wickedly; that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you.'

"I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and, stubborn as I was to others, she could almost change me into a lamb at pleasure; and she continu-

ed softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus—his sufferings and death, and that they were all borne for me. I had heard the affecting story again and again, and always with wonder; but now it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

"'My dear boy,' said she, 'you know you have *always* felt sorry; and promised amendment when you have thus offended; and it has only been to sin and sin again. Now I wish to make you feel that you cannot reform yourself, and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love, who will assist your feeblest efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with. He was tempted, and has promised to 'succor those who are tempted.' He is 'the Rock' spoken of in your text; and it should be your constant prayer that you may be led to him! There is safety nowhere else. Whenever, then, my dearest boy, you feel yourself inclined to such sinful anger, let your first request be, 'Lead me to the rock that is higher than I!' Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!'

"She then made me kneel down; and kneeling beside me, with her arm clasping my waist, she commended me to God and to his grace so fervently and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But, alas! even on that very day I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness and ill temper by my mother's serious but sweet expressions, and an emphatic 'Lead me to the rock that is higher than I!'

"Alas! I soon lost this devoted mother!

She was too fair and frail a plant to buffet the storms of life, and she was bowed beneath them. I forgot her pious precepts, and my spirit was too nearly assimilated to a licentious world—but I can say with truth, that in the wildest career of folly, when sense and reason have been almost annihilated, and the voice of conscience has been disregarded, those very words, "Lead me to the rock that is higher than I!" have come over my benumbed senses, like a voice from the tomb, restoring me to my better self; and quickening me to a sense of my infatuation and guilt.

"I was once a victim to calumny and falsehoods, and the fever of my soul had well nigh driven me to madness; but the same sweet words, in all the tenderness of my mother's tones, fell on my burning spirit, and I was calmed. In that season of bereavement, too, when all that I loved seemed forsaking me, they entered my desolate heart like a dream of childhood, restoring to me thoughts of innocence and peace.

"They at length became as the handwriting on the wall to the guilty Belshazzar. 'Lead me to the rock that is higher than I!' was continually before my mind—not, as heretofore, with soothing influence, but as something fearful and appalling. Go where I would it followed me, and the consciousness that I had hardened my heart against its silent teachings pursued me like a ghost. It was this, under God, that led me to repentance. It is this that now shields me in temptation; and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth my hand, to lay hold upon 'the rock that is higher than I!'"

"Nothing is more common than to talk of the solemnity of death, while we forget the greater solemnity of living; for death is only awful as the termination of life, and the entrance on that state which is to be decided by our course in living."

CHRISTIAN STEWARDSHIP.

The christian church by the economy of divine wisdom has been constituted a steward of "the manifold grace of God." The bread of life for famishing nations has been placed in her hands, with the solemn charge, "as Every man hath received the gift, even so to minister the same one to another." The good seed of the kingdom has been placed in her hands with the command to scatter it through the whole world. The word of God, the gospel of salvation, has been put into the mouths of her watchmen, with the injunction to proclaim it from "sea to sea, and from the river to the ends of the earth." True, you say, but what is the church, and who compose it? The church! why, it is the collective body of christians, to be sure. But who compose the church? The church is made up of ministers and members, public teachers, and private members.

Art thou a christian man, a part of Christ's church? Art thou a christian woman, a part of Christ's church? And does a part of this obligation rest on you? Has Christ said to you "freely you have received, freely give."

Has he not said to you in person "go ye into all the world and preach the gospel to every creature?" To you reader, has Jesus Christ, in truth, committed the gospel treasure to be by you transmitted as fast as possible to the perishing millions. Hast thou discharged this trust? This is the question. Does the present hour witness you doing all in your power to reclaim this world to Christ? If not, why? Do you say you have no means? Means! it only requires a heart to pray, for the world is to be given to Christ in answer to prayer. Have you proved the prayer of faith to its last degree of efficacy.

Do you complain of the want of means? How much has been expended by you on unworthy objects, which if rightly bestowed would have placed the bread of

life in the mouth of the starving? Are you waiting for some one to go for you and bear your bounty to the needy? Already have many gone forth. They are in the fields bearing the burden and heat of the day. Why then have your prayers, sympathetic tears and offerings been withheld? Are you waiting for Providence to open the door of entrance to the gentiles? The door is opened, wide and effectually. The nations are brought to the very threshold of the christian church. It is but a step from any part of christendom to the remotest heathen shore. Are you wishing to ascertain the will of God relative to the heathen world? The bible apart, and looking over the field, what do I see? I see the missionary of the cross entering the regions of pagan darkness, and there holding up the light of eternal truth. I see the hitherto benighted idolater receiving that light, and rejoicing in the same. In other words, wherever the gospel is faithfully preached it becomes the power of God to salvation. Before its aggressive movements the powers and systems of superstition give way. Converts to Christ are multiplied. Churches are constituted. Native preachers are sent forth, and thousands are asking the way to heaven. And this, all this, I take to be a sure indication of the purpose and plan of God, relative to the heathen world. Seeing all this array of facts, shall I stand still and do nothing, lest I might fail to act in harmony with the divine mind? With all this before me, shall I be inactive under the pretence of not knowing what to do? Shame on such a plea. Why do we not then give the bread of life to the heathen? Has not the dying command of Christ remained long enough as a dead letter? Has not Satan long enough swayed his iron sceptre over earth's multitudes? Hast thou no sympathies with Christ, no love for souls, no offering to make?

This has been called an age of missionary zeal, and missionary enterprise. But the truth is, *the church is not awake*. Only now and then, one has entered into the

spirit of the movements, while the great mass are unconscious of their obligations. "Give an account of thy stewardship, for thou mayest be no longer steward." Z.

PITT DYING AND DEAD.—Lord Wellesley returned from his glorious administration at a very critical period in our parliamentary history. Mr. Pitt was stricken with the malady which proved fatal—a typhus fever, caught from some accidental infection, when his system was reduced by the stomach complaints which he had long labored under. He soon appointed a time when his friend might come to see him. This, their last interview, was in the villa on Putney Heath, where he died a few days after. Lord Wellesley called upon me there many years after; it was then occupied by my brother-in-law, Mr. Eden, whom I was visiting. His lordship showed me the place where those illustrious friends sat. Mr. Pitt was, he said, much emaciated and enfeebled, but retained his gaiety and constitutionally sanguine disposition; he expressed his confident hopes of recovery. In the adjoining room he lay a corpse the ensuing week: and it is a singular and a melancholy circumstance, resembling the stories told of William the Conqueror's deserted state at his decease, that some one in the neighborhood having sent a message to inquire after Mr. Pitt's state, he found the wicket open, then the door of the house, and nobody answering the bell, he walked through the rooms till he reached the bed on which lay the minister's body lifeless, the sole tenant of the mansion of which the doors a few hours before were darkened by crowds of suitors alike obsequious and importunate, the vultures whose instinct haunts the carcasses only of living ministers.—*Lord Brougham's Historical Sketches, just published.*

ANECDOTE OF REV. ROWLAND HILL,

From an eye witness.

After Mr. Hill had preached for the Missionary Society in Princes-street chapel, Davenport, two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered, arm-in-arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" He replied with some reserve, "Yes, sir;" when one of the gentlemen took his hand, kissed it, bathed it with tears, and said, "Sir, do you remember preaching on the spot where this chapel now stands, fifty years ago?" "Yes, I do;" was the reply. The old man then proceeded to say, "O, sir, never can the dear friend who has hold of my arm, or myself, forget that sermon. We were then two careless young men in his majesty's dockyard, posting to destruction as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun; we loaded our pockets with stones, intending to pelt you; but, sir, when you arrived our courage failed; and as soon as you engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over, we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John, this will not do, we are both wrong. Good night.' This was all he could utter. He retired to his apartment, I to mine; but neither of us dared go to bed, lest we should wake in hell.

From that time, sir, we humbly hope we were converted to God, who, of his infinite mercy has kept us in his ways to the present moment. We thought, sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his venerable cheeks in quick succession; he fell on the necks of the old men, quite in the patriarchal style; and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude before the Father of mercies.

THOUGHTS ON PSALM LVI. 9.

"When I cry unto thee, then shall mine enemies turn back; this I know, for God is for me."

Bishop Horne somewhere remarks, that "the whole Bible is like the garden of paradise, and the book of Psalms like the tree of life in the midst." And, indeed, the living consolations furnished to believers from the Psalms in general, show the justness of the comparison.

The above passage will furnish three observations relative to christian experience. The believer is often pursued and oppressed by enemies. Prayer to God is a principal mean to overcome all enemies. And, finally, confidence of success arises from an assurance of God's favor.

1. The believer is often pursued and oppressed by enemies.—The world with its various allurements. These entice the mind with pressing solicitude, and too often entangle the affections. Thus *Demas* was caught, who forsook his best connexions, and left the noblest pursuits, at least for a time. "*Demas* hath forsaken me, having loved this present world." And, alas! how many since that period have forsaken the church of Christ, and abandoned his righteous cause, from the same

principle. Reader, learn from the folly of others, and stand upon thy guard. The *devil*, with his numerous and strong temptations; and the *flesh*, with its wonderful corruptions. These unite to oppress the believer, and cause him to heave many a bitter sigh. The circumstances and experience of David, of Hezekiah, of Peter, and of Paul, might be introduced to elucidate and prove the truth of these remarks. But for the sake of brevity, (and magazine pieces require brevity,) I pass on to observe,

2. That prayer to God is a principal mean to overcome enemies. "When I cry unto thee, then shall mine enemies turn back." *Moses* prayed and overcame—*Hezekiah* prayed and overcame—*Jehoshaphat* prayed and was victorious—*David* prayed and proved a conqueror. In short, who ever prayed in sincerity and failed of *ultimate* success? It was a truth *formerly*, and it is a truth *now*, that "whosoever shall call upon the name of the Lord shall be saved." Then let me, let my reader, in the way of faith and prayer, "resist the devil and he will flee from us."

3. Confidence of success arises from an assurance of God's favor. "This I know, for God is for me." The true believer may adopt this *language*. (notwithstanding the objections which some have urged against appropriation and experience,) and add, I know it from hence—he hath enlightened my dark mind, whereas I was blind, now I see. He hath sanctified my affections, I love the things of God, which I once despised. He hath renewed my will and disposed it to submission. He hath mortified my lusts, so that they do not reign; they have not the dominion over me. He hath made his word precious to me a thousand and a thousand times. In short, he hath revealed Christ to my heart as the only hope of glory, as "all in all," "God is for me." Yes, believer, he is indeed for thee. His promises are for thy comfort, and they are "exceedingly great and precious." His Son is for thee, his blood was the ransom of thy

soul, and he ever liveth to make intercession for thee. His Spirit is for thee; in conjunction with his word he is thy sure guide in the path to heaven. His grace is for thy daily support, and it is sufficient for thee. His power is for thy defence. His counsels are for thy direction. His heaven is for thy future and eternal residence. His angels are for thy companions. God himself is for thine everlasting portion. Adopt the language of the prophet, and say, "The Lord is my portion, saith my soul, therefore will I hope in him." Is God for *thee*, believer? Then be sure to be for *him* in all thou hast, in all thou art.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

TEMPERANCE ANECDOTE.

The following very gratifying fact is from the borders of Wales. "Some twenty years ago our town was notorious for bull-baiting, cock-fighting, badger-baiting, and prize-fighting. Amongst the most notorious of the latter class, was an individual who always excelled in the ring, and was supposed to have fought more than thirty prize-fights. Following with avidity this kind of life, he was necessarily a frequenter of the alehouse and tap-room. Addicted to intoxication, he was ripe for the commission of all kinds of evil, and for the space of twenty years, bore the reputation of the most consummate blackguard the country could furnish. About four or five years since, a few philanthropic individuals endeavored to establish a tee-total society here, to accomplish which, a lecturer was had down. Hundreds went to hear the claims of "abstinence from all that is bad," among whom was seen the above character. The truths he then heard made a deep and salutary impression upon his mind.

He signed the pledge. The rubicon having been passed, he was abandoned by his old associates, and found himself necessitated to seek out fresh companions and fresh places of resort. He betook himself to the sanctuary, and beneath the melting influence of the gospel, his heart was dissolved, new feelings were induced, and new sympathies awakened. He cast in his lot with the people of God, and entered into covenant with them. Having 'tasted that the Lord is gracious,' his heart yearned over his former abandoned companions, and he became exceedingly solicitous to be the instrument employed in plucking them as brands from the burning. He resolved to exert himself in his Redeemer's cause. By affectionate and continuous persuasion, he prevailed upon one who ran the same course of riot with himself, to accompany him to the house of God. The word was conveyed with the Spirit's energy and power to this individual's conscience, and he also 'was added to the church.' But our friend having been forgiven much, loved much, and whenever an opportunity occurred, he invited the 'strangers all around, his pious march to join.' Having thus liberally scattered the seed, he has had the happiness of seeing many who pursued with him the 'broad road,' turn into the 'narrow path;' whilst some others who have not indicated any desire to enlist under the banners of the cross, are leading reputable and moral lives."

time to the poor. They do it from the purest principles of charity; but why they should do more as a matter of right than men of any other profession or occupation, has never been shown. They pay their share of the poor-rate, like every nobleman, every yeoman, and every tradesman in the district; and why should they do more? The nobleman does not refrain from receiving his rent from a poor man with a large family; the yeoman does not supply the poor man with flour, except at the market price; the butcher does not give him meat; the upholsterer does not furnish him with a bed; the clergyman does not even marry him or christen his children without a fee, nor take only half the tithe. All men may do all these things occasionally—nay, it is to be hoped, frequently: but the medical man alone is called upon to do them always, because, it is said, attending to the poor may, perchance, give him an opportunity of obtaining the rich if he should be successful; although it also enables the rich man to avoid him, if he should be so unfortunate in so many cases as to raise a doubt of his competency. The attendance on the poor of the district is not merely an exercise of the mind, which actually costs nothing; it is often a matter of great labor, of great personal inconvenience and annoyance. The medicines for the poor, which ought to be of the same quality as those for the rich, are high in price; and the duty cannot, in an ordinary district, be done without an extra horse.—*Archdeacon Wilberforce.*

MEDICAL MEN.—It has been stated from grave authority, that the medical man who attends the richer inhabitants of a district, and who oftentimes receives as little for his trouble as they can possibly give him, ought to attend and supply the poor with medicines for little or nothing. It is so well known as not to be disputed, that no men do more charitable and humane acts than medical men; that none, not even clergymen, give up more of their

THE CHRISTIAN ERA. The most ancient author whom we find using the modern mode of date, *anno Domini*, is the venerable Bede, who published his *Ecclesiastical History* in 731. It was adopted in France under king Pepin, and fully established in the reign of Charlemagne. The custom of beginning the year on the first of January, commenced in France in 1564.

UNEXPECTED RETORT.—A scoffer was once introduced to a minister in the following manner: "This is Mr. —, an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always spend my Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in exactly the same manner."

ANECDOTE OF THE FRENCH REVOLUTION.

The Marquis de Custine's mother made earnest intercession for her father-in-law. Her pertinacity roused the women of the gallery of the Palais de Justice—the *Furies of the Guillotine* as they were called—and so enraged Fouquier Tinville, that he gave orders to his ruffians to assassinate her as she descended the steps of the court. 'This striking and most affecting scene, followed:—"How was she to pass through this crowd of infernal, rather than human beings? Already some, with naked swords, had placed themselves before her; others, half clothed, had caused their women to draw back—a certain sign that murder was about to be enacted. My mother felt that the first symptom of weakness she might betray, would be the signal for her death: she has often related to me that she bit her hands and tongue so as to bring blood, in her endeavor to preserve a calm countenance at this juncture. At length she observed a fishwoman among the foremost of the crowd. This woman, who was revolting in appearance, had an infant in her arms. Moved by the God of mothers, the daughter of the traitor approached this woman, (a mother is something more than a woman,) and said to her, 'What a sweet babe you have in your arms!' 'Take it,' replied the parent, who understood her by one word and glance, 'you can return it to me at the foot of the

steps.' The electricity of maternal feeling had thrilled through these two hearts. It communicated itself also to the crowd. My mother took the child, pressed it to her bosom, and held it as an ægis in her arms." The child was restored in the street, where a *fiacre* awaited Madame de Custine. The mothers then parted without a word. Not a syllable was interchanged. But, says the Marquis, with enthusiasm, assuredly the souls of these mothers met in another world.

TIME! TIME! TIME! A dollar dropped into the sea cannot be recovered, neither can a lost hour be regained; once lost it is lost for ever. Napoleon once said to some boys in a school he visited, "My lads, every hour of lost time is a chance for future misfortune."

For the Memorial

WINTER EVENING HYMN.

Great God! around my hearth to night,

They come who gifts of kindness bring;
And every brow is fresh and light,
As in the earliest blush of spring.

No pinching want my eyes behold,
No haggard look—no sunken eye;
No mourner here, whose griefs untold,
Deep in the stricken bosom lie.

I hear the blast of winter sweep,
Along the icy-sheeted plain,
Whose wail is sad to them that keep
Lone watch where want and sorrow reign.

But unto me 'tis music all,—
The light of love burns brightly here,
And softly as the snow-flakes, fall
Kind words upon the list'ning ear.

And yet, O God, this very day
My heart hath sighed for something more;

Nor knew beneath such gentle sway,
Its cup of bliss was running o'er!

H. S. WASHBURN.

THE BAPTIST MEMORIAL

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SANCTIFICATION.

The divinity of the bible is one sublime, and *well connected* system of *sound intellectual* and *practical* religion. It is not the reverie of an enthusiast, which requires a man to forfeit his understanding prior to its reception; nor the austerity of monkism, that calls its professor from the social duties of human life, to spend a useless existence within the walls of a cloister.

The theology of holy writ, is an inimitable display of the wisdom, power, and complete character of God, as he stands related unto man—and his gracious designs of mercy in the restoration of apostate creatures to purity and happiness.

Through his Son the Almighty cancels human guilt; and by his Spirit he reconciles the hearts of sinners unto himself, and renders them obedient to his word.

However distinct the doctrines of divine revelation may be in their separate discussion, they have a strong bearing upon each other, and cannot stand apart in the bosom of a christian.

Adoption differs from justification; but they are never disjoined; he who has God for his Father, is freed from condemnation at the tribunal of the eternal Judge.

Faith and *love* are different graces; but they are implanted together in the regenerate heart; and from the commencement to the consummation of christianity in the human soul, they do not admit of

a moment's separation. The same remarks will apply to all the important truths of holy writ;—it contains *one entire system of divinity*, the various parts of which, like the different members of our corporeal frame, are judiciously united together to make one perfect body.

Every doctrine of the scriptures has a strong claim upon our attention, and ought to be carefully studied by us as creatures accountable to God for our principles and conduct; and no topic of discourse can be of greater interest to mankind than sanctification, which is proposed as the subject of the present paper.

Sanctification sometimes signifies the external separation of an object from common to religious purposes; as the sabbath day, the priests, the offerings, the tabernacle and its utensils, under the law.* Jesus Christ *sanctified* himself;—that is, he set himself apart as a sacrifice to God, holy, acceptable, and well-pleasing to his heavenly father.†

But the *sanctification* of which this essay treats, is the restoration of holiness in the heart of man. It is therefore, personal and internal: and may be expressed as the moral image of God upon the human soul.‡ “As he which hath called you is holy, so be ye holy in all manner of conversation, because it is writ-

* Gen. ii. 3.—Exod. xxviii. 41.—Lev. viii. 10, &c. † John xvii. 19. ‡ Colos. iii. 10.

ten, be ye holy; for I am holy.* "Without holiness no man shall see the Lord."† An unsanctified mind is totally unqualified for communion with God, and completely unprepared for Heaven. Unless the heart of a religious professor therefore be purified by faith in Jesus Christ, his pretensions to godliness are either grossly hypocritical, or awfully delusive.‡ But let us not for a moment suppose that sanctification originated with man. It is not produced by the most strenuous efforts of self-righteousness; nor is it the effect of a strict adherence to the forms of morality. No! it is the operation of the Holy Ghost upon a sinner's heart. Peter says, "through sanctification of the Spirit."§ Neither Paul, nor Apollos, Cephas, nor John, nor any religious institution whatever, is sufficient to impart holy principles and pure affections to mankind; but it is "God which worketh in us both to will and to do of his good pleasure."§

In regeneration, all the powers of a creature naturally depraved, are renovated by a divine influence. The Lord the Spirit reveals the light of truth to the human understanding, and leads a man to behold his own character as an apostate being; to feel his sins a burden;—to repent and believe the gospel.¶ The alien is brought nigh unto his Creator; the enemy reconciled to God by Jesus Christ; and the whole bias of his mind completely changed.** Luther says, "a christian is a new creature in a new world." And a greater than Luther declares, "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new."†† He professes new hopes, new fears, new joys, new sorrows, new desires, new affections, and new anticipations. Sin gives place to holiness; the world is renounced for God; and Hea-

ven is the object of supreme delight, instead of the earth.

Regeneration is the commencement of sanctification; and the same spirit by which it is begun, is essential to its continuance: therefore, the Holy Ghost takes up a lasting abode in the renewed heart.* Sanctification is progressive in its influence upon the human mind. It is the growth of that very life which is communicated in regeneration. This is a position so natural, so scriptural, and so self-evident, that it seems astonishing how it can be doubted; and doubted too, as opposed to an *orthodox faith*. What! Is the noblest, fairest, and best of Jehovah's works an *unaccountable, unnecessary and degrading* exception to all his other modes of operation?

Is the temple of the living God, the only building that was never designed to be carried an inch above its foundation?‡ Are the trees of righteousness the only plants which never shoot towards heaven; never increase their dimensions; never extend their branches, and multiply the beauties of their foliage?‡ Are the mental powers of christians the only intellects that are disqualified for expansion?|| Is the household of faith the only family in existence whose children are rickety by destination—dwarfs by enactment,—and infantile through lapse of ages?§

To oppose the doctrine of progressive sanctification, under a pretence of exalting the riches of divine grace, and the freeness of salvation is as sound in divinity, as stoicism in philosophy. Such theologists keep their christians in perpetual childhood; or reduce them to mere machines, to give all the glory of their religion to God, and the disciples of Zeno robbed man of the tender sensibilities of his nature, and converted him into a stone to make him a hero.

* 1 Peter i. 15, 16. and Rev. xxi. 27. † Heb. xii. 14. ‡ Acts xv. 9. || 1 Peter i. 2. § 1 Cor. iii. 6, 7. and Phil. ii. 13. ¶ See Mark i. 15.—John xvi. 8. and Eph. ii. 12, 13. ** Eph. ii. 12, 13. †† 2 Cor. v. 17.

* John xiv. 16.—Eph. i. 14., and 1 Pet. i. 2. † 1 Cor. iii. 9. and vi. 19. ‡ Isaiah xi. 3. || 2 Pet. iii. 18. § Gal. vi. 10. and Eph. iii. 15.

Progressive sanctification, is analogous to all the established rules and revealed operations of the Almighty. He could have created heaven and earth, angels and men, and all things in a moment; but it was his pleasure to occupy six days in their production and orderly arrangement.* He could have sent Messiah into the world on the immediate expulsion of Adam from Paradise, but he let four thousand years roll round before the Redeemer became incarnate. He could change the seasons in an instant, from the depth of winter to the height of summer; but he moves the earth upon her axis by a suitable gradation.

On the progressive influence of sanctification, the scriptures are express. "The path of the just is as the shining light that shineth more and more unto the perfect day."† "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof."‡ "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."§

In the church of God there are babes that must be fed with milk; and persons of full age who can digest strong meat.¶ St. John writes to little children, young men, and fathers in the sacred household.¶

Christians are commanded to give all diligence to their high vocation; "to add to their faith, virtue; to virtue, knowledge; to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.** They are exhorted to "grow in grace, and

in the knowledge of our Lord and Saviour Jesus Christ."* It is very evident, therefore that sanctification on the human mind is progressive in its influence; and it is highly requisite to attend to the means of its advancement;—these are, *Fervent prayer to God*:—"Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." He giveth more grace.† *A diligent and an humble perusal of the sacred scriptures*. The man whose delight is in the law of the Lord, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."‡ *Religious conversation*:—"He that walketh with wise men shall be wise."§ "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel."¶ "They that feared the Lord spake often one to another."¶ "But ye, beloved, building up yourselves on your most holy faith."** "The suppression of evil tempers":—Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice."††

"The Spirit, like a peaceful dove,
Flies from the realms of noise and strife;
Why would we vex and grieve his love,
Who seals our souls to heavenly life?"

To the means already expressed, may be added—the public worship of God:—"They go from strength to strength every one of them in Zion." "Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring fruit in old age; they shall be fat and flourishing."††

* Gen. ii. 2, 3, and Exod. xx. 2. † Prov. iv. 18. ‡ Matt. xiii. 31, 32. § Matt. xiii. 33. ¶ Heb. v. 12, 13, 14. ¶ 1 John ii. 12, 13. ** 2 Peter i. 5, 6, 7.

* 2 Peter iii. 18, and James iv. 6. † Matt. vii. 7. ‡ Psalm i. 23. § Prov. xxvii. 9. ¶ Mal. iii. 16. ** Jude verse 20. †† Eph. iv. 30, 31. †† Psalm lxxxiv. 7.

"There grow thy saints in faith and love,
Blessed with thine influence from above ;
Not Lebanon with all its trees,
Yields such a comely sight as these."

The ordinances of God are graciously appointed to promote the advancement of pure religion in the human heart, and in the sanctuary, the righteous, "with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."*

It is incumbent upon "every one that nameth the name of Christ to depart from iniquity."† "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."‡ T. W.

COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the top of his house to show him the extent of his possessions; waving his hand about, "There," says he, "that is my estate"—then pointing to a great distance on one side, "Do you see that farm?" "Yes." "That also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Aye, what can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more.

Whenever you do an evil action, trace it back to its cause; and then carefully endeavor to do so no more, and pray with all your might against the original cause of it.

* 2 Cor. iii. 18. † 2 Tim. xi. 19. ‡ 1 Cor. xv. 58.

THE SALUTATIONS OF HELL, OR THE GREETINGS OF THE DAMNED;

A SERMON,

By the late Rev. John Ryland, D. D., President of the Baptist College, Bristol, Eng.

We beg our readers to pay particular attention to this very extraordinary and powerful sermon, which was never before published, and which we have procured expressly for the Memorial.—ED.

Isaiah xiv. 10.—Art thou become like unto us?

"O earth, earth, earth, hear the word of the Lord." Such was the solemn exclamation of the prophet of old, when he would excite universal and serious regard to the important message he was about to deliver in the name of Jehovah. But permit me, for once, to adopt a very different address, while I attempt to arouse the minds of slumbering sinners.

O earth, earth, earth, hear the words of the damned! Their awful language is recorded by the prophet Isaiah: "Art thou become like unto us?" These words, full of terror as they are, may yet afford a profitable subject of meditation, to both saint and sinner. All will allow the propriety of calling on the latter, not only to consider his ways, but the end of them; to think whither he is posting, and what is that abode which he seems resolutely determined to take by violence for his own. Approach, then, the borders of this pit; stand on the edge of this precipice; and before you determine to venture in, smell the steam of the brimstone, listen to the rattling of the chains, and hear the salutations of these your future companions—with what greeting they address each other—it may be, God will thus incline you to repent of your choice, to accept that redemption we publish unto you, to embrace the ministry of reconciliation, to flee to Jesus who saveth us from the wrath to come.

And ye, children of God, ye, fellow-citizens with the saints, ye co-heirs with

the blessed Jesus, ye inheritors of eternal life—think not this solemn subject underserving your regard.

I am far from believing the soul-distressing, God-dishonoring doctrine of falling from grace; far from believing that all the fraud or force of the infernal powers, shall ever pluck you from the hands of Christ, or drag you into that prison. No, brethren, it is not the devil that keeps the keys of his own dungeon—it is your *friend*, your *brother*, your soul's *mystical bridegroom*, your *spiritual head*, who has the keys of hell and of death. And will he ever unlock those grating doors to admit one of his own family, one of his own members, the purchase of his blood, and a partaker of his spirit? Impossible! “No man ever hated his own flesh, but nourisheth and cherisheth it.” Banish, then, the impious thought, that Jesus will thrust them into hell, who were once “members of his body, of his flesh, and of his bones.” Yet you also may find it profitable to pay a mental visit to those dark domains which you shall never enter in reality; to descend in idea into that place of banishment, and contemplate the everlasting burnings from which you were rescued by his almighty power. It will tend to promote your humiliation, who “were by nature children of wrath even as others;” it will excite your gratitude to the Saviour, increase the joys of your deliverance, and stimulate your thankful diligence in obedience, while you adore divine justice in the righteous punishment of those who are actually plunged into that dreadful abyss; and implore divine mercy to stop others who are now treading the downward road.

The prophet in this chapter, having foretold the return of the Jews from the Babylonish captivity, introduces a triumphal ode, which he puts into the mouths of his countrymen, depicting in the most lively colors, the wonderful justice displayed in the downfall of that idolatrous and oppressive empire. It commences, (verse 4) with expressions of sudden amazement and joy at the unexpected revolu-

tions which have taken place. The whole earth is represented as now at rest, and its inhabitants as triumphing at the tyrant's fall, the very fir-trees and cedars of Lebanon, perhaps introduced as emblems of the princes of the nations, exulting over the king of Babylon; and then hell is described as exciting its inhabitants, especially the departed spirits of the mighty chieftains and conquered kings, who had been hurried thither before their time by the Chaldean victors, to rise up from their thrones and meet the ghost of Belshazzar, whom they taunt with insulting salutations, seeming to console themselves with his calamitous catastrophe. Then the Jews are again introduced, with fresh acclamations of wonder at his abasement, and the passengers who find his unburied corpse, are supposed narrowly to examine it, and to inquire, “Is this the man who made the earth to tremble, who shook the kingdoms?” And lastly, Jehovah closes the whole by dooming all the race of the guilty monarch to utter extermination, and threatening to sweep the seat of his empire with the besom of destruction.

The grandeur of this poem, superior in sublimity to any thing written by the pen of man, has been justly celebrated by the ablest critics, while it has been suggested with probability, that the imagery, in that part which describes the infernal regions, was borrowed from the funeral rites of the Hebrews, and the mode of burial adopted with respect to their most distinguished personages.* However, our present object is not a critical examination of poetic beauties, but a practical improvement of the most solemn realities of the invisible world, mercifully made known to us by the warnings of inspiration. Let those whose souls are safe, attend to the former at their leisure—let us all, now in the house of God, fix our attention solely on the latter. From these words we may safely infer the three following awful, but

* Lowth on the sacred poetry of the Hebrews.

instructive observations, which I will very briefly state and explain, and afterwards more largely illustrate.

I. There may be a considerable difference, in the present life, between some persons and others, who yet may all meet in hell at last.

Thus the Babylonish tyrant is represented in the contest, as once far surpassing the meaner despots of his time in worldly pomp and temporal grandeur. He made the earth to tremble, and shook the kingdoms, yea, he made the world a wilderness and destroyed the cities thereof; he opened not the house of his prisoners where captive chiefs and fettered monarchs languished and expired. Yet even *he* was brought down to hell, to the sides of the pit, while all the inhabitants of the realms of wo are moved for him to meet him at his coming. The strong among the mighty speak to him out of the midst of hell. Infernal hatred and indignant rage excite the vengeful ghosts; and deceased warriors, even the leaders of routed armies, or kings of vanquished nations, insult their former conqueror.

Heretofore, he had slaughtered their forces, ravaged their countries, plundered their palaces, and sent them from the bloody field to the loathsome dungeon, or from pining exile down before him to their dark abode. But now *he* follows; hither his naked ghost descends, without royal pomp, without the noise of his viols, as wretched and as helpless as his royal captives, or his butchered foes; yea, viler than the meanest, or the most abject of his former slaves. In vain did he once say in his heart, "I will ascend into heaven, above the stars of God, I will be like the Most High." Impartial justice regards not his former glory, except it be to abase it. Almighty power crushed him with the greatest ease, and though he had been used for a while as the scourge of nations, behold him cast out like an abominable branch into the flames of hell.

But this observation concerns not only ungodly *princes*, the descendants or rivals

of Nimrod, that mighty hunter before the Lord; we ourselves, whatever our situation may be, are included in the admonition it implies. Ah, how vain are all the transitory, the external, the nominal distinctions which are obtained for awhile among the sons of men! "Without faith it is impossible to please God." "Without holiness no man shall see the Lord." "Except a man be born again he cannot see the kingdom of God." These are the absolute decrees of heaven, and shall never be set aside in favor of any individual of the human race. But oh, what different characters are shut out of heaven by the same act of exclusion! Broad is the road that leads to destruction, and many and various are the classes of men that go in thereat. How many of the rich and opulent will find that their riches cannot profit them in the day of wrath! How short lived are the pleasures of the voluptuous! How soon will many, who are now living sumptuously every day, cry in vain for a drop of water to cool their tongues which shall be tormented by quenchless flames! while the poor, the indigent, the miserable, who too often vainly fancy that their present suffering will excuse them from future punishment, though they continue in sin and unbelief, shall then find that sin deserves, not only all the miseries of this life, and death itself, but also the pains of hell for ever. How will many of the wise and learned, hereafter, own their ignorance of the one thing needful, while the most illiterate shall find that their being no scholars, was no excuse for living without God in the world. In short, divine vengeance shall inflict the deserved doom, with impartial severity, on all those who know not God, and obey not the gospel of Jesus Christ. Ungodly princes and vicious slaves, the audacious profligate and formal professor, the proud pharisee and licentious nocturnalist, shall in like manner be driven from the presence of God, and feel the power of his anger, in proportion to the nature, number, and aggravation of their respect-

ive crimes. Neither their former temporal circumstances, nor their exterior conduct, nor their religious privileges, nor their outward profession, will make any difference, except as they may have enhanced or restrained the evil of their lives. It is true that he who knew his Master's will and did it not, shall be beaten with many stripes; while he who knew it not and did things worthy of stripes, shall be beaten with comparatively few stripes. None shall be punished for those sins which they never committed, but every sin shall be punished in proportion to its criminality. In one view, all sins are infinite in demerit; that is, as they are violations of infinite obligations, and, therefore, all shall have punishment in one respect, infinite; that is, in duration; but in another view, all sins are finite, and vary in their degree of malignity, according to innumerable circumstances; and, therefore, there will, no doubt, be an inconceivable variety, as to the intensity of torment among the damned. But miserable, eternally miserable, though not equally so, will be the lot of all those who die in a state of unregeneracy, impenitency and unbelief.

II. Some will go to hell, that will make the other damned wonder to see them in that place of torment.

Not only may there be some difference in the present life, between those who meet at last in the world of wo, but the difference so great, that the recollection of it may fill hell itself with wonder at the entrance of some particular characters into the regions of misery. Our text evidently speaks the language of surprise; "Art thou become like unto us?" say the lost spirits of the kings of nations, to the ruined Belshazzar, filled with astonishment to see him brought down to the infernal pit, who had before smitten the people in wrath with a continual stroke. His conquered foes, once the victims of his relentless fury, and his cringing vassals, who on earth had revered his grandeur and majesty, as though he were more than human,

alike stand aghast at his destruction. Scarcely can they believe that he whom justice has now levelled with themselves in abject misery, is he who once ruled the nations in anger. And doubtless there have been many others, both of similar and widely different characters, besides this unhappy monarch, who have excited wonder in hell, by the comparison between their former situations, whether in civil dignity or religious privileges, and their final complicated wo. Our Lord himself, in his severe rebuke of the Scribes and Pharisees, assures us that exalted honors, peculiar credit among others, and special privileges being abused, would sink hypocritical professors and self-righteous Pharisees into greater damnation. He taught also that obstinate infidelity, under superior degrees of light and evidence, would render it less tolerable for the inhabitants of Cherazin, Bethsaida, and Capernaum, in the day of judgment, than for the nations of Tyre and Sidon, or even Sodom and Gomorrah. By parity of reasoning, I do not hesitate to say, that the punishments of such sinners as perish in England, under the sound of the gospel, which they have neglected and despised, will be more awful and severe than the doom of negroes and hottentots. It is not to display our rhetoric, but seriously to alarm your consciences, that we tell you, that unless you repent, heathens and Turks will ere long be astonished at your sin, and at the just severity of your condemnation. They will express their surprise to see you come to hell from the land of bibles, and say, "Art thou become like unto us?"

III. That lost spirits will exult over each other, and rejoice in each other's misery.

Our text seems to imply this. It is plainly the language of sarcastic insult. The vanquished foes and the oppressed subjects of the departed tyrant, who had gone down to hell before him, now meet him at his entrance into the unseen world, and triumph over him in his state of degradation and despair. Far as lost spirits

will be from all satisfaction, or even a momentary happiness, yet in many cases, they will no doubt feel a kind of infernal pleasure in the destruction of others. All semblance of good nature and friendship, of love and affection, which once existed between some of the ungodly, shall be done away. Even they who ate together the bread of oppression, or drank together of stolen waters, and accounted them sweet, shall now upbraid and insult each other. Close companions in sin, who had been mutual tempters, shall now be not only companions in torments, but tormentors to each other. They will for ever lacerate each other's conscience, and harrow up the powers of their souls. The fierce and vengeful passions of the mind, malice and envy, spite and rage, will then be let loose with tenfold fury. Men will be given up to the full dominion of their evil passions and evil tempers, which they indulged on earth; and while this necessarily precludes all idea of sympathy, it naturally confirms our opinion, that they will be glad to see others who had injured or oppressed them, or whom they hated, envied, or dreaded in this world, involved in the same condemnation with themselves. The prophet Ezekiel represents the wicked as gone down into hell with their weapons of war, viz., with increased enmity to God, and with all the evil dispositions of their hearts, which render them hateful to him, and induce them to hate one another. O direful regions of everlasting misery! Who can describe the horrors of these dreadful abodes? Nothing but obedience to divine authority, and benevolence to our perishing fellow-sinners, whom we wish to warn that they come not to that place of torment, could induce us to dwell on such an awful subject, or unveil before our hearers the horrors of damnation. But for their sakes, who have so often turned a deaf ear to the voice of the charmer—who have made light of the message of reconciliation, and caused the ambassadors of peace to weep bitterly—for their sakes would we sound

the alarm, praying that God would attend it with the energy which shall cause the last trumpet to awaken the dead. Willing to try every spring of action, O sinners, we address your fears as well as your hopes, and knowing the terrors of the Lord, we would persuade men to pay a *mental* visit to the world of wo; if perhaps it may be a means of preventing their *actual* entrance into that place of torment. To illustrate, therefore, in the most striking manner, the preceding observations, give me leave to propose that we should place ourselves in *idea* at the gates of hell, and take especial notice of some peculiar characters among those who may enter the portals of destruction; and that we hearken, as it were, to the dreadful salutations and the sarcastic insults with which the children of disobedience aggravate each other's wo.

Oh! could we really draw back the curtain, and look into the invisible world, what a scene would open to our view! When we consider the number of mankind in every quarter of the globe, we may conclude that every moment transmits some fresh inhabitant to the other worlds. Heaven is continually resounding with praises for new instances of the triumphs of grace; and hell receives every hour crowds of sinners into her enlarged domains.

Placed then at the wide gate of destruction, I notice the multitudes that throng the broad way that leads thither. I view the wretched ghosts of idolaters, adulterers, tyrants, and extortioners—the profane, the profligate, the unjust, the unholy, the ignorant, the self-righteous—they that loved the world, or sin, or self, rather than God; in short, those who in what mode soever lived without God in the world, now descending into that place of punishment, where divine justice shall for ever glorify itself by rendering unto sinners of every class according to their works. O, accursed sin, what hast thou done! By what unnumbered ways hast thou ruined unnumbered millions!

But as we proposed to notice particular instances, let us imagine that among the throng of lost sinners, just entering into misery, one appears, like Saul among the children of Israel, or rather the children of Edom, elevated above the rest, at whose approach hell from beneath is moved, and the alarm is suddenly given, that his holiness is coming. Methinks hell is startled at the very name of holiness. Its affrighted inhabitants exclaim, "Bar the gates, bar the gates; nothing that is holy shall enter here." "Leave your uproar;" replies Satan, "here is nothing of holiness but the name. Behold my son, my first-born, who under that appellation disguised the man of sin, and while he pretended to be the vicar of Christ, was in fact my own deputy and vicegerent, and the real anti-christ." And now, behold, whole crowds throng round the wretched ghost. The departed spirits of cardinals and metropolitans, monks and friars, and numerous other tribes who once received him as their lord god, the pope,—who, while on earth, thought it their highest honor to kiss his slipper, hold his stirrup, or even to receive his more distant benediction—these now express their wonder and astonishment, and with a mixture of surprise and insult, accost him in the language of the text, "Art thou become like unto us? Once we beheld thee sitting in the temple of God, showing thyself as thou wast God, claiming power to remit sin, and professing to have the keys of heaven and hell in thine own custody; thou that soldest pardons to others, art thou awfully condemned? Thou that openedst heaven to others, art thou brought down to the infernal pit? How art thou fallen, O Lucifer, son of the morning! No more are we dazzled at the splendor of thy triple crown—no longer do we dread the thunder of thine anathemas—thou thyself art made our anathema, and sunk deeper in misery than we thy blinder dupes." He who trod on the necks of princes, is now made the footstool of the common herd. Surely, if the text will apply to any besides Belshazzar him-

self, it must be applicable to the great antitype of Babylon*; and surely the three observations laid down in the beginning of the discourse, would in this case be remarkably verified.

Thus, could we view the entrance of secular, as well as ecclesiastical tyrants and oppressors into that place of torment, whether they had an opportunity to act out their principles of pride and cruelty, in a larger or smaller degree, we might expect to see many who were once their cringing vassals, that groaned beneath their despotic yoke, but who would now insult them with sarcastic gratulation. "Art thou become like unto us?" say they to him who once disdained to set them with the dogs of his flock. "Once we trembled before thee, while the pride of thy heart taught thee to treat us as reptiles, who belonged not to the same class of beings as thyself. But now, behold thou art become such as we, and all thy pageantry and pomp are gone for ever! Receive now the reward of thy doings; exchange now thy purple robe for purple flames; thy sumptuous fare for endless want; thy flattering levee for the eternal scorn, contempt, and insult of these thy wretched companions, who gladly see thee as far sunk below them in misery, as thou wast raised above them in arrogance and pride."

See the descent of the *man of pleasure*,

* If we reflect for a moment on the blasphemous claim of the pope of Rome, not to mention the enormous vices of too many of the successors of St. Peter, no protestant surely can be offended at the representation of a pope going to hell, or charge the description as savoring of unchristian severity; nor yet that a number of poor deluded papists should be represented as rising up to meet him upon his entering the infernal regions. The author had no intention to imply that none who wear the name of papist, can be in a state of salvation. He firmly believes that there are some who have not known the depths of Satan, whose salvation shall prove that there is nothing too hard for the Lord.

and notice with what manner of salutation he is addressed by his former companions who had been cut off in their sins before him—those who were once his bosom associates, with whom he had drunk wine in bowls, and forgotten the afflictions of the needy—those whom he had enticed to join with him in his midnight revels, and whom he had led into all the excesses of dissipation and debauchery—they meet him at his coming, and instead of pitying his calamity, insult and aggravate his woes. Their former semblance of friendship has utterly vanished—not a word of condolence—not a sigh of sympathy have they now to bestow; but thus they taunt and upbraid him: “Art thou become like unto us? thou whom once we envied as able to sin with less remorse than we, no longer envied now—thou who heretofore couldst laugh at hell as a mere bugbear, and ridicule the checks of conscience we sometimes felt, as the effects of superstition, and the signs of a mean and timid spirit? How fatally true have we found the monster we were emboldened by thee to disregard! How have these flames given thy daring infidelity the lie! Surely the laughter of fools is madness! the mirth of the sinner is mischievous madness! O that we had never been cursed with thy acquaintance on earth, *there* to partake of thy sins, *here* of thy plagues—persuade us now that these pains are imaginary—prove sin to be harmless, and eternal misery a fiction—yea, tell us how to put an end to our existence, or lull those spirits which thou once toldest us would have no consciousness after death, into slumber and insensibility. Miserable ghost! In vain would be the attempt to divert thy own mind from its horrors—no relief canst thou afford to thyself, and none to thy former associates. Thou hast no delight in our company, and we have none in thine, save the wretched satisfaction of seeing thee sunk deeper in misery than ourselves. He that laughed at our fears, and allured us onward in sin, is subject to the like punishment with us, and

as unable to bear it.” Thus will the recollections of their former pleasures only aggravate their present pains, while too deep a gloom has overwhelmed them for a sprightly fancy to disperse. Memory loads them—imagination presents no scenes but those of terror—reason condemns them—their infuriated passions torment them—conscience upbraids them, and they mutually insult and increase each other’s wretchedness. So end the pleasures of sin, but they wish in vain for myriads of ages to end *its pains*.

Let us now view the *formal, self-righteous moralist*. He also is accosted with a similar salutation, “Art thou become like unto us? thou whom we heard so often saying, more in the language of self-gratulation, than humble adoration, ‘God, I thank thee that I am not as other men.’ But where is the difference now? Say no more, ‘Stand by, I am holier than ye are;’ for thou art become wretched as we—thy portion is with hypocrites and unbelievers—thy fastings, thy prayers, and thy alms-deeds, which were done to be seen of men—thy constant adherence to the church, and regular preparation for the sacrament—thy exact observation of ceremonies, days, and times; though they were expected to commend thee to the applause of thy own bosom, the approbation of the virtuous, and the plaudit of God, have all failed thee. Thy good works, which were to have purchased thee a seat in glory, were mere tinsel—thou wast weighed in the balances and found wanting. Thou scornedst the imputed righteousness of Christ—thou deridedst the renewing influences of the Spirit—the web which thou hadst woven should array thee, and thy heart was too good to need creating anew—but thy garment has become moth-eaten, neither could thy works cover thee—a deceived heart turned thee aside—thou couldst not deliver thy own soul, nor say, Is there not a lie in my right hand? Though thou walkedst by the light of thy own fire, and in the sparks which thou hadst kindled, yet thy lamp is

put out in obscure darkness, and thou must lie down in endless sorrow."

What will be the case of the *licentious Arminian*? Take notice whom I mean. I am far from supposing that all Arminians will perish eternally, and far from supposing that all Arminians are friends to licentiousness. But there have been men of such a character, and those who die under such a character will go to hell. A licentious Arminian will as surely perish as a licentious Calvinist. One of the prime asserters of arminianism in England, was well known to have been a licentious man, and would plead his principles in excuse, when reproved by a friend for his criminal excesses.* "Oh," said he, "I am a child of the devil now, but I have free will, and can repent at any time, and I will make myself a child of God to-morrow." Now, suppose a man of these principles to be entering hell, would not the inhabitants be ready to address him thus? "Art thou become like unto us? Have thy boasted determination and free will brought thee hither? Thou who scornedst to be beholden to the will of God, to predestinating love, to efficacious grace—who wast sufficient to choose for thyself, and keep thyself from falling! Is this thy chosen abode? Art thou fallen hither? Wast thou unwilling to owe thy salvation to God alone? To whom dost thou now owe thy damnation? Unwilling to acknowledge that another made thee to differ, now comfort thyself that no difference has been made. These mansions resound not with the mortifying, humiliating praises of free grace. All thou shalt here enjoy is of thy own procuring. But why, if redeemed as much as any soul in glory, didst thou not put thy own importance before the cyphers of the obedience, satisfaction, and intercession of Christ, to make them of some value? Why, if predestinated *conditionally* to eter-

nal life, not fulfil those conditions? Why resist God's purpose and determination, when he would fain have thee comply, and longed to save thee, if he could but have done it without the destruction of thy free agency, and an affront to thy self-determining power? Didst thou prefer, not only a self-chosen vice to a forced virtue, but self-bought misery to happiness conferred on thee as a free gift?"

To be concluded.

POPERY AND THE BIBLE.

In 1833, a poor family in Ireland of the name of M'Gennis, was greatly distressed by the painful illness of a young girl who, after lingering some time, gave signs of approaching dissolution.

She was attended by the priests of the Romish church, to which the family belonged, one of whom discovered, shortly before her decease, that she had repaired for support and comfort to a forbidden source. In the wretched hut was a bible, which the sufferer had received as a reward at a protestant minister's free-school, and the priest commanded that it should be instantly destroyed. The dying girl shuddered; the aged parent entreated that the book might be spared, but he was inexorable. The father declared it should not be burned under his roof; and the incensed priest, rushing from the hut with the bible in his hand, placed it on a turf fire in the open air, and deliberately destroyed it in the day time, and in the presence of many in the high road! This is by no means a solitary case.

Popery cannot stand before the light of God's word, hence its hatred to the bible. Already in our happy union, popery has demanded us to cast away the blessed bible, and **POPERY** has banished our bible from many of the schools in New-York! We beseech our readers through every section of the land, to remember, that popery is now, what she ever was, *antichrist, persecution, and blind ignorance.*

* One Mr. Thompson. See the excellent David Clarkson on Free Grace, p. 80—and Hickman's Adimadversions on Heylin, pp. 9 and 227.



Roger Williams

ROGER WILLIAMS.

The eulogy of Bancroft on the founder of Rhode Island might have with some minds the greater force, as coming from one whose religious views would not sympathize with those of Williams, either as a Baptist, or as a Calvinist. The historian of the United States has been alluding to the exclusiveness of the Puritans of Massachusetts, when he proceeds,—“While the state was thus connecting by the closest bonds, the energy of its faith with its form of government, there appeared in its midst one of those clear minds, which sometimes bless the world by their power of receiving moral truth in its purest light, and of reducing the just conclusions of their principles to a happy and consistent practice. In February of the first year of the colony,—but a few months after the arrival of Winthrop, and before either Cotton or Hooker had embarked for New-England,—there ar-

rived at Nantasket, after a stormy passage of sixty-six days, ‘a young minister, godly and zealous, having precious gifts.’ It was Roger Williams. He was then but a little more than thirty years of age; but his mind had already matured a doctrine which secures him an immortality of fame, as its application has given religious peace to the American world. He was a Puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its effectual remedy.—He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul.

The doctrine contained within itself an entire reformation of theological jurisprudence: it would blot from the statute book

the felony of non-conformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith; and never suffer the authority of the civil government to be enlisted against the mosque of the Mussulman, or the altar of the fire worshipper, against the Jewish synagogue, or the Roman Cathedral. It is wonderful with what distinctness Roger Williams deduced these inferences from his great principle, the consistency with which, like Pascal and Edwards, those bold and profound reasoners on other subjects, he accepted every fair inference from his doctrines, and the circumspection with which he repelled every unjust imputation. In the unwavering assertion of his views he never changed his position; the sanctity of conscience was the great text, which, with all its consequences, he defended, as he first trod the shores of New-England; and in his extreme old age it was the last pulsation of his heart. But it placed the young emigrant in direct opposition to the whole system on which Massachusetts was founded; and gentle and forgiving as was his temper, prompt as he was to concede every thing which honesty permitted, he always asserted his belief with temperate firmness and unbending benevolence."—*Bancroft's History of the United States, Vol. I. pp. 367-8.*

How far the sentiments of Williams on religious liberty were those of the sect with which he for a time acted, the Baptists, and how far those of the individual thinker, is a question we have not here the space or the leisure to investigate. The memoir of Roger Williams by the lamented Knowles is of value, from the amount of exact and minute research it displays as to the details of the history of the founder of Rhode Island in his American relations. In the European history of the subject it is less full. Its main de-

fect consists in the absence of that which constitutes the main excellence of Orme's life of Richard Baxter, a thorough mastery of the history of the sects and controversies of the English nation during the Commonwealth and the Protectorate.

The precise nature of those religious views which Williams received, and which drew him from the fellowship of the Baptist church, are left in comparative indistinctness. But as described by Knowles, they seem only the distinguishing sentiments of the Seekers, a sect of the age, at whose head stood the younger Sir Henry Vane, the theme of Milton's eulogy in one of his most beautiful sonnets. Vane was the friend and patron of Roger Williams, and at his country seat in Lincolnshire, Williams spent a portion of his time when visiting England on the business of the charter. Baxter in his *Unreasonableness of Infidelity*, (Works, Orme's ed. vol. 20, pp. 297, 298.) complains of some that "turn libertines, and some familists, some seekers, and that of divers strains." Burnet alludes to Vane's religious opinions in his Memoirs of "*His Own Times*"; and Vane's own works show that however mystical he was, he was eminently pious, as all his contemporaries confessed him pre-eminently able, and that in the main articles of the christian faith, he was certainly orthodox.

Now to the opinions of Vane Williams would seem to have become a proselyte, if Vane were not rather proselyted by him. In a small work by Hornius, a cotemporary theologian of Holland, (*Georgii Hornii Historia Eccles. Lugd. Bat.*, 1665, p. 267,) Roger Williams is expressly named as one of the English Seekers. The relations between Holland and England, both religious and political, were in that day, more than in later times, those of close amity and constant intercourse; and a Dutch divine might be trusted as speaking intelligently of the religious parties, and the leading partizans of the English nation.

Hornius traces the origin of the sect to New-England, and makes Mrs. Hutchin-

son—if not its parent—to use his expression, at least its foster-mother and nurse. To Roger Williams “quidam ROGERUS GUILHELMI, ex Nova Anglia proscriptus,” he attributes its first dissemination in London. He defines its chief principle as being “that there is no church, no ministry, nor sacraments, nor discipline; and all for this reason, that there is no Apostle.”—(Nullam esse Ecclesiam, nullum ministerium, nulla sacramenta, vel disciplinam; propterea quia nullus sit Apostolus.)

Now Sir Henry Vane, whilst Governor of Massachusetts, became, it will be remembered, entangled with the controversy growing out of the doctrines of Mrs. Hutchinson, and was considered by the New-England clergy as unduly favoring her.

Hornius goes on to represent the Seekers as looking for the return of the Apostle John, whom, he says, they believed yet living, and whose coming would restore the church of Christ.

Hornius mixes up some strange stories as to the Seekers, whom he represents as being by some authorities, divided into two parties; the Seekers and the Waiters, “*alios Quærentes, alios Expectantes.*” p. 266.—“*Angli Seekers vocant et Waiters.*” p. 267. We are not aware that any biographer of Roger Williams has noticed the work of Hornius. As to the English Baptists, he bears a testimony of which their descendants need not be ashamed: “That of the Anabaptists there were two classes. The first holding to Free Will and a community of goods, and denying the lawfulness of magistracy and infant baptism. Of these there were at that time in England *few or none.* The second class were orthodox in all but their denial of infant baptism,—and these were in England very numerous.” (Et horum in Anglia magnus numerus.) He also alludes disparagingly to their claim of a call to the ministry, in the case of those who had not an University education—“Many of the populace claimed to themselves the right of preaching: misguided by certain wretched reasonings,—for as they argued, *The Spirit*

bloweth where he listeth, and is not limited to Universities. All that is required, therefore, is an internal call, and the presence of the gifts needed to so great a work; added to the request of some (christian) congregation. That then it would be sinful to forbear speaking, unless they would hold the truth (captive) in unrighteousness, and bury the (entrusted) talent.” pp. 254, 255. We do not see the wretchedness of these reasonings. So on page 268 we have the confession that the “Anabaptists of England are as yet novices,” not having sunk into the errors of those on the continent, almost their entire dispute with the orthodox churches being on the two articles of baptism and *the call to the ministry.* He proceeds as to the last, to quote from the confession of the Seven Baptist churches in London, issued in the year 1644, the 42d article—“That those to whom God has given the gifts may and should preach.”

We trust that no endeavors in our times to raise the standard of ministerial preparation will ever be permitted to dislodge us from this, the scriptural, primitive, and rational basis of our forefathers, as to the essential marks of a divine summons into the field of the christian ministry, and the real nature of Christ’s call to the office of a preacher of his gospel.

This statement of the writer in Holland throws light on the full meaning of the phrase that is used by one of the Quaker authorities quoted by Knowles. He says of Roger Williams: “After that, he set up *a way of seeking* with two or three that had dissented with him by way of preaching and praying.” (Knowles, p. 171.) The Seekers, as a party, looked for a new descent of influence from Heaven—re-organizing the church and the ministry which they thought had been lost. Sir Henry Vane, according to Macauley, in his brilliant essay on Milton, believed himself called of Heaven to a high task in that coming change, and thought himself “intrusted with the sceptre of the millennial year.” W.

MONTHLY RECORD.

SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER II.

MISSOURI AND ILLINOIS.

That small number of our readers who are familiar with the early character and operations of our Triennial General Convention, are aware, that as originally organized and conducted, it embraced *home* as well as *foreign* missions. Soon after its second meeting, in the year 1817, two missionaries were appointed by its Board for the Western Territories, viz: the Rev. J. M. Peck, and Rev. J. E. Welch. In the autumn of that year, just twenty-seven years since, the former, with his young family, arrived in St. Louis, in the *then* territory of Missouri. His arduous journey lay over the Alleghany mountains, and through the states of Ohio, Kentucky and Indiana, to the point where the high water forbade his farther progress by land, and forced him on board a little keel boat, down the remaining part of the Ohio river, and up the strong current, and dangerous shores of the Mississippi, and occupied in all more than three months. In our present tour, it was our good fortune to have the company of brother Peck, from Nashville, Tenn. to St. Louis. Many of the otherwise tedious hours of an unexpectedly long passage, we beguiled by drawing from him the narrative of the toils, privations and perils of that early enterprise. Where then the small keel-boat made with difficulty some eight or ten miles a day along the shores and up the strong current of "the father of waters," now many scores of lofty steamers rush up that same mighty stream nearly two hundred miles per day with delightful ease; though not always with safety, as brother Peck's wreck in the Shepherdess, in sight of St. Louis, last winter, when scores of lives including that of the captain were lost, has sadly testified.

The territory of Missouri *then* contained forty-five thousand inhabitants, and was admitted into the Union as a state in 1821.

Illinois had at this period scarcely forty thousand inhabitants; but having formed a constitution prohibiting slavery, was admitted into the Union two years earlier than Missouri. Now the latter is entitled to but four representatives in Congress, while the former sends seven. This difference in their progress is mainly, if not entirely owing to the influence of slavery. Then there were three small Baptist Associations in Missouri, containing about a score of churches and perhaps half as many ministers.—In Illinois were about half this number.

By the last returns for 1843, there were of missionary or regular Baptists in Missouri, nineteen Associations, containing two hundred and forty-seven churches. In Illinois, the same number of Associations, with two hundred and fifty-five churches. In the former state there are eleven Associations with one hundred and twenty-one churches; and in the latter fifteen Associations with one hundred and fifty-eight churches of the anti-mission party.

We have thought these introductory notices and statistics might give additional interest to the perusal of the sketches we can furnish, embracing these two states. Our few days sojourn in St. Louis only sufficed to give us a bird's-eye view of its incipient magnificence. The facilities for trade and business of various kinds are very great, and the thrift of the city for several years past has been remarkable. About as old as Cincinnati, it is already more than half as large, and is no doubt destined to become a great inland city.—This should awaken lively concern for its moral and religious character. Planted originally by the Catholics, it has remained to this time largely imbued with their influence. Their large churches, college, male and female free schools, their nunnery and asylums meet your view on every side, The Presbyterians and Methodists who commenced operations here nearly simultaneously with ourselves, seem to flourish

abundantly, while the Baptist cause, from a succession of adverse influences, or from bad management—or the faultiness of the instrumentality relied on, has signally failed of enlarged prosperity. The first Baptist church consists entirely of colored members, and is numerous and flourishing. We reached the city at an interesting crisis. Our esteemed brother Hinton, for three years past the beloved pastor of the second Baptist church, had just given notice of his purpose to resign, for the sake of accepting the pastorship of the church formed last winter in New Orleans: and for whose aid in erecting a suitable house of worship brother Holman has made more extensive than successful appeals the season past in our northern cities. The unexpected announcement of brother Hinton's determination caused many painful regrets among his ardent friends. The church immediately and unanimously entreated him to remain, if he could regard it consistent with his paramount duty to the whole cause. Perhaps his eventual success in a wider and more important sphere which hitherto has been sadly neglected by us, may convince all concerned of the wisdom of his choice. Witnessing this hard, sad parting of a pastor from a beloved flock, awakened some memories of ours, and rendered sympathy for the parties an easy exercise for us.

With our young brother Ford, now supplying the small north church, we passed some hours pleasantly:—visited their new place of worship which they are now completing, and which seemed on the whole eligibly situated for drawing in a good congregation. Leaving an engagement for a united service on our return, we prepared for our tour into Illinois.

This first visit to St. Louis will ever be associated in our recollections with the mournful tidings which here reached us from the dear ones we had left at home. A beloved daughter, bound up in our parental affections by ties of unusual strength and tenderness, whom we left in blooming health a few weeks previously, had been snatched

away. On our arrival in the city, a hurried note from her husband and the family physician, announced the seizure and progress of a fearful malady. With a heart surcharged with intense solicitude, and those cries of anguish from that dear child in her mental alienation "why do you not send for my father? Has he not come? Will he not be here soon?" constantly ringing in our ears, we called on a friend; found the New-York Baptist Advocate of the 7th Nov.; hurriedly turned to the place of deaths. There was but one, our darling EMILY! This was indeed an end to the torturing suspense: but *such an end!* * * * * The next day's mail brought a letter with the brief details. The reason of the poor sufferer had returned before the closing scene. When told she was thought to be dying, after affectionate, pious counsels and adieus to those present, she left for us this message—"When dear father comes, tell him not to grieve for his Emily. I shall soon meet him: perhaps I shall see him first." Then closing her eyes she whispered, "I shall soon rest in the Saviour's bosom, and with the holy angels." A beloved christian brother knelt by her dying bed, and breathed a fervent prayer. When in the conclusion he entreated the Father of Mercies to sustain and comfort that stricken absent father, whom the young sufferer had so tenderly loved,—she clasped her hands and murmured a fervent "Amen!" the last word she ever uttered. How soothing are these consolations!

This daughter had contributed in various ways to the value of the first and second volumes of the Memorial. Her original articles were much admired. Domestic cares had prevented her completing a longer series of papers for the last volume. If the manuscript is found in sufficient readiness, another hand must finish its preparation; for alas, the hand which was wont to affix the signature of "E. E." is mouldering in the grave.

How sustaining is the influence derived from the discharge of active duty! The

heart which would melt away to very nothingness in the absorbing, exclusive contemplation of its desolating bereavements, is nerved to fortitude at the demand of service for God, and the good of his creatures. Well may we feel fresh ardor in the endeavor to send God's word to the destitute, by the experience of blessedness which its hopes and promises afford in such an hour.

Our onward route leads us up the Illinois river,—a beautiful sheet of water—some two hundred miles to the lower end of Peoria lake; thence west thirty miles to the small town of Canton, beautifully located on the margin of a small prairie. A special convocation of brethren from northern, southern and central Illinois was here in session. From the river, we found a passage with an humble kindhearted wagoner. His heavy load made our progress slow, and furnished ample opportunity for free conversation. Judge what must have been our surprise and joy to learn that this man and his mother had been baptized by the hand of our venerable father in dear New-England some twelve years since. He removed hither and took up his abode on the outer border of civilized life, three or four years since, and had never spoken with a Baptist minister before in the state. Perhaps it was partly his own fault, for there are churches with occasional preaching some fifteen or twenty miles from his residence. But it is not so wonderful as it is lamentable, that a poor and recent emigrant, somewhat dispirited, should not go that distance to meeting, with the uncertainty whether he should find a preacher on reaching the place. We hope that in this particular case arrangements have been made which will secure to him and his family the privileges of pastoral supervision and instruction hereafter. But alas! how many scores and hundreds of similar cases there are all over this immense WEST, with no one to care for, or efficiently promote their spiritual welfare. Most joyfully and gratefully did this humble but well informed man,—who had

seen more prosperous days, and whose mind seemed to have retained a keen relish for the aliment of other years,—listen to the conversations of that little journey. We hope it will appear at the last day, that seed sown by the way-side, is not always lost.

The small but neat and attractive meeting-house of our Baptist church was easily found, and so was the residence of their recently settled but highly esteemed pastor, brother A. Groce, who only a few months since emigrated hither from the Chenango valley, in the Empire State. We found others from the east also: the Carpenters, father and son, Powell, so well known in our city and state, Bailey and Martin from the Hamilton Seminary, Weston and Stone, from Newton, with our excellent brother Braybrook, now serving the interest of Foreign Missions; and Clift, whom we saw on the way laboring for the bible cause. Nor should such men as Dr. Sherwood, president of the college at Alton, with fathers Rogers and Dodson, and a goodly company of others whose names we cannot here enumerate. For three days they there counselled, and at length matured the plan, which, it is hoped, may eventuate in the more perfect union of all hands and hearts in this great state. They gave us a hearing both in their council and before a large assembly on the Lord's day, for the bible cause; and we trust their efforts and offerings will be redoubled in a cause which is evidently very dear to their hearts. The sermons which we heard from brethren Dodson, Powell, Rogers and Sherwood were each excellent in their various character, but we cannot spare room to describe them more minutely. Canton, as some of our readers probably recollect, is the seat of a chartered college, not now in operation, which brother Thresher in the Christian Watchman once described, as having *one individual*, the top and bottom and sides of the whole concern. There was a college edifice erected, but before it was entirely completed a tornado came over it,

and its dilapidated, ruined condition is now mournfully significant. Its roof has fallen in, its sides are considerably demolished, but its bottom, in the fertile prairie, may be left, like the stump of Nebuchadnezzar's tree, with a band of iron and brass, in the tender grass of the field: yea, it may thence spring forth again, if humility shall be learned by those concerned, as it was by the once lordly monarch of Babylon. The college never, we believe, conferred but a single degree, that of L. L. D., on the individual alluded to by the Watchman.

Monday carried us back to the river; the cold searching wind of the prairies, of which we had heard something, making us feelingly sensible of its piercing power. But a warmhearted, and most fraternal welcome at Peoria, by the grandson of father JOHN PITMAN, formerly of Providence, and his amiable wife, well known to us in the city of brotherly love, soon made us forget the sufferings by the way. This is indeed, one of the most beautifully located towns in all the west. On a bold slope, backed by the romantic bluffs, and having the extensive clear sheen of the waters of Peoria Lake, stretching away to the N. East for many miles at its base, with some handsome buildings, and well arranged streets and squares already, and *many more projected*, it gives to the eye one of those bright visions of hope, which may (and if not may *not*) soon be realized. Crossing to the opposite side of the river, we traversed very extensively the large county of Tazewell, from Washington, near its northern border,—a place chiefly interesting to us, because there the eldest son of our *early-loved and lost*, brother WESTON, has made his home, and the centre of his valued and successful labors for the last eighteen months,—and where it was delightful to see how warm and true the grateful affection is cherished for one who teaches so impressively, by precept and example, the good and right ways of the Lord;—on we passed through Tremont, the county

seat,—settled by Bostonians of course, who have taken the *notion* so to misname a place, which instead of having *three mountains*, has just none at all. We next reached a would-be great town, named, "Delavan." It has a huge three story tavern, (tee-total we suppose, for we did not enter it,) quite large enough we presume, to accommodate all the inhabitants within the range of a dozen or twenty miles, should they all incline to visit it at once. This passed, we next reached "*the great prairie*." Several times we have incidentally mentioned these wonders of the west; and our readers may desire to hear more of them. If we have seemed a little carping in some of the previous notices, nothing of the sort need be here anticipated; for such a scene as is here presented quite defies criticism, and we gladly yielded ourselves up to the power of its overmastering fascination.

Conceive then, courteous reader, of a boundless plain, not entirely level, but gently swelling here and there, without a tree, or shrub, or fence, or house, or ought save the path before you to indicate that man had ever seen it before. The fires have passed over it all, and left the surface black as the ocean's waters, when heaved and swelling, but broken into no white foam. Not a living creature is anywhere visible but the horse which draws our little wagon at his measured pace. Even the sight of a huge night-hawk that came sailing over us, was welcome to relieve the drear solitude. The sun at length sunk away in the west, with that peculiar appearance which characterizes its setting at sea. The darkness of a moonless night was drawing on apace; we had no guide, and paths were constantly passing and diverging from our true route.—How majestic, solemn and awe-inspiring was the scene!

Just before the last rays of waning daylight had departed, we caught in the horizon *the sight of land*, (as the timber or woody region on the banks of some stream is aptly called,) and therefore knew that

we were in the right way, and not very far from some human habitation.

The next day at an early hour in the afternoon we reached the city of Springfield, the seat of government in this great state. It is entirely inland, having no commercial advantages above the other county seats, and is chiefly remarkable for having the immense, unfinished State House or Capitol, in the centre of its square, instead of an ordinary Court-House. The edifice is well enough in its way, if it were or could be finished, and if it had an elevated mound to stand upon, instead of seeming to depress the broad level on which it is planted. There are two handsome Presbyterian church edifices here; a very inferior Episcopal, and a still poorer Baptist,—looking for all the world like one section of an unpretending *ropewalk*. Never mind: Our brethren say they have the best building lot in town; and when they build, they intend to have something worthy of the site. The church is neither large nor flourishing, but has in it some of the choicest materials; some dear souls whom it is delightful to meet and commune with on the great and ennobling themes which the Master has furnished us. The next day had been set apart by the Governor's proclamation as the annual Thanksgiving. It seemed to us to be poorly observed, or rather not observed at all by nineteen-twentieths of the inhabitants. We listened to a sermon in the Episcopal house, from the rector, our college associate, Rev. Mr. Dresser. He took the occasion to administer a needful rebuke to repudiating Legislatures. There probably was never witnessed a more shameful perversion of good government, than the law-makers of this state have perpetrated for several years past. We worshipped at night with the united congregation of the Reformers and the Baptists in the house of the former; a snug brick edifice neither large nor full,—and before daylight hurried away to Jacksonville.

This is another county seat, having the

same general features with the rest. It is the seat of a large and flourishing Female Seminary with a spacious edifice, and in the vicinity, Jacksonville College is located. Its principal building seems to be rather a poor affair, and we heard the intimation from one of its friends that it might ere long share the fate of Canton College edifice, above mentioned. Dr. Edward Beecher (of *purification* and *Lovejoy* memory) has recently retired from its presidency; and his place has just been supplied by the election of Professor Sturtevant. From him and some of his brother professors we received marked attention. They seem to be able, candid, enterprising men.

Some of our readers will probably recollect that thirteen years since, four young brethren of the Hamilton Theological Institution devoted themselves, on graduating, to the great West; some or all of them receiving support from the Young Men's Missionary Society of New-York city, (before the Home Mission Society was formed,) and that considerable notice at the time, was taken of the movement. We met one of this number, the beloved *Moore*, in Ohio this fall. Another we found pastor of the church in Jacksonville. Few men in the state have been more steadily useful than the judicious *Bailey*. To his hands has just been committed the important and responsible work of establishing and conducting the religious newspaper for our churches in this state; and before this communication finds its way to the public eye, the first number of the "Western Star," will go forth from Jacksonville, to seek the patronage which its solid worth will be sure to merit, and abundantly recompense. We bespeak for its humble beginning as a semi-monthly religious newspaper sheet, the favor of contemporaries and the public. [Be sure, Mr. publisher of the Memorial, that you put it on your *exchange list*, and pass round the *hint* to other publications. It may help and encourage a new beginner.]

Saturday and Sabbath were pleasantly

passed here, in the excellent family of the pastor and with other friends. Both the Baptist and Reformer's church heard us, and helped us for the bible cause—as did those of Springfield, before mentioned.—Monday we reached and plead the cause at Winchester—Tuesday at Manchester, and again at Whitehall—Wednesday once and again at Carrolton—Thursday at Kane, and Friday we rode through a powerful rain to Jerseyville to do the same there; but the night was so dark—the mud so deep and the storm so forbidding as to frustrate our purpose. Pretty thoroughly wearied in the service, but by no means weary of it, we reached Upper Alton Saturday afternoon, and found a cordial welcome at the house of President Sherwood. The afternoon and evening were spent in viewing the college premises, buildings, library, apparatus, &c., and in counselling for its future prosperity. The brothers *Leverett*, filling with honor the principal professorships, have by the lamented death of Newman been left to toil alone; and are now manfully grappling with discouragements and hindrances,—are cheerfully submitting to extra labors and privations, such as are rarely experienced. Noble spirits! they deserve, and we trust will ere long receive the recompense which distinguished service merits. There is one of the finest collegiate edifices we have seen in this county externally completed, but only partially finished in the interior. When they may need the whole for use we trust the means for accomplishing it will not be wanting. They have a fine *beginning* of library and apparatus. These latter should be generously augmented; but especially should aid be afforded to sustain the faculty, increase its number, and thus invite a larger catalogue of students. The present number is about thirty. The location is a good one for this state and Missouri together; and it certainly deserves early and mature attention whether both should not unite in making Shurtleff College an honor and a blessing to them.

The church in close proximity to the college has been for some time languishing for want of efficient pastoral labors. Should their present *hopes* be realized, we anticipate for them a bright career of usefulness and honor. Lower Alton—the city—perched upon the bold overhanging cliffs which line the noble Mississippi—just opposite the estuary into it of the turbid Missouri river, gives indications of trade and recovering thrift which it was pleasant to witness. Dr. Sherwood is the stated supply of this church, and though the number in attendance was not large, their liberality abounded, and we trust it will cause many thanksgivings to God in time and eternity. How grateful too was the presence and welcome of so many dear friends from other spheres, where we have known and loved them.

Another day's ride brought us to Rock Spring, the home for so many years of the veritable author of the *Emigrant's Guide*, the *Gazetteer* and map of Illinois: the man whose publications and correspondence we have been frequently told, have led more persons into this state than any other ten men. Most of our readers do not need to be told that this individual is no other than that same brother J. M. Peck, mentioned in the beginning of this number of our sketches. If delicacy did not forbid, we should dearly love to draw aside the veil and let our readers look in upon this domestic and private scene. We could from this illustration show conclusively that he who has shared the hospitality of so many families in all parts of the country, is as willing to exercise as to experience it. See his cheerful helpmate, contenting herself to abide at home and assiduously care for the welfare of the family and the guests, having never revisited loved New-England since her first departure in 1817. Nor can you fail to notice that daughter Mary, with the father's energy and the mother's quietness: how steady, noiseless and efficient are all her movements; and to her in no small degree is owing the comfort and happiness which always

smile around. We need say nothing of the sons, for the older ones were now absent; and of younger, half-grown men it is not quite fair to speak; for they are not now quite what they will soon be, or ought to be: but as their good mother said, "they do so much need their father with them!" Still we can and will testify to the kind-hearted ingenuousness which they evinced. May they one day prove their parents' crown of rejoicing.

A good farm lying around this "Rock-Spring" (you should know that neither *rocks* nor *springs* are common here,) and a comfortable house,—larger in its capacity to furnish good accommodations to a great number of guests by day or by night, than any one of its size we ever saw,—is the home of our brother. He had expected our coming, and knowing how very limited our stay must be, had arranged every thing in the best order to fill up the day. Most of the morning we spent together in the study. What accumulations of learned labor here surround you! Near noon the neighboring ministers began to arrive. Of the fifteen or twenty from the surrounding town and country, who had been invited, a full dozen were actually present. After some time spent in social greetings, dinner being over, we met a goodly sized congregation in the edifice erected for "*the Seminary*" many years since, but which is now used only for a chapel. After praise and prayer and preaching, some of us strolled over the more interesting localities, bathed in the *spring*, and drank of its pure waters. After tea all assembled in the largest room, and from each in turn, beginning with the eldest, we heard some recital of the way in which the Lord had led them in the wilderness, lo! these many years.

Father *Darrow*, born near New-London, Con., when first converted well remembers there were no Baptists in that city. He with two other lads of near his age began the first prayer meeting there. He moved to New-York and resided in that state twelve years. Came hither in

1819, and was ordained in 1824. Is now seventy-six years and a half old. Elder *Ross*, from Kentucky, is ten years younger, and came to this state ten years later. Was a member and preacher for years with the Cumberland Presbyterians. The *Lemons*, Joseph and James were born or nurtured here, and are now nearing their three score years. Their father and five of his sons were preachers. They went to school, daily in danger of the savages. Were early converted and entered the ministry. Witnessed the first baptism in this territory in 1794. The first Association formed in 1807. The latter gave his views at length and with great clearness of the past and present hindrances of the greater success of ministers and churches. Elder *Pulliam*, now fifty-seven years old, confessed the inadequacy of his views and teaching in early years, concerning ministerial support. Was helped by brother Peck and others; has derived great assistance from minister's meetings. Elder *Taylor*, (son of the distinguished John Taylor of Kentucky,) converted late in life, ordained in 1829, came to this state five years afterwards—is pastor of the Shoals-Creek church—insisted much on the necessity of *family teaching*. He was a warrior, a politician, and infidel, all his early life, and feels the evils of old influences. Of *Rogers* and *Dawson*, and the younger *Ross* and some others that spoke, we have not room for a full record. Most of the ministers had been and now were inadequately sustained. Some had received nothing, or next to nothing. They all seemed to love the cause increasingly. In private and in various ways it was grateful to see the high regard they all felt for brother Peck. At a late hour we prayed, and sung, and wept, and rejoiced together. Near midnight we retired to rest. And when all were comfortably sleeping near and around us, we long lay in wakeful musings, thinking over a scene such as we shall never witness again.

* * * Before sunrise next morning we were hurried away. R. B.

EDITORIAL CORRESPONDENCE.

Georgia, Dec. 10, 1844.

DEAR BROTHER CHOULES:

I read the Memorial with much interest, and especially am pleased with the peeps at the past which you give us every now and then. I know that your taste and researches have led you to investigate matters of church history more thoroughly than many, and I therefore take the liberty to ask you if you will give us a little historical light upon the history of the controversy in England, about the terms of communion: by so doing you will enlighten, I think, many of your readers.

Yours respectfully,

G. T. P.

We are glad to hear from our readers, and wish we had more frequent communications. G. T. P. has correctly supposed that we love to retrace the ages that are gone by; we greatly delight to gather up the facts belonging to the fathers who left us such a glorious inheritance.

In 1633, a member of an Independent, i. e., Congregational church in London, under the pastoral care of John Lathrop, having doubts in his mind about the validity of the baptism which his child had received from his pastor, carried it to the parish priest for re-baptism. This was obnoxious to the membership of the church, and was canvassed at a church meeting. During this discussion the father began to suspect that infant baptism had no authority in the word of God. Several others united with him in opinion. They asked permission to retire, and form a church on *gospel principles*, and to the honor of the church be it recorded, this was cheerfully granted.

The new church as soon as formed, called one of their number, a John Spillsbury to be their pastor: the place of their meeting was at Wapping, near the Thames.

In 1634, Lathrop and several of his

members fled from persecutions of prelacy to Plymouth colony, and settled at Barnstable. The old church divided into three, under the following pastors:

Mr. Barebones, Mr. Canne, and Mr. Jessey. The afterwards celebrated William Kiffin was in 1638 dismissed from Mr. Jessey's church to Mr. Spillsbury's, — whose church practised what is called mixed or free communion. Mr. Kiffin opposed this order of things, much to the grief of the pastor; but amicable terms were maintained, and the church divided with a kind spirit and temper.

The new church settled down at Devonshire Square under the pastorship of Mr. Kiffin, and thus commenced the controversy upon the terms of communion which has lasted for more than two hundred years. The campaign opened with a small volume from Mr. Kiffin, entitled "A sober discourse of right to christian communion." This is the earliest publication on the point at issue. Kiffin strenuously argues that no unbaptized person may be admitted to the Lord's Supper.

In 1645, Mr. Jessey embraced Baptist faith, and received his baptism from that most eminent man, Hanserd Knolly, then pastor at great St. Helens. Mr. Jessey still remained with his church and practised open communion till his death, 1663. He wrote a defence of his views, being the substance of a sermon on this text: "Him that is weak in the faith receive ye."

In 1644 was published the admirable confession of faith of the Baptist churches in London, an original edition of which it is our happiness to possess. In 1672, John Bunyan, from his prison cell, published his plea for open communion, to which Messrs. Kiffin and Paul wrote a reply. Bunyan rejoined, and was answered by Danvers and Paul. Bunyan retorted with a tract styled "Peaceable principles and true." 1674.

We hear nothing more of this subject till about 1765, when Daniel Turner of Abingdon, Mr. Brown, of Kettering, and John Ryland, Sen, of Northampton, ad-

vocated mixed communion with much zeal. In 1778 Abraham Booth published his immortal apology for the Baptists, in which he vindicates his brethren from all charge of bigotry in the strict observance of their peculiarities. The controversy subsided till 1815, when Robert Hall issued his celebrated work "on terms of communion," &c. This work received uncommon attention among all classes of christians. Able and spirited replies were afforded by Kinghorn, of Norwich; Ivimey, of London,—Christmas Evans, and others. Mr. Kinghorn was the most formidable opponent, and was replied to by Mr. Hall, and Mr. Kinghorn rejoined in "A defence of Baptism as a term of communion."

As an advocate of open communion the Rev. Dr. Cox, of Hackney, ought to be named. The English churches are much divided on the subject, nor do we believe that the open communion churches have gained any thing from their willingness to receive unbaptized persons to their communion.

We hope the controversy is never to be resumed, but that the appeal of brethren may only be to the Law, and to the Testimony.

BOOK NOTICES.

The Pulpit Cyclopaedia, and Christian Minister's Companion; 1 vol. 8vo., D. Appleton & Co. New-York, 1845.

This is indeed an acceptable addition to the means and appliances of the minister of the gospel. This volume contains three hundred and sixty judicious outlines of discourses, and eighty-two essays on various topics connected with the work of the ministry. These essays are written by the ablest men of England, Scotland, and the United States. It strikes us that this publication is very far superior to all similar works that we have seen. It is the production of a worthy Baptist minister in

the vicinity of London, and the sentiments are strictly evangelical. We cordially commend the work.

History of the war in the Peninsula and south of France—from 1807 to 1814. By W. F. P. Napier. 1 vol. 8vo., J. S. Redfield, New-York, 1845.

Few persons will commence reading this history who will not go through the volume. It is full of interest, and is written with uncommon force. We have rarely met with an author who has so much power in the description of manners and local scenery. The reader of Napier will feel that he has a clear view in his mind of the contest which resulted in the overthrow of Napoleon. Mr. Redfield's edition is exceedingly cheap, and beautifully executed. It is a treat to sit down to such a piece of history.

The Martyr Missionary of Erromanga, or Life of John Williams.

History of the Huguenots.

The Suppliant; or Thoughts to aid Private Devotion. American Sunday School Union.

These three volumes are no common ones. They are in our estimation very valuable, and worthy the perusal of every christian. The Martyr Missionary is a spirit-stirring memoir, and we think the American edition is superior for usefulness to the London. It must be popular among the young. The Suppliant is a work of the highest order; we have known it and valued it as a treasure these many years. It is the production of John Shepherd, Esq., of Frome: one of the most influential Baptists in England. We feel anxious to bespeak a general perusal of this admirable book, the very best on prayer that we know.

The Convent Bell, and other poems. By Charlotte Elizabeth. J. S. Taylor and Co., New-York, 1845.

The lovers of poetry will enjoy a treat

in this little volume. The versification is smooth, and the sentiments of course full of gospel truth. It will make a pretty present.

My School-boy Days. Robert Carter, 1845.

We need say little of this volume.—Young people will find it out, and we predict its deserved popularity. Some young folks in our house have said, "oh do recommend *My School-Boy Days!*"

Scenes in my Native Land, by Mrs. Sigourney. James Munroe & Co., Boston, 1845.

This book must be, we think, regarded as the most interesting of all Mrs. Sigourney's publications. It wisely holds up American localities and usages. We wonder at the omission of Plymouth Rock.

Letters from a Landscape Painter. By the author of *Essays for Summer Hours.* James Munroe & Co., 1845.

We hailed Mr. Lanman's first book with cordial welcome, and had no hesitation in speaking of him as a rising star in our literary horizon. This volume justifies the prediction. There are few writers among us who have his eye for nature, and his pen to write her inspirations. We have revelled over these pages. Mr. Lanman must write *carefully*, and he will be read in coming years. We are sorry to read the dedication, as we think it in bad taste after the very adulatory notice of the truly great good man to whom it is addressed, which is contained in the volume. Mr. Lanman has yet much to do for the literature of his country, and he can hardly do it more service than in delineating its scenery and giving it a voice.

Works of Horace and Ovid. Edited by B. A. Gould. B. B. Mussey, Boston, 1845.

These are well printed in bold type, and the notes are ample and satisfactory. We think these editions quite as good as any we have seen for the use of pupils. The

key to prosody attached to Horace is very valuable.

Lectures on Bunyan's Pilgrim's Progress. By Rev. George B. Cheever, D.D. Wiley and Putnam, New-York, 1845.

This is no ordinary volume, either as to its merits as a composition, or its getting up an elegant specimen of American publication; in this last respect we regard it as reflecting the highest credit upon the house of Wiley & Putnam. Dr. Cheever has done a lasting service to the church in his commentary on Bunyan. The first lecture on the *Times of Bunyan* is worth the price of the book. Every Baptist family should possess the immortal work of Bunyan, and this incomparable exposition. Three years ago we asked Dr. Cheever to undertake this task, and we gratefully acknowledge our obligations for the way in which it has been accomplished. This book will live. It is admirably suited for a handsome present.

A Treatise on Landscape Gardening, and Rural Architecture. By A. J. Downing. Wiley & Putnam, 1845.

It would take us sometime to think of a man who has done so much to "beautify and adorn" the face of our country, as Mr. Downing, of Newburgh, the author of this useful and very elegant volume.—We have already noticed his former work, on *Cottage Residences*. This is a more extended undertaking,—it indeed has been re-written, and enlarged to such a degree that it is a new thing entirely.

The circulation of this work will correct our taste as a people, on a subject upon which we have been sadly at fault. There are not many persons who can enlighten and correct the taste of society so effectually as the clergy,—men whose education and pursuits give them extensive influence in their neighborhoods; we hope this book may fall into their hands, and believe it would prove a very serviceable auxiliary in their efforts to improve the country.

BAPTIST STATISTICS.

From Wink's Baptist Reporter for December, 1844.

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION IN EUROPE, ASIA, AND AFRICA.

KINGDOM, STATE, OR COLONY.	POPULATION.	Num. of Bapt. churches.	Num. of mem- bers.	Av. num. mem. in each church.	Num. baptized in 1843.	Av. increase in ea. ch. in 1843.	Num. of Min- isters.	Num. Associ- s.	Proportion of population to mem. of Bapt. churches.
EUROPE.									
Denmark,	2,072,000	6	442	74	92	15	6	0	1)4688
France,	34,136,677	14	220	16	17	1	13	0	1)155167
German States—									
Hamburg,	128,000	1	225	225	58	58	4	0	1)569
Prussia,	14,907,000	5	235	47	15	3	6	0	1)63,434
Bavaria,	4,370,977								
Hanover,	1,722,107								
Hesse Cassel,	712,540								
Oldenburgh,	269,347								
Wurtemburgh,	1,649,839								
	8,724,810	12	420	35	62	5	6	0	1)20,773
Greece,	810,003	1			0	0	2	0	unkn.
EUROPEAN ISLANDS.									
Corfu,	65,551	1			3	3	1	0	unkn.
Great Britain—									
England,	15,124,201	1314	128911	98	12876	10	1443	32	1)118
Scotland,	2,620,610	75	5184	69	463	7	88	1	1)506
Wales,	911,603	266	31288	118	2608	10	292	5	1)29
Ireland,	8,179,359	36	1032	29	72	2	17	1	1)7926
	87,679,811	1731	167957	97	16266	94	1878	39	1)523
CHINA.									
Hong-Kong Island, . .	40,000	2	54	27	44	22	4	0	1)909
INDIA.									
Hindustan Provinces—									
Agra,	6,000,000	2	61	30	1	0	3	0	1)98,361
Allahabad,	7,000,000	3	27	9	1		4	0	1)260000
Bahar,	16,500,000	2	99	49	30	15	8	0	1)166667
Bengal,	23,358,750	16	718	45	65	4	60	1	1)32,533
Delhi,	9,000,000	1	14	14	4	4	3	0	1)64,757
Orissa,	5,000,000	7	243	36	26	4	24	0	1)20,161
Ceylon Island,	1,242,000	12	530	44	76	6	26	0	1)2343
Burmah,	14,000,000	14	823	59	96	7	68	0	1)16,908
AUSTRALASIA.									
New South Wales, . .	130,856	5	212	42	unkn.	—	3	0	1)617
South Australia, . . .	16,516	3	75	25	unkn.	—	0	0	1)220
West Australia, . . .	2,154	1	21	21	unkn.	—	0	0	1)102
Van Dieman's Land, . .	40,283	2	52	26	unkn.	—	1	0	1)775
	82,330,559	70	2939	42	343	5	205	1	1)28,014
AFRICA.									
Cape of Good Hope, . .	160,000	1	160	160	10	10	2	0	1)1000
AFRICAN ISLANDS.									
Fernando Po,	12,500	1	77	77	28	28	14	0	1)163
Mauritius,	135,197	1	20	20	20	20	2	0	1)6760
	307,697	3	257	86	58	19	18	0	1)1198

* Thirteen of these churches are located in French Flanders, the other in Bretagne. There is also in Alsace and French-Compte a considerable body of Baptists, remarkable for "simplicity of manners, rigid morals, and great charity;" but they have hitherto lived so secluded that little besides is known of them.

SUMMARY OF BAPTIST STATISTICS.

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION
THROUGHOUT THE WORLD.

DIVISIONS.	*POPULATION.	Number of Baptist Churches.	Number of Members.	Average number of members in each ch.	Number baptized in 1842.	Average increase in each church in 1842.	Number of Ministers	Number of Associa's.	Proportion of population members of Baptist churches.
AMERICA.									
Br. Am. Colonies,	1,482,835	272	20,714	76	2,861	10½	165	7	1)72
United States, .	16,964,255	8,496	640,471	75½	78,183	9	5645	518	1)27
Texas,	48,000	15	645	43	300	20	10	2	1)74
West Ind. Islands,	1,597,238	97	44,916	463	3,850	40	57	1	1)36
EUROPE.									
European Conti'nt	60,778,487	39	1,542	39½	244	6	37	0	1)39,416
European Islands,	26,901,324	1,692	166,415	98½	16,022	9½	1841	39	1)162
ASIA.									
China,	40,000	2	54	27	44	22	5	0	1)741
India,	82,100,750	57	2,525	44	299	5	196	1	1)32,515
Australasia, .	189,809	11	360	33	unkn.	—	4	0	1)527
AFRICA.									
African Continent,	160,000	1	160	160	10	10	2	0	1)1,000
African Islands,	147,697	2	99	45	48	24	16	0	1)1,492
TOTAL.									
America, . . .	20,092,328	8,880	706,746	79½	85,194	9½	5877	528	1)28½
Europe, . . .	87,679,811	1,731	167,957	97	16,266	9½	1878	39	1)523
Asia,	82,330,559	70	2,939	42	343	5	205	1	1)28,014
Africa,	307,697	3	257	86	58	19	18	0	1)1,198
	190,410,395	10,684	887,899	81	101,861	9½	7978	568	1)217

* The population given above is only the population of those Kingdoms, States, Provinces, and Islands, in which Baptist churches now exist; and to these alone the fractional column relates.

STATISTICS OF BAPTIST CHURCHES IN DENMARK.

Churches.	When formed.	Pastors.	No. of Mem.
Copenhagen,	1839.	P. C. Monster,	288
Aalborg,	1840	O. Foltwel,	49
Langeland,	1840	R. Jorgenson,	27
West part of Zealand,	1841	N. Neilson,	44
Ishoi,	1843	P. C. Monster,	19
Hoiby,	1844	P. Rasmsson,	15

Total—6 churches, 6 ministers, 442 members.

INCREASE OF BAPTISTS IN THE UNITED STATES.

There were in all the States of the Union in

	Baptist Churches.	Members.	[Ministers.
1812,	2164	172,000	1600
1832,	5320	385,000	3618
1842,	8496	640,471	5645

The increase by baptism in 1842, was 78,188.

A LIST OF THE PRINCIPAL PUBLIC INSTITUTIONS OF THE
BAPTIST DENOMINATION IN GREAT BRITAIN;

THEIR OBJECTS, INCOME, AND EXPENDITURE DURING THE YEAR ENDING
APRIL, 1844.

SOCIETIES.	Num. of Students	When Founded	OBJECTS.	Income.	Expendi- ture.
				£. s. d.	£. s. d.
COLLEGES.					
Accrington, . . .	10	1841	Education of Baptist Ministers.	351 5 0	356 0 0
Bradford, . . .	29	1804		1168 15 6	1115 5 2
Bristol,	21	1770		1073 10 1	1251 5 9
Haverfordwest, .	9	1841		175 1 1	160 5 1
Leicester, (G. B.)	10	1798		441 10 3	511 11 11
Pontypool, . . .	15	1807		648 7 11	854 5 1
Stepney,	25	1810		1715 0 3	2473 8 9
MISSIONARY SOCIETIES.					
Foreign Missionary,	1792	Conversion of the Nations,	Conversion of the British Nations,	21661 0 3	22651 9 2
General Baptist	ditto	Ditto ditto, . . .		2473 18 8	1766 12 3
Home	ditto	Conversion of the British		4929 13 0	5190 19 3
Scottish Home	ditto	Nations,		1221 6 4	1045 6 9
Irish Society, . . .	1814	Conversion of the Irish Na- tion,		3143 18 0	2948 1 6
MISCELLANEOUS.					
Building Fund, . . .	1824	Erection of Meeting Houses,		598 11 0	582 13 7
Continental Aid Socie- ty, . . . , . . .	1842	Assistance of Continental Baptist Churches,			
Fund,	1717	Education of Ministers, as- sistance of poor Churches, &c.		2818 19 7	2819 18 8
Magazine,	1809	Relief of Widows of Baptist Ministers,			225 0 0
Reporter,	1826	Assisting Baptist Churches in spreading the gospel,			
Repository, (G. B.) .	1802	To promote the objects of the associated body,			
Selection of Hymns, .	1829	Relief of widows and orphans of Baptist Ministers and Missionaries,		190 10 8	152 0 0
Theological Education Society,	1843	Education of Baptist Minis- ters,			
Union,	1812	To promote the prosperity of the Baptist denomination,		124 10 10	155 18 6
Bath Society,	1816	Support superannuated Min- isters,		506 7 0	438 15 6
Bible Translation Soci- ety,	1840	To assist in translating the scriptures into all langua- ges,		1822 18 5	1810 6 7

* These sums are copied from a former report; the reports of the present year have
not been received.

For the Baptist Memorial.

BIBLICAL TRANSLATIONS.

Among the old books which have recently changed hands in this city, one has fallen to my lot with the following title, viz :

"An essay for *A new Translation of the Bible* : wherein is shewn from reason and the authority of the best Commentators, Interpreters, and Critics, that there is a necessity for *A New Translation*." This book was printed in London, in 1702, less than a century after the appearance of King James' authorized version, which was published in 1611. The work is humbly dedicated to the "most reverend the Archbishops, the right reverend the Bishops, and the rest of the reverend Clergy of the church of England, by H. R., a Minister of the church of England." Now as this Essay was not impudently put forth by a pestilential sectarian Baptist, to disturb the harmony of those who are working together in Bible Societies *without sectarianism* ; but was really written by a minister of the church of England before Bible Societies were invented, I felt not a little curious to see how a man who lived more than a hundred and forty years ago, could make it appear that a *new translation* was necessary. And this curiosity cannot be deemed unreasonable, when it is remembered that our version is an *Episcopal version*, carefully conformed to the will of King James, the head of the Episcopal church at that time ; but let us see what the writer has to say upon this important subject.

"A good translation of the Holy Scriptures would be of great use to most christians, and save them the expense and pains of buying and consulting commentators. And commentators run to a thousand groundless fancies and foolish chimeras to reconcile translations in many places to sense and truth : and after all, the most learned of all parties frankly acknowledge, that often they can make nei-

ther *truth nor sense* of them ! What, then, shall be done in this case ? Shall we conceal or defend these faults ? The world is too sharp-sighted to let us do either ; and if it was not, our holy religion is too firmly grounded to stand in need of such **PIOUS FRAUDS**, and recommends honesty and sincerity too much to allow its professors to make use of them. And in effect we find that ministers in their pulpits often complain of the translations of their texts ; nay, some make the most part of their sermons consist of various readings, diverse acceptations, nice criticisms and grammaticisms, to the puzzling of the unlearned, and the wearying and vexing of the learned hearer. But with submission, I think that rather than be thus always nibbling at the faults of translations, they should endeavor to show, once for all, that there is a necessity of reforming them ; and then join their heads together to carry on so necessary a work."

The author having deplored the theological disputes and controversies of his day as producing only unreasonable heats and animosities, and as destroying almost entirely *brotherly love*, without which none can justly pretend to love God, inquires how this state of things is to be remedied : how the "prejudice and pride which several parties have invented," may be removed ? And all professors of religion be of one mind, like primitive christians ? What work can secure these desirable objects ? To these questions he replies : "Is there any work of this nature comparable to the Holy Scriptures *rightly translated* ? Can we desire any thing more perfect or profitable than the holy oracles, which God hath designed for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work ? They are the only inexhaustible treasure wherein we can find the unsearchable riches of the knowledge, bounty, wisdom, justice, power, and all other perfections of God ; as also the infallible Rule of our own duty. They are

the light which only can dissipate all errors and all vices, and restore the church of God to its primitive splendor. They are the only means of composing our differences, and putting a happy period to those fatal controversies, which have so much ruined that mutual charity which God so earnestly commands us to have one towards another: and therefore it should be the desire and study of all sincere christians to have a *clear and exact translation of them.*"

In prosecuting his subject, the writer refers to many hundred places in our version, where the mind of the Spirit is not given to the *English reader*; as Mammon, Maccabees, Belial, Abba, Rabbi, Rabboni, &c.—and insists upon it that no sufficient reason can be given why so many Hebrew and Greek words, the meaning of which is perfectly known to the learned, should be left *untranslated*, in "a version designed for the use of the people."

He then quotes many passages *incorrectly* translated, and thereby furnishing a foundation for false sentiments and religious systems, manifestly condemned by the revealed will of God. For example: Our translation makes the Apostle say, 1 Cor. 8 : 4. *We know that an idol is nothing*: And the Papists do not fail to infer from this that they are no idolaters, because their images are something, and represent something that is real; whereas the idols of the pagans represented but bare imaginations that had no existence. But neither the version nor inference is just; for their idols were real and visible, and most of them represented real and visible things, such as the sun, moon, and other creatures which the *pagans* had deified. The expression then only signifies that an idol has no virtue or power; and so it should be rendered." Again:

"There have been some so grossly wild, as to fancy that good men are not subject to the law of God, because our version makes Paul say, 1 Tim. 1 : 9. *That the law is not made for a righteous man*. The first Reformers were obliged to resist the

impiety of those libertines, who called themselves *Antinomians*, and to make use of several distinctions and niceties to justify the Apostle's expression. The passage is well rendered by several learned men thus: 'The law is not made *against* a righteous man, but against the lawless, against the ungodly, &c.' As when Jesus said to his disciples, Matt. 10 : 18. That they should be brought before kings and governors for his sake for a testimony *against* them; where the same construction is used in the original as in the text in hand. In the same sense too Aristotle says—*That the law is not against the virtuous.*"

But this communication is already longer than I intended, and I will close by inquiring—if so many plain and cogent reasons for *amending* our commonly received version of the sacred scriptures existed nearly a century and a half ago, have those reasons lost any of their force since? And if a single minister of the gospel could *then* detect numerous errors and suggest many valuable improvements, ought not the profoundly learned and godly ministers and missionaries of the *present day* to combine their efforts to bring our English Bible much nearer *the mind of the Spirit* than has been accomplished by King James' translators? H.

THE CARDINAL CONGRATULATED—A certain churchman hearing that an old friend of his was advanced to a cardinalate, went to congratulate his eminence upon his new honor. "Pray sir," said the cardinal, "may I beg the favor of your name and business?" "I am come," said the friend, "to condole with your eminence, and to tell you how heartily I pity men who are overcharged with dignity and preferment, for it turns some people's brains to that degree that they can neither see nor hear, nor understand like other men, and makes them as absolutely forget their old friends, as if they had never seen them before in all their lives."

LATE REV. DR. SMITH, OF HAVERHILL,
MASS.

Most of our friends are familiar with the name of this venerable man of God. His labors in the infant churches of Massachusetts, when all our denomination was included in *Warren Association* were very successful. Dr. Smith was also a chaplain in Washington's army; his polite manners and active spirit made him a general favorite. We are happy to insert in the present number a discourse which we copy from the MSS. of this excellent man. Dr. Smith did not live in the days of Theological Schools, but he was a scribe well instructed in the mysteries of the Gospel, and we would vastly prefer such exhibitions of truth as this sermon contains, to the critical detections of error, and the glossing smoothness of many sabbatical effusions of diluted snow broth morality which are too frequently the order of the present day.

FREEDOM FROM SIN'S DOMINION.

Rom. vi. 14. *For sin shall not have dominion over you; for ye are not under the law, but under grace.*

First. Subordination and supremacy are prevalent, amongst and pervade the various classes of beings in the extensive empire of the great Jehovah; in some instances they are more evident than in others.

Second. Although sin is no creature (if it was, God must be its Author) yet it is represented as having dominion, and government similar to a Ruler or King whose reign is extensive, and from whose dominion the saints only can claim an exemption.

Third. Our text is addressed to those who are dead indeed unto sin; but alive to God. v. 11.

Fourth. Although the law and gospel are distinct, yet they agree in righteousness and holiness.

Fifth. The law commands perfect obedience; the gospel teaches us how to yield that obedience which answers to the requisitions of the law.

Sixth. Those who reject the gospel will ever be at a loss how to obey the law, and hence will unavoidably be exposed to its penalties.

METHOD.

I. *Let us attend to the nature, extent, and consequence of sin's dominion.*

First. As to its nature. 1. It is tyrannical. 2. It is cruel. 3. It is disquieting and destructive.

Second. As to its extent. 1. It extends all the unregenerate of different ages, sects, provinces, and kingdoms on earth. 2. To all the powers of the soul. 3. To the thoughts of the heart. 4. To the very imagination of the thoughts of the heart. 5. And will continue till destroyed by Christ the conqueror.

Third. As to its consequence. 1. Opposition to Christ's kingdom. 2. Distress and misery. 3. Death and destruction.

II. *We shall inquire what law is here designed,—who are under it,—what is its nature and extent.*

First. Not the law of nature.

Second. Not the civil law.

Third. Not the ceremonial law.

Fourth. But either the law of sin, as governing principle;

Fifth. Or rather the moral law.

*Sixth.** All the unregenerate are under it.

Seventh. As to its extent. 1. To thoughts, words, and actions. 2. To perfect and perpetual obedience. 3. To nothing short of complete holiness.

III. *Show what it is to be under grace*

First. To be under the Covenant of Grace and in the enjoyment of its blessings.

Second. Under the influence of the Gospel, which teaches men to deny ungodliness and worldly lusts.

Third. To be in the possession of the grace of justification and pardon, which influence to righteousness and holiness.

* As to the nature of the Law, it is good and spiritual. Chap. 7: 12, 14—16.

Fourth. Under regenerating and sanctifying grace, as a reigning, governing principle in the soul.

Fifth. The gracious influence of the divine Spirit dictating to obedience and duty.

Sixth. To be under gracious influence, to glorify God in bearing fruit.

IMPROVEMENT.

First. What an enemy is this tyrant sin all that is good; whose extent reaches far and near, and whose dominion is attended with the most awful consequences.

Second. The consciences of men approve of the law as being good. Chap. 16.

Third. To be under grace lays us under our greatest obligations, as well as affords the most agreeable prospects hereafter.

SPAIN AND ENGLAND.—There are two nations in the old world—nay more, no two nations in either, or both, the old world and the new—more desirably situated and circumstanced for an intimate union of industrial interests, for so direct and perfect an interchange of their respective products. The interchange could, indeed, under a wise combination of reciprocal dealing, resolve itself purely into the primitive system of barter; the wants of Spain are such as can be met, sometimes only, supplied from England, whilst Spain is rich in products which insure a large, sometimes an excessive command of the British consumption. Spain is eminently agricultural, pastoral and mining; Great Britain more eminently ascendent still in the arts and science of manufacture and commerce. With a diversity of soil and climate, in which almost spontaneously flourish the chief productions of the tropical as of the temperate zone: with mineral riches which might compete with, nay, which greatly surpass in their variety, and might, well cultivated, in their value, those of the American which she has lost; with a

territory vast and virgin in proportion to the population; with a sea-board extensively ranging along two of the great highways of nations—the Atlantic and Mediterranean—and abundantly endowed with noble and capacious harbours; there is no conceivable limit to the boundless production and creation of exchangeable wealth, of which, with her immense natural resources, still so inadequately explored, Spain is susceptible, that can be imagined, save from that deficient supply of labor as compared with the territorial expanse which would gradually come to be redressed as industry was promoted, the field of employment extended, and labor remunerated.

A COMPLAINT.

It has long been my impression, that some of the christian congregations of the land do not manifest towards me sufficient attachment, nor render me that respect I deserve.

I hope my solemn protest will produce the desired result, especially among those *Baptist churches* where the evil obtains.

The state of the case is just this: It is customary in many religious assemblies, never to read the sacred truths I unfold but on Lord's day. At the social prayer-meeting I am scarcely seen, and at the weekly lecture I am only opened that the lecturer may announce his text. Such conduct is derogatory to my dignity—grieves the soul of my author—and will most certainly incur his displeasure. The Brahmin reads his Shaster, and the Mahometan his Alcoran every day; but by some teachers of christianity, once a week is counted enough for the public perusal of my pages. In my infancy I was revered and frequently read by the Jewish church—subsequently the perusal of my pages formed a prominent part of the primitive christian's worship—now (is it in consequence of increased light, and knowledge, and holiness?) I am laid aside as unnecessary except on the Sabbath. I ask why

is this? Is such conduct right? What arguments can be adduced in favor of it? Do my contents give sanction to it? I trust the individuals guilty of the conduct which has called forth the above complaint will ponder these questions, and I hope the result will be—a *more diligent attention to the public reading of*

THE WORD OF GOD.

THE SYMPATHY OF JESUS.

"He was in all points tempted like as we are, yet without sin."

Jesus, Savior! thou dost know
All the depth of human wo;
Thou hast shed the bitter tear—
Thou hast felt the with'ring fear.

Not a throb but thou canst feel,
Not a pain but thou canst heal,
Not a pang of mortal grief,
But thou know'st to bring relief.

Thou can'st soothe the agony
Which no eye but thine may see;
Thou can'st quell the pangs that tear
Ee'n the bosom of despair.

Thou can'st calm the aching head,
Mourning o'er bright moments fled,
With a resting place divine,
On that pitying breast of thine.

Thou can'st shed a ray of love,
Full of comfort from above,
On the heart where human might
Fails to kindle warmth or light.

Gently from the bleeding heart
Thou can'st draw the poisoned dart;
And the wounds deep anguish calm,
Pouring in thy heavenly balm.

Savior! well thou know'st to trace
Every line on sorrow's face;
For when thou wast dwelling here,
Her dark form was ever near.

And our griefs when laid on thee
Pressed thy spirit heavily;
So thou well dost know how great
Is the burden of thy weight.

And the iron of our sin
To thy heart hath entered in;
All its festering anguish keen,
Holy Savior, thine hath been:

Not in vain thou cam'st to dwell,
From heaven far, and near to hell:
Not in vain were cast away
Crown and sceptre for our clay.

Thou our brother art, and we
With our sorrows come to thee;
Thou wilt not, for us who died,
From our misery turn aside.

Jesus, save! the floods are nigh,
To thine open arms we fly;
Sure the waters will not dare
Overwhelm our spirits there.

No! the raging waves subside,
Thou hast check'd the rising tide;
All our woes obey thy will
While thou whisperest 'Peace, be still.'

CHURCH AND STATE IN ENGLAND—
A poor woman recently applied to a rich farmer for work in his field, "You go to the dissenting chapel." "La, sir, I be of no religion!" "Oh, if that be the case," said the Churchman, "you may come on Monday."

PIGS FOR CHURCH RATES—"A number of pigs are now in custody for nonpayments of Church rates, by Mr. Edmondson of Tulketh. These grunTERS are to be incarcerated at least five days before the officers are allowed to convert them into cash. We fear they are not in the best hands for fattening for the market; but good or bad, they are to be sold at auction the ensuing week."—*Eng. paper.*

In all probability the owners are pious poor dissenters, who are thus defrauded by law, and a Church established by law. Will not our good people in these United States remember that Episcopacy and Popery are the same all over the world, when they are *full fledged*!

THE BAPTIST MEMORIAL

AND

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[No. 3.

THE SOURCES OF ERROR CONSIDERED.

Error is a kind of Proteus, which assumes almost every appearance; and like a siren, tempts its deluded captives to their own destruction.

“Man, on obvious waves of error tossed,
His ship halffounder'd and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land:
Spreads all his canvass, every sinew plies,
Pants for it, aims at it, enters it, and dies.”

Notwithstanding the danger of erroneous opinions, it is the most difficult thing in the world to convince ignorant people of their folly; proud people of their disagreeable haughtiness, and self-righteous people of their moral turpitude and certain condemnation in the sight of God. We may trace these evils to man's original transgression, as their primary cause; but the object of this paper is not to discuss the general principle of human apostacy;—that is admitted as the fountain of every deadly stream. It turned man's light into darkness, drove him from the bowers of Eden into a desert land, and from bliss to sorrow. But what we now mean to consider, are those general effects of the fall, which of themselves have become so many sources of error; and amongst these we class:—

I. *The predominance of a depraved ap-*

C

petite.—In the indulgence of a perishing body, some people seem to forget that they possess an immortal soul—in making provision for the flesh, they neglect the claims of the spirit—and in the gratification of a nature which they share in common with the brute, they bury the noblest part of theirs, and sink below the proper scale of man. If eating and drinking constitute the chief end of human existence—a world of sots and epicures—a world without rationality, decency, order, or grace, would stand upon record as the essence of perfection. How can the eye of intellect look through the gross organs of an animal wholly *addicted* to sensual indulgence?—How can the ear of reason dwell in the midst of discordant howlings, and bacchanalian madness? How can the tongue of knowledge reside in the mouth of fools? The predominance of sensual appetites in *any man* will ever prove an insurmountable barrier to the attainment of wisdom, and the consequent source of the most fatal errors. It will sink his understanding to the level of brutal instinct, and like the filthiest of creatures, he will roll himself in the mire of uncleanness, and debase the *man*, by the habits of a swine.

II. *The different passions of the mind are often so many sources of error.*—Doctor Watts says, “The passions are the living wheels of strong and powerful movements in human nature, but they make wretched work if they are not put

in motion by a regular and happy spring." Love is generally blind to the most evident defects in the character of an esteemed object, and perversely headstrong in its purpose; fear diminishes a proper confidence, and magnifies the smallest difficulties into impassable mountains; joy creates presumption, and grief sinks the heart into a kind of despondency. Every passion has its peculiar influence upon the mind, and is attended with danger. Fear has had its victims: pleasure slays its possessors; and an irrational impulse of delight in sacred things, has been made a standard of truth.

Chilo, the Lacedæmonian, died upon hearing that his son had gained a prize in the Olympic games. Sophocles, in a contest of honor, died in consequence of a decision being pronounced in his favor. We read of a matron, who, while she was in the depth of distress from the report of her son's having been slain in battle, died in his arms, in her excess of joy, on his safe return. Doctor Watts mentions a woman in the Romish church, of whom he had read, as having had her passions raised to a state of rapture at the sacrament of the mass; under that feeling, she exclaimed, "Should all the men on earth, and all the angels of heaven, join together to assure me that God himself was not there, I would not believe them, for I have seen him, and felt his divine presence." An elated mind at the author, was her proof of transubstantiation.

III. *Educational prejudices are frequent sources of error.*—On this ground the apostate Jews were awfully mistaken. When they had departed completely from the principles and piety of the patriarch Abraham, they still prided themselves with the idea of being his descendants; and on that account they presumed on the favor of God. Men of this description, substitute persons for things, and mere names for principles.

Without intending the least censure of any particular denomination of christians

(but with a design to expose a common evil) we may venture to assert that many who call themselves churchmen have no knowledge whatever of the theological opinions of our national establishment, as they are expressed in her own articles of faith. And doubtless, there are dissenters, who are non-conformists by *habit*, and not from a proper conviction.

Had these people been born amongst the Moguls in Asia, or the idolators in Africa—had they been the sons of Mussulmans, or the children of Papists—had they lived among Druids or Christians, prior to the Reformation, they would have implicitly adopted the religion of the people and times in which they were educated. With them, neither reason or revelation is regarded; but, with intellects of perfect accommodation to the dictates of custom, they can adopt any absurdity as the essence of truth.

In his Lectures on Ecclesiastical History, Doctor Campbell gives an instance of the power of implicit faith on the mind of an ignorant collier. This man was asked what it was that he believed. He answered, "I believe what the church believes." The inquirer rejoined, "What then does the church believe?" He readily replied, "The church believes what I believe." The other desirous, if possible, to bring him to particulars, once more resumed his interrogatories. "Tell me, then, I pray you, what is it that you and the church both believe?" The only answer that could be obtained, was, "Why truly, sir, the church and I both believe the same thing."

IV. *Self-love, and too great a confidence in present circumstances, may be considered among the sources of error.*—When a man becomes improperly enamored with himself, he cannot endure correction, and spurns at the kindest reproof. In his own esteem, his own taste is the most excellent—his own own opinions are the most worthy of adoption,—and his own person is the most to be admired. With the

pride of self-righteousness in his heart, and a sort of personal eulogium upon his tongue, he ascends the Temple of Jehovah,—*not* to confess—*not* to supplicate the blessing of eternal goodness—*not* to adore the God of Heaven—but to proclaim his own importance and self-approbation to every beholder. We *are apt also*, to make our present circumstances a rule of general deportment, as if we were the same characters under all the diversified conditions of human life. But men's views alter with their external state. Under affliction we feel the vanity of the world; acknowledge the importance of religion, and offer up a prayer to God; but the restoration of health is often the restoration of sin. The poor man thinks he should be humble in affluence, and the rich supposes he could endure privations with fortitude. Most people, before they have learned to discharge the duties of the present situation with propriety, think themselves well qualified to occupy a superior station in the world.

V. *Improper connexions are so many sources of error.* "Evil communications corrupt good manners." We naturally embrace the opinions, imbibe the spirit, and follow the example of those with whom we associate. Jonadab, the son of Shimeah, David's brother, was a very subtle man; but a most unprincipled and dangerous companion. He was Amnon's friend, and by his wicked counsel, brought that young man to destruction. To living companions, we may add, profane and infidel publications. The philosophists of France scattered the baneful seeds of skepticism by their infamous books. The lovers of wit and polite literature were caught by Voltaire: the men of science were perverted, and children corrupted in the first rudiments of learning by D'Alembert and Diderot: stronger appetites were fed by the secret clubs of Baron Holbach: the imaginations of the higher order were set dangerously afloat by Montesquieu; and the multitude of all ranks were surprised and carried away by Rousseau.

VI. *The conduct of the multitude, and the improprieties of the people who profess an attachment to real religion, are a source of error in many minds.*—There are persons who have not courage to think for themselves, and *stand* alone, or even in a *minority* for the truth: they look for a pretext to justify their proceedings; and instead of taking the Scriptures for their guide in theological inquiries, they fix upon the misdeeds of backsliders or apostates as a basis on which they form their estimate of sacred things. What has the religion of Jesus Christ to do with the inconsistencies of men, who make shipwreck of faith and a good conscience?—What! Just as much as honesty has to do with the hollow pretensions of a knave: it has to *condemn* their conduct as abhorrent to its own principles and influence upon the human heart; to *disown* their claims to its friendship, and turn them over to the ungodly as the adherents of a sinful world.

Who will censure the spirit of uprightness, because villains sometimes find it convenient to put on the mask of deception, and appear in alliance with virtue? Is integrity *debased* by the wicked protestations of falsehood? Is the *pure coin* less valuable in itself, because there are forgeries that imitate it? No more is the religion of Jesus Christ to be charged with the misdeeds of its professed advocates.

The sources of error, both from ourselves and the different appearances of external objects, are so *abundant*, and so *imposing* that it becomes an imperious duty upon every man **TO PONDER THE PATH OF HIS FEET.**

Let him *look well* to his goings; *scrutinize* his motives; *distrust* his own heart; *check* the impulse of passion by the sound deliberation of judgment; *stand* open to conviction, as one conscious of his own fallibility, and make truth the *sole object* of his inquiry.

For the attainment of right principles, he should humbly **SEARCH THE SACRED SCRIPTURES.**

Moses and the Prophets, and Christ and his Apostles, are witnesses for God; but they must be allowed to give their free, spontaneous, and natural testimony.—They are not to be tortured, or put upon the rack to make them speak what they never intended. They are not to be forced into the support of pre-conceived opinions, unwarrantable prejudices, and an assumed orthodoxy, that usurps the seat of judgment, to thunder out its anathemas against the more modest and judicious of mankind.

“A critic on the sacred book should be
Candid and learned, dispassionate and free;
Free from the wayward bias bigots feel,
From fancy’s influence, and intemperate zeal:
But above all, (or let the wretch refrain,
Nor touch the page he cannot but profane,)
Free from the domineering power of lust;
A lewd interpreter is never just.”

Circumstanced as we are, in the midst of clouds and darkness, vice and passions, and internal and external temptations, to fatal errors, we ought most assuredly TO SEEK WISDOM FROM ABOVE, TO DIRECT US IN THE WAY OF LIFE.

It is highly requisite to present our *fervent* and *constant* prayer to God for his holy Spirit, to instruct us in the path of knowledge. Let us sit as pupils at the feet of Jesus Christ, and learn of him; then shall we be *blessed* with the light of a meridian sun, *experience* the refreshing gales of celestial grace, find *rest* to our souls, be *happy in time*, and *exalted in eternity*; we shall dwell in the glorious presence of God, to participate in the honors of saints and angels, world without end.

T. W.

THE SALUTATIONS OF HELL, OR THE GREETINGS OF THE DAMNED;

A SERMON,

By the late Rev. John Ryland, D. D., President of the Baptist College, Bristol, Eng.

Isaiah xiv. 10.—Art thou become like unto us?

(Concluded.)

Reflect on the doom of the *Evangelical hypocrite*, who with a head full of notions, but a heart full of carnality, perished under the sound of the gospel. How many of this character have sunk down to the depths of the pit! How many who were reputed saints on earth, has hell thus saluted: “Art thou become like unto us?” Gospel professors, with an orthodox creed, and even a plausible semblance of Christian experience, who once had a name and a place in a regular congregated church, have perished; and their destruction has afforded the prince of darkness peculiar triumph. “Here comes a professor,” says Satan; “O that professors were all of this sort! When this man came first under the sound of the gospel, I was afraid I should lose him. I endeavored to lull his conscience to sleep, but he was alarmed again and again. He dreaded divine vengeance, and broke off his outward vices; no longer could the spirit of profaneness and impurity keep possession of him; his heart was swept by information, and garnished with religious opinions; but I flattered myself I should not lose him, because his heart still seemed empty of grace. At first he heard the word with joy, but I soon perceived he was satisfied with the notion of safety, and was unwilling to receive Jesus as King. I therefore helped forward his comforts, persuaded him that all was well, and encouraged him to make a profession of religion, which he might wear as a decent cloak, while I filled his heart with spiritual pride and carnal security; with love to the world, and aversion to the power of godliness.

AFFLICTION—Affliction is a pill, which if wrapped up in patience, may be easily swallowed; but when discontent puts us upon chewing, it proves bitter and disgusting.

Then I had little fear of losing him, as he had no jealousy of himself. I minded not his professed regard to religion, when I plainly saw that worldly gain was ten times dearer to him than the cause of God. It gave me no pain to hear him tell the tale of his conversion, while he never concerned himself about growing in grace. I expected to find that when there was neither growth nor deep concern for the want of it, there could be only a painted appearance, and nothing of the life of it in the soul. I could see that his shop was visited with more delight than his closet, and the market day far more welcome than the Lord's day. The chief thing that I dreaded was the hammer of the word; but the love of self and of the world, soon rendered him more insensible than the anvil. His notions, his past convictions, his church membership, I turned to my own advantage. If any arrow from the pulpit ever reached his conscience, I soon healed the wound; yea, in my absence he would heal it himself. "Well," thought he, "I assent to these truths, I know that salvation is all of grace, I am no blind Arminian, I understand the gospel scheme, I remember also when I wept under the word, though it does not now make so deep an impression. I have heard many old professors say that they have not such lively feelings now as at their first conversion: such is my experience, but all may be well notwithstanding, for I have been a church member many years, and no one can lay any thing capital to my charge. I am well persuaded there is no perfection here, nor shall I weary myself with pursuing it. People that have more leisure, may spend more time in their closets; I seldom live a whole day without prayer; I must provide for my family; I see no reason to question my state, on account of some change in my frame." Thus he went on, satisfied with the form of godliness, but destitute of the power, and now his religion has left him at the gates of heaven." So Satan triumphs in his ruin, while his former neighbors, who had

died in their sins, gather round his wretched spirit, and upbraid him with his pretensions to peculiar privileges, and deride his present misery, while some, perhaps, remind him of his secret sins, which were never publicly known on earth, but had come to their ears in private, and encouraged them to blaspheme the holy name whereby he was called, and to charge the whole body with which he was connected, with hypocrisy.

Such, but in some respects more dreadful, will be the lot of the *avowed Antinomian*, who openly indulged his lusts, while he had the audacity to plead the doctrines of grace in his excuse. There have been such miscreants, and the apostle pronounces their damnation to be singularly just. Hell cannot be surprised at their coming, but hell itself must justify their destruction. I suppose a wretch of this description to be met on his entrance into these drear abodes, by two spirits who had gone thither before him. They are the ghosts of his two children. One of them accosts him, "O, my father; 'Art thou become like unto us?' I am that wretched young man whom you were the instrument of bringing to this place of torment. I sucked in the poison of your principles; I learned to abuse the grace of the gospel, to presume upon God's decrees, to snatch the gospel consolations, and to make the imputed righteousness of Christ a cloak for sin, and by which I might come nigh to God's bosom, the place of his children, while I stabbed his cause by my wicked life. I presumed I could never fall from grace, though I knew nothing of grace, except that of groundless positivity, which I called the assurance of faith. I formed to myself a notion of perseverance, as connecting a fancied conversion and eternal glory, while I left walking with God out of the question. Alas! my beginning was delusive, and my end is damnation. However, I am glad to see thee, father—cursed for thy sake be the name—sunk in the same perdition with myself. How much of my present misery do I owe to you,

and how shall I upbraid and abhor you for ever !”

“I, too,” says the other miserable spirit, “rejoice in your destruction, though I never drank into your sentiments. Your perverted principles and pernicious practices prejudiced me entirely against the truths of revelation; my reason and conscience assured me of the evil of your conduct, and I hastily concluded that the religion you abused really coincided with your detestable morals. I never thoroughly examined the true nature or tendency of its doctrines, but gave myself up to infidelity. Thus, while I escaped in a great measure the lusts of the flesh, which destroyed my brother, I was ruined by the lust of the mind, the pride of reason, the poison of unbelief, and confidence in an irreligious morality. A dead faith, without any regard to holiness, ruined him and you; and dead works, without any vital faith or real regard to the divine glory, have ruined me. You, miserable man, that begat us and brought us up, were accessory to the ruin of us both. Your conduct had a different effect upon us, but its awful end is the same. Glad we are that thou art become like unto us in misery, who thus cruelly neglected and destroyed the souls of thy offspring. Expect from us both eternal upbraidings, and incessant aggravations of thy wo.”

Time would fail us to unfold the various awful scenes the infernal world displays. *There* is our text daily fulfilled in countless varieties.

Methinks at the descent of the unpreaching prelate, I hear a cry, “Room, room in Latimer’s Gap*—make room for a

slothful and unprofitable servant, faithful only to the interests of hell.” Heathens, sages, and priests, refuse to associate with so shocking a character, and the quondam votaries of Moloch shun the man whose lawn sleeves are stained with the blood of souls. “Art thou become like unto us ? Nay, we disown the relation, though our writings were preferred by thee on earth to the volume of inspiration. We return no compliments here—we who perished in idolatrous superstition, without having heard of the book of God, abhor the man who in the midst of christian light, not only neglected the great salvation himself, but, undertaking the cure of souls, never sought their welfare; professing himself inwardly moved by the Holy Spirit, never felt any bowels of compassion towards his fellow-sinners; and paid for defending the gospel revelation, never concerned himself for its propagation. Let the unfaithful watchman feel the miseries of which he refused to give warning. Let the dumb guardian of the fold, who minded only the fleece, and had no concern for the flock, now feel his tongue loosed to eternal howlings.”

But one character still more dreadful than the preceding, strikes my mind with peculiar awe,—it is that of the *unconverted preacher of the gospel*, who with an orthodox head, a fluent tongue, a semblance of piety, and a fictitious zeal, preached an unfelt gospel and an unknown Christ.—Christ indeed was the matter of his discourses, but self his end in all. He cast out devils in the name of Jesus, but Satan dwelt in the hiding place of his bosom. He pointed out the straight road to others, but wandered in crooked paths himself. Acquainted with the truth in its theory, but a stranger to internal godliness, he deceived himself and others; but God could not be deceived, and would not be mocked; and he is unmasked before the devils

* “Oh, that a man might have the contemplation of hell—that the devil would allow a man to look into hell, to see the state of it, as he did of all the world when he tempted Christ in the wilderness. If any one were admitted to view hell thus, and behold it thoroughly, the devil would say, ‘on yonder side are unpreaching prelates.’ I think a man should see as far as an angel, and perceive nothing but unpreaching

prelates. We might look as far as Calais, I warrant you.”—*Bishop Latimer’s Sermon before Edward VI.*

and the damned, and sentenced to the pit of perdition. What horrors fill his soul! What triumphs echo through extended Tophet! With what insults must he meet! If any thing could give a momentary suspension to the pains of devils, it would be to see a preacher of the gospel enter hell. Hark! how they taunt him! "Art thou become like unto us? thou who wast an instructor of the foolish, a teacher of babes, who hadst the form of knowledge, and of the truth? Thou warnedst others to escape the wrath to come, and has it overtaken thee? Thou who didst point others to the city of refuge, has the avenger of blood found thee without the gate?" All Hell must doubtless triumph with peculiar malignity in the ruin of such a man. But let these instances suffice, I would hasten to the improvement of so tremendous a subject.

1. Let unconverted sinners consider what reason they have to wonder that Hell has not yet rejoiced over them, and what reason to dread lest this should be their case at last. You that are unregenerate, ought seriously to reflect, that if you had been cut off in your present state, as many younger persons than you have been in a like condition, Hell would certainly have triumphed in your destruction.

Our text contains the very language with which, it is very probable, some of your companions in sin, met your other wretched acquaintance who died last. Why are not you in his case? Why has God spared you so long? You have run into an excess of riot; you have broken the restraints of education; you have cast off the cords of wholesome discipline; you have added sin to sin; you have been often warned, and you have hardened your neck. Why have you not been suddenly destroyed, and that without remedy? You have had convictions, and have stifled them; mercies have not allured you, and chastisements have not corrected you. You have been so brutish as to despise reproof, and hate your reprovers. You have neglected the great salvation, and made light of the calls of

the gospel. You have caused the ambassadors of peace to weep bitterly, and almost broken the hearts of your godly friends. Why then are you out of hell? Have you not hated Christ, and acted as though you were in love with death? Have you not seemed as though you would take hell by violence, so fond have you been of your sins? Why should you be smitten any more? Surely God will soon say, "Let him alone—let his parents and his friends let him alone." Is it not a wonder that God does not take your praying friends to heaven, that you may grieve them no longer, and that they might let you alone? For you have loved idols, you are joined to idols, you are a companion of fools, and may expect accordingly to be destroyed. Oh, if God says, "My Spirit shall let him alone, I will give him up to his lusts, and he shall take his course." Then you will soon hear another sort of lecture from this text. Yes, you will sink into endless perdition, and the inhabitants of hell will gather round you, gaping to wonder at your destruction, and to rejoice therein. But you have not yet experienced this—no, and I pray you never may—I pray God will stop you in your course. I hope he has mercy in store for you. I know he has, if you are willing *now* to accept it. "If ye will inquire, inquire ye, return, come. Observe! If thou wilt return, return unto me, saith the Lord.—Come take with you words, and return unto the Lord, and say unto him, 'Take away all iniquity and receive us graciously, so will we render unto thee the calves of our lips.'"

2. But if sinners have reason to wonder at God's forbearance, how much more reason have believers to be astonished at divine forgiveness. You who sometime ago were afar off from God, are now become fellow citizens with the saints; you were as indisposed to return to him as the worst sinners out of hell, yea, you would before this, have arrived at that world of woe, had not grace prevented. Grace alone has made all the difference between

you and the damned, and grace will make an external difference. Surely you are debtors, not to the flesh to live after the flesh, which had almost brought you to endless ruin, but to God and grace. Be concerned, therefore, under a sense of your infinite obligations, to live to the Spirit, and to show forth the praises of that grace which has snatched you as brands from the burning. Eternity will not suffice fully to express all your obligations. Oh, show them in time that you are sensible of them. Having been saved from eternal misery, can you murmur at the troubles of life? Being called to eternal glory, can you be attracted by earthly vanities? Can you forbear showing your gratitude to your Redeemer who bought you with his precious blood? Can you forget that you are not your own, but bound with the strongest ties to glorify God with your bodies and spirits, which are his?

3. That we may not conclude without contemplating a more pleasing theme, I would call your attention to one inference more. Sinners will wonder and rejoice with very different kind of joy at each other's salvation.

In the mansions of glory above, "Art thou become like unto us?" will be the language of angels to the redeemed from among men. Those benevolent spirits which rejoice in a sinner's conversion will doubtless exult at a believer's entrance into bliss,—no jealousy at seeing their younger brethren of Adam's fallen race, more honored than themselves, will prevent their hailing with joy the christian's arrival at the haven of rest. They disdain not to minister to the heirs of salvation in their present low and imperfect state, and they will not fail to congratulate them when they shall be added to the spirits of the just made perfect.

The poor believer who is now half afraid to tell what God has done for his soul to his saved fellow worms, shall then rehearse the mighty acts of Jehovah to an innumerable company of listening sera-

phim. They who are now complaining of such darkness, and coldness, and deadness, and sin, shall then be free from every subject of complaint, and shall be as the angels in light, in life, in love, in zeal, in purity, in incessant, unwearied, delightful activity for God, while angels who never fell will rejoice to see the redeemed placed nearer the throne than themselves. Our text thus differently applied will be adopted in heaven, not only as the language of angels to saints, but of saints to each other. Those who wept and complained together below, will surely rejoice and exult together above. "Art thou become like unto us?" will be the question which happy spirits will address to each new comer to the heavenly Jerusalem.—They will have no fear lest their own portion should be lessened by the increase of their Father's family. Every fresh instance of the riches of grace in bringing another son to glory will increase the aggregate of heavenly bliss, and afford new pleasure to every individual that was there before, and as we may hope that heaven is filling continually, so the happiness of heaven in this view, as in others, is continually increasing.

We may indeed invert all the three observations which we made at the beginning, and show that a very considerable difference may subsist on earth between those who shall at last meet in glory. There may be a great difference in outward conduct, in natural disposition, in their degrees of light and knowledge, in their opinions about the less weighty parts of truth, and in their inward exercises and conflicts—while they all are building their hopes on the mercy of God in Christ—all born of God—all friends of holiness, and all appointed, not unto wrath, but to obtain the salvation which is in Christ Jesus with eternal glory.

We may also observe that as some characters will fill hell with peculiar surprise, so in heaven there will be some, whose arrival in that blissful place will be peculiarly marvellous, though all will have

reason to wonder at finding themselves there, and will rejoice in each other's happiness.

As before we placed ourselves in imagination at the gates of hell; now give me leave for a few minutes to conduct your ideas to the entrance of heaven, that we may notice some pleasing scenes which will there take place.

As one angelic convoy approaches the pearly gates to present a happy soul, which had just left the body, to the Redeemer,—methinks I see a kindred spirit fly forth to meet him:—"Art thou become like unto us?" is the friendly language he uses,— "What! is my child at last brought safe to these happy mansions? Surely I am doubly saved in thy salvation! What joy unspeakable and full of glory do I feel at the sight! This, my son, was dead and is alive, was lost, and is found.—Thousands of times have I wrestled with God in secret, with groanings unutterable, and often with floods of tears, for thy conversion—but I did not live to see my prayers answered, when I lay on my own death-bed—though I rejoiced to think whither I was going, yet my triumph was interrupted by the heart-rending supposition that I should never more see my poor child, but at a vast distance, separated from me, separated from happiness, at the left hand of the Judge. But oh, surprising grace! God remembered his mercy and answered my prayers, after he had taken me to himself. I heard long ago, by an angelic messenger, of thy return to God, and now I meet thee actually arrived in heaven! O, my son, let us proceed together to the footstool of the glorified Immanuel, and adore him with raptures of joy for the riches of his grace."

Another spirit arrives from the land of mortality, and is met by the soul of an old neighbor, who had been some time in heaven. "Art thou," says he, "become like unto us; who wast once such a champion for Satan? I remember thy former enmity to religion, and thy spite towards the people of God. I recollect, with deep

humiliation, my own cowardice—how for fear of the persecution of thy abusive tongue, I scarcely dared to pass by your door to the house of God. I remember that in a time of affliction, you felt some pangs of conscience—made some promises of amendment—sent for me to pray by you,—and seemed to be crying out for salvation. But after your recovery you became more desperately wicked than before, and when I left the world, I had little expectation of your being brought at last to glory. But what has God wrought? I feel somewhat of the same pleasure that our dear brother Stephen felt, when Paul entered this happy world:—On earth I prayed for my persecutors, and felt unfeigned love for your soul, when you used me so spitefully. But that sweet christian temper was then very imperfect, and I sometimes felt a lamentable disposition to the contrary. But now, my dear brother, I rejoice in your salvation with my whole heart. Welcome, welcome to eternal joy!

Hear another heavenly salutation:—"Art thou become like unto us?" says one to his new associate in bliss. "I was acquainted with you on earth, and I remember your destitute and afflicted circumstances. Though God had made you rich in faith, and an heir of his kingdom, yet you were ready sometimes to stagger through unbelief. When you looked to the things which were seen, you were tempted to conclude that you could not be a child of God, because you were so chastised. You sometimes thought—surely the Lord has no regard for me, or he would not suffer my trials to be so heavy, and to continue so long. But now, my brother, you can bless God for all your former troubles, and see that his end in permitting them was wise and gracious, nor hath one word of his promise failed. Your light and momentary afflictions have wrought out for you a far more exceeding and eternal weight of glory. As for me, I was placed below, in a very different situation. Riches flowed in upon me, and I found

but few interruptions to my prosperity. But though I am glad that I had an opportunity to assist you, and many others, under your temporal difficulties, yet upon the whole I am induced to conclude that the dangers of my station were greater than yours.

O how often was I tempted to forget the Lord, though surrounded with his mercies! How apt was I to set my heart upon the world, and realize its empty enjoyments! How often did the hurry of business distract my thoughts, and draw them off from more important objects! Surely if it had not been for the riches of grace, I had been drowned in endless perdition. But God has saved *me* from the snares of prosperity, and delivered *you* out of all your adversity. Let us vie with each other in singing his praise for ever."

"Art thou become like unto us?" says another, to a soul just entering into rest. "I well remember that when we were upon earth, you were almost always fearing, desponding, complaining. Your harp hung silent on the willows, and scarcely ever sounded the praises of Jehovah. You were tossed with tempests and not comforted. But where are you now? The foundations of this city are of sapphire, and its stones are adorned with fair colors. The days of your mourning are ended—sorrow and sighing are fled away—and God, even your own God, has wiped away all tears from your eyes. Unbelief cannot enter here. Satan has shot his last dart, and the enemies you once saw, you shall see no more for ever—at least you shall see them no more in a formidable way,—you shall only see them when at last you shall set your feet upon their necks, and sit as an assessor to judge angels. Once, you were perpetually complaining of darkness and gloominess, but here is no night—eternal day surrounds us all—the Lord God and the Lamb enlighten us, and your bosom is warmed with heaven's calm sunshine, and filled with heart-felt joy."

But perhaps few characters will afford

more wonder in heaven than a *restored backslider*. Methinks I see one entering heaven, and hear him thus addressed:—"Art thou become like unto us? Then grace is free indeed! Oh, I remember thee, the kindness of thy youth, the love of thy espousals, when we both set out in religion, and took sweet counsel together—we were baptized upon a profession of faith, and received into the church upon the same day, and often prayed and praised with each other. I remember also, how you afterwards declined, and recollect many circumstances of your backsliding. First, you appeared elated with pride and self-confidence—then you let down your watch—you neglected prayer—you entered into ensnaring connexions with the ungodly,—you forsook the assemblies of the saints—you resented reproof—you entertained prejudices against your brethren—you shunned my company, though we were once so intimate—and at length you fell into open sin. You were separated from the church, and yet seemed not to lay it to heart. How was I staggered for a time by your fall, and tempted to believe that all religion was a delusion! And when I got over that temptation, I was still greatly grieved and distressed on your account. But at last I almost gave you up. I was convinced God was faithful, but I was ready to infer that you were a hypocrite from the first, or the Lord would never have suffered you to fall thus awfully, and to continue so long in a blacksliding state. At the time of my death, I had little hope of your coming to heaven. But soon after I had joined this blessed company, I heard that God had brought you back to himself—that he had granted you repentance, and taught you to do your first works; and though you had caused the wicked to triumph so long, and the followers of Jesus to mourn, yet he had restored to you the joys of his salvation. I find he enabled you to walk humbly the rest of your days; he assisted you to strengthen your brethren, and to teach transgressors his ways; and

now, my dear brother, I congratulate you most sincerely in your entrance into his kingdom."

Thus will the saved of the Lord rejoice in each other's felicity—thus will they welcome each other to Immanuel's land. And do we hope to join this happy train? Do we expect that angels and saints will congratulate us?—we who deserved a portion more dreadful than being crushed under rocks and mountains!—we who might so justly have been consigned to weeping and wailing and gnashing of teeth? Have we, I say, this bliss in prospect?—with angels and saints rejoice to see us made like unto themselves in happiness? Let us begin now to be as like to them as possible in humility, in love, in gratitude, in holiness.

Remember now as much as possible, the saints in glory. Be now like angels active for God as flames of fire. Show that you are now one body, or rather one spirit with those that stand round the throne. Thus shall heaven be begun on earth. Amen.

A HUSBAND WON.—"How long have you felt thus?" I asked a travelling Karen one evening who had been professing his attachment to Christianity. "Ever since my wife died," he replied. "She died trusting so firmly in the Lord Jesus Christ and with such peace of mind that ever since that time (six months) I have believed and loved the gospel." God grant there may be many more such cases.—*Mr. Mayor's Journal at Twyoy.*

TRIALS OF THE CHURCH. The church has sometimes been brought to so low and obscure a point, that if you can follow her in history, it is by the track of her blood; and if you would see her, it is by the light of those fires in which her martyrs have been burned. Yet hath she still come through, and survived all that wrath, and still shall, till she be made perfectly triumphant.

Leighton.

DRS. HERMAN BOERHAAVE AND JOHN
— ABERCROMBIE.

Never, perhaps, since the day which recorded the decease of Dr. Boerhaave, has the removal of an individual brought along with it so heavy a loss both to science and religion as that which they have unitedly sustained in the death of Dr. Abercrombie. Among the wise and good each was, in his own age and country, equally an object of love, of admiration, and of reverence. In their respective eras their individual examples supplied a lesson of high instruction, while it likewise administered a severe rebuke, to the majority of their professional brethren, who, to a fearful extent, "did not choose the fear of the Lord, neither desired they the knowledge of his ways." They gloried in their shame, and by those studies which ought to have led them to prostrate themselves in profound adoration before the footstool of the Almighty, they were too generally borne into the dreary regions of skepticism, and not seldom into those of atheism itself! The histories of such men as Boerhaave and Abercrombie serve to show that high attainments and splendid powers are not incompatible with simple faith and humble discipleship in the school of Christ, and that true piety, conjoined with intellectual eminence, tends, not to obstruct, but to promote a true, a wide, and a lasting fame. The deceitful glare of unsanctified genius has already very much subsided. Not a few of the most distinguished medical practitioners of the present age, both in Great Britain and America, not only rank among the most exemplary christians, but among the ablest advocates both of natural and revealed religion. The records of each succeeding generation yield additional proof of the great fact that true science is the handmaid of true piety, and that the atheist is not merely not a philosopher, but is absolutely a fool.

Boerhaave was born on December 30, 1668, at Voorhout, a village near Leyden,

where his worthy father sustained the office of a christian pastor. Abercrombie was born at Aberdeen, on October 11, 1781, his father also being a minister of the gospel of Jesus Christ. They both owed every thing, under God, to the principles and character of their respective parents, who bestowed the utmost pains on their education. Both were very early brought under the influence of the gospel, and both continued to adorn it to the close of life. We must now glance at them apart.

The career of Boerhaave was, in some respects, the more brilliant; his celebrity was the more extended, and his medical fame will, perhaps, be the more permanent. This superiority he owed partly to the times he lived in, partly to his continental sphere, and partly to certain peculiarities connected with his genius and situation. In the preparatory schools of Leyden, he shone with a splendor rarely equalled, never surpassed; and in the University he carried every thing before him. While laboriously traversing the whole field of science, he was an eager student of languages, and intensely devoted to the pursuit of divine knowledge, chiefly through the medium of the original Scriptures. While, for a considerable period, his studies were mainly conducted with a view to the ministry of the gospel, in the meantime, as a pleasing diversion, he turned his thoughts to medical science, which possessed such charms for his peculiar genius that he resolved before entering the ministry, to take his degree in physic. His labors with this view, were most Herculean; he ranged throughout the entire field of medical literature, both ancient and modern, besides attending the lectures of the first professors of his times. The auxiliary sciences, meanwhile, were not forgotten; in Anatomy, Chemistry, and Botany, he made himself a master. But amid all this multifarious toil, he never forgot that great subject to the teaching of which he intended to devote his future life—divinity.

In this course, Boerhaave is not to be imitated by common mortals. Only men conscious of extraordinary powers are authorized to adopt extraordinary measures. But that men's ambition is generally proportioned to their capacity, is a doctrine confirmed by the voice of universal history. Ambition is, by our greatest poet, well described as "the infirmity of noble minds." Seldom have men been sent into our world with the disposition to attempt great undertakings, without the ability necessary to perform them. A project like this of Boerhaave, however, even to superior men, would, as a rule, be madness, involving at once ruin and contempt. In this, therefore, let no man imitate him, unless consciously one of that small fraternity of mighty spirits, to whom, what the multitude deem toil, is but pastime—burdens, toys,—impossibilities, things of easy accomplishment.

Having finished his studies, he petitioned for a license to preach; but to his astonishment and grief, he found that the magnitude and diversity of his attainments had led some of the least of little men to call in question the soundness of his orthodoxy! Nay, he was charged with Spinocism, that is, with Atheism! His reputation was, for a season, irreparably injured; a fact which, as the author of *The Rambler* has finely said, shows "that no merit however exalted, is exempt from being not only attacked, but wounded, by the most contemptible whisper. Those who cannot strike with force can, however, poison their weapons, and weak as they are, give mortal wounds, and bring a hero to the grave." Thus excluded from the ministry of the word, he betook himself to physic, and devoted the rest of his days to promoting the health and extending the life of man. Having from the outset to contend with deep poverty, which still oppressed him, he commenced practice under great disadvantages, and for a time he had but small success. But still, superior to discouragement, he persevered till obscurity gave

place to merited renown, and poverty to opulence; till kings and senators deemed it a privilege to do him homage; and till he became the glory of Leyden, and the boast of Europe. His piety advanced with his life, till, on September 23, 1738, in the seventieth year of his age, he closed his honorable career, in the hope of eternal life. Apart from his religious studies and social devotions, it was his custom on rising to devote the first hour of the morning to meditation and prayer, from which he used to tell his friends, he derived spirit and vigor for the business of the day. His chief publications were twelve in number, and all on medical subjects.

What remains to be said of Abercrombie may best be stated in the affectionate words of his grateful pastor, appended to the funeral sermon in which he celebrates his worth, while he deplores his loss.

"Dr. Abercrombie's professional eminence will at once occur to all as having raised him to a position of very wide and conspicuous influence. So early as 1803 he began to practice in Edinburgh; and though it was long before either of those two valuable publications* appeared which form the main strength of his professional authorship, he very soon became so well known to his professional brethren through the medium of his contributions to the *Medical and Surgical Journal*, and by an extensive and successful practice, and had so gained the confidence both of the profession and the public, that immediately on the demise of Dr. Gregory, he took that place as a consulting physician which he has continued to hold with increasing celebrity. In 1830, and again in 1833, he appeared as an author on other subjects, which doubtless it had scarce been thought he could so investigate and adorn. For he had studied his own proper and peculiar science so devotedly and so well,

and was necessarily so engrossed in practice with its most anxious and arduous labors, that surely marvellous it seemed how he found either taste or leisure for such a separate achievement. And yet to those who could appreciate that intellect, which was in him as remarkable for its comprehension as its clearness, and that height as well as depth of moral sensibility, which, being combined with the other, and sanctified, made him known unto all men as the eminently great and good—to those who could appreciate this, there seems no mystery in his taste or liking, however still they marvel at his finding leisure to gratify it. The truth plainly is, that both nature and grace had so impressed him with the tendency, and so endowed him with the power, for such investigations as form his treatises "On the Intellectual Powers," and "On the Philosophy of the Moral Feelings," that nothing had been to him so difficult as, unless under an imperious sense of duty to have abstained from or abandoned them. Soon after the last-mentioned date he published also a treatise 'On the Moral Condition of the Lower Classes in Edinburgh'; and between that time and the present now, when he had just issued what he intended should be 'the first of a series of essays 'On the Elements of Sacred Truth,' he produced, at irregular intervals, various others on kindred subjects, amounting in all to five, and which he recently comprised in one small volume, entitled his 'Essays and Tracts.' Of writings so well known, and so very highly esteemed, as proved by a circulation extending, as it did in some, even to an eighteenth edition, it were useless to speak in praise either of their literary or far higher merits. But we cannot refrain from saying that the wisdom which pervades them is manifestly the wisdom of deepest christian experience. The reader sees there one of the wisest, most observant, and sympathizing visitors of the poor, devising how best to ameliorate their 'moral condition.' And when the

* "On the Diseases of the Brain and Nervous System"; and "On the Diseases of the Abdominal Organs."

subject is the 'Harmony of Christian Faith and Character,' or 'The Messiah as an Example,' he knows that the author who could have written thus must himself have been long accustomed to 'look unto Jesus,' that 'his faith wrought with his works, and by his works his faith was made perfect.'

"Before either of his philosophical works appeared, he had been appointed Physician to the King for Scotland. In 1834, the University of Oxford also, as an unusual token of respect, conferred on him the degree of Doctor in Medicine; and in the immediately following year he was elected Lord Rector of Marischal college, Aberdeen. Nor were there wanting other, and as emphatic testimonies to his far-spread reputation. But, distinguished as he was, both professionally and as a writer in the highest and holiest departments of philosophy, it was not exclusively to his great fame in either respect, or in both, that he owed his wide and sanctifying influence throughout the community in which he lived. These raised him, as we have already said, to a position of notoriety which gave far greater weight and interest, no doubt, to all his sayings and example. But it was these sayings and that example, among professional men and pursuits, so consistently and completely manifesting exalted piety and benevolence, sustaining incessant labors in doing as well as devising good, and that, too, among men of all classes, and by means of all various channels and expedients—it was this, at least very mainly, which made his life so very precious to us, and his death so very deeply and universally deplored. We need not tell how long and how conspicuously his name stood associated with the guidance of every important enterprise, whether religious or benevolent—how somehow he provided leisure to bestow the patronage of his attendance and his deliberative wisdom on many of our associations, and with a munificence which has been rarely equalled, and never, we

believe, surpassed, ministered of his substance to the upholding of them all. And we must not speak of those private alms which he was ever anxious to hide. Nor could we estimate, in this way the strength and intensity of his generous compassion. For he valued money so little, that times without number, he declined receiving it, even when the offerer urged it as most justly his own. But *time*, which, as we have shown, he turned in other ways to so great account, was indeed in his view very precious; and yet never did he grudge to spend it in counselling the perplexed, or comforting the disconsolate, or seeking out friends or other help for the friendless, or healing or preventing differences among brethren; or, in one word, in doing whatsoever his hand found to do, in the humblest as well as highest walks of christian philanthropy.

"Often as we have already noticed his assiduous and unceasing diligence, we must refer to it here again; for we certainly have known but few who, with any thing like equal powers, have at all rivalled his application. Whoever entered his study found him intent at work. Did they see him travelling in his carriage? they could perceive he was busy there. Graces also might be mentioned, such as a meekness and an entire dispassionateness, which are rarely, indeed conjoined with such conscious strength and sensibility. He was, perhaps, generally thought reserved; and such, certainly, he was to strangers—sufficiently so to prove that his professional eminence had been achieved by transcendent talent and worth alone. But among his familiar friends how affable!—how engaging! And while all that ever saw him must remember that look of power and placidness which was so prevaillingly his that he carried it with him to the tomb, there was also another look very often seen, which was far more beautiful, because both elevated, serene, and bright, and of which we cannot but think now how surely it should have warned us, that to the heaven from

whence he got it he would soon and suddenly be called.

"Amidst the universal distress and sadness of such a general and sore bereavement, we perhaps should not specify particular instances; and yet we cannot but refer to the surviving office bearers and the congregation of St. Andrew's Free Church, who can never enter the house of God without being reminded there both of the munificence and assiduity with which he ministered to the setting up and completest furnishing of that beauteous sanctuary, and of his still deeper and more affecting interest as an overseer of their undying souls. With the minister of that church besides, both he and his household had been for many years accustomed to worship; and he had been to him both as a benefactor and a friend, even all that ever one man could be to another.

"He has left a numerous family, who were every thing to him, and to whom he, too, was every thing. The sympathy which is abroad they must feel to be alleviating; but infinitely more precious their assurance, from what they saw of their father's 'heaven on earth,' so long experienced, and so complete. 'The kingdom of God,' they must have seen, was *within* him; and that each and all of those promises were peculiarly his which are fulfilled to the meek, and the merciful and the peacemakers, and the pure in heart, of whom it is affirmed that they 'shall see God.' 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'"

patrons are to be sought in the busy hum of industry. Why, we all know that it was a merchant of Venice that called forth the genius of Titian and of Tintoretto; that it was a merchant of Venice who raised those noble palaces and solemn temples that have commemorated—that will for ever commemorate—the genius of a Sonsovi'no and a Palladio. Why, it was the manufacturers of Flanders, dwelling in such cities as Bruges, Ghent, and Mechlin, under whose genial patronage the most beautiful inventions in the art of painting were discovered; and, by the consecration of their accumulated wealth, raised those great fabrics that we now look at with a sentiment of mournful admiration. The very basis of commerce, for instance, is adventure; the very soul and spirit of manufacturing skill: the very thing which inspires it, is invention; and, therefore, it does seem most extraordinary that we should for a moment assume that the merchant and manufacturer are the two very characters who cannot sympathize with the poet, with the man of science in his researches, or with those who, by their exercise of the inventive parts of painting and sculpture, have adorned and illustrated the annals of human nature. Why, it was once said that it was the proud boast of a merchant prince of the middle ages,—that beneath the roof of his villa, the first of living poets sounded his lyre; while the greatest philosophers pursued the investigation of nature into her inmost mysteries; the historian of the age chronicled the annals of his country, and the most refined scholars of the day pursued their researches, and fed their meditations by the libraries and museums which the merchant family of Medicis had accumulated. I, for one, could not believe that a doom less brilliant—and I hope far more permanent—is destined for those great cities of Lancashire, in one of which I have now the honor of addressing you.—*Speech of Mr. D'Israeli at the Manchester Athenæum.*

COMMERCE AND THE FINE ARTS.—

I have ever found, as far as the page of history could guide me, that literature and the fine arts, and that the sciences, have ever discovered that their most munificent

MONTHLY RECORD.

SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER III.

MISSISSIPPI—the River and the State, with additional notices of MISSOURI AND TENNESSEE.

Who has not heard the fame of the noble Mississippi, the majestic river, the great father of waters?—as it has been variously denominated. We confess that something like a feeling of disappointment was experienced by us, on first forming the acquaintance of this aquatic monster; and subsequent intercourse has not given a more favorable opinion. On passing from the Ohio into the Mississippi, above the mouth of the former, you notice, indeed, a stronger current of waters, more discolored, and boiling up from the bottom of ever-shifting sand; but in other respects there is no superiority over the beautiful Ohio. The Mississippi river, more than any other stream, is subject to the wildest and widest alternations of rise and fall; sometimes—as during the early summer past—rising full forty feet above its ordinary surface, overflowing its banks, and spreading devastation and panic over an immense extent of bottom lands on both sides, throughout thousands of miles along its course, sweeping away houses, cattle, fences, and growing crops, and leaving a scene of desolation more wide, ruthless, and universal, than the career of a devastating army. Then the river shrinks away toward very nothingness, as if ashamed of what it had done. In this latter state, we found it, especially on our return down from St. Louis. The day or two we now spent in that city, only confirmed the previous impressions, which in our last number have been recorded. The greatness of its future destiny, the rapid strides it is now making in annual increase, and the far reaching sagacity which leads Romanists and other religious

denominations to strive to preoccupy this radiant point of present and future influence,—should wake up our Baptist zeal to do something worthy of such a position, and worthy of the important truth which God has committed to us, and of which we ought to be not only the faithful guardians, but the untiring, vigilant, enterprising propagators.

Our passage down the river to Memphis had been engaged on board the large and substantially built boat, St. Louis: for though at this low stage of the river it would have been desirable to take a smaller boat of lighter draft, there was none offering of that description; so that hoping for the best we went on board Thursday morning, the 12th of December, with a reasonable prospect, as it seemed, of reaching our destined port, only four hundred miles, before the Lord's day. Owing to unexpected difficulties with the insurers, we were delayed from morning till night—then till next morning, and finally till the afternoon of Friday, when the fasts were cast off and we were actually under way. A slight rise of water had just been experienced; the ice was running thickly in the stream; but as we were soon expecting to reach a warmer latitude, it did not give us much disquietude. Very soon, however, it became painfully apparent that inefficient dilatoriness and indecision presided in the management of our boat. It would not, perhaps, have been prudent to run during the night, especially after the moon had set. But what could be the wisdom or the necessity of rounding to before sunset, and setting forth again only at the time when the sluggard rises, with the sun high in the heavens? Lord's day morning found us advanced but one hundred miles, and after proceeding a short distance, we again made fast above a pass of great difficulty and danger. While lying here, religious service was attended, and at a

late hour in the afternoon we again set forward. Nearly all the passengers were on the forward deck, watching with intense anxiety the fearful experiment. A narrow and very crooked channel, with a current of more than twice the usual strength, was here to be passed. Nobly did our steamer, with a large flatboat by her side, deeply freighted with cargo, pass down this frightful chute, till just after the worst part seemed over, her bows plunged into a bank of sand and sent it boiling up all around us, while the force of the concussion seemed to make every timber tremble and groan. It was a crisis of most intense solicitude not unmingled with peril. Presently that rapid current carried our stern round in the stream-ward direction; slowly and sullenly the crumbling bank of sand in which the stern had imbedded itself, gave way; and hind end foremost—like some awkward clown—we backed out of our difficulty. The intense solicitude which had held us almost breathless, passed away, and respiration went on more freely: there was opportunity by day light to make several miles farther progress, but our masters seemed to think we had secured “glory enough for one day,” and we were moored immediately. Next morning the wind was rather high, and soon after we were under way, the careless pilots allowed the boat to be blown broadside on to the leeward of the main current, which was there sufficiently wide and deep—upon a large sand bar. We have not the patience to write, nor would our readers tolerate the perusal, of all the pitiful and half-executed schemes resorted to for the purpose of getting off. One entire week they continued without success, before the passengers generally abandoned hope and left the steamer. They are, perhaps, still continued, and may be, with like results, for the whole winter. During that week, the river fell full two feet, and at times the ice formed entirely around us so strong, that the daring ventured upon it two or three cable’s length to the shore.

Saturday afternoon an opportunity pro-

videntially offered to go down stream in a small skiff deeply loaded, amid floating ice, over snags and sands, to Cape Girardeau, a distance of nearly twenty miles. We availed ourselves of it with sincere pleasure, and bidding a glad adieu to our ill-fated, because ill-managed, boat, we floated on, certainly not without danger, (as one fearful snag which struck and nearly capsized us can testify,) till, a little after dark, we reached and were welcomed to this comfortable little town. Circumstances have no little share in giving the peculiar tinge to our impressions and recollections of any place; and we are, perhaps, more inclined to speak favorable of this spot, from the contrast it presented to our precedent experience. It was formerly a Spanish residence for the commissariat, before the transfer of Louisiana to the United States. It is now a pleasant and rather a thriving “city” of some twelve hundred inhabitants. An interesting Baptist church, with a good brick edifice, gives not a little of additional attraction to it; and the cordial welcome which they extended to a stranger, and their cordial and liberal aid to the Bible cause, give them claim to honorable mention. [Perhaps it will gratify our publisher’s excusable vanity to know that a larger proportion of the *Memorial* are here found among the intelligent families, than in any similar place we had visited. Whether this be cause or effect of their superior discernment and other excellent qualities, this deponent saith not.]

Monday morning allowed us time to visit the Catholic Institution, of which the following is their own description:

“ST. VINCENT’S COLLEGE,

“*Cape Girardeau, Mo.*

“This College, incorporated by the Legislature of the State of Missouri, in 1843, with university privileges, is situated in one of the most beautiful locations on the river Mississippi, forty miles above the

mouth of the Ohio; it commands a beautiful view on each side of the river. Forty acres adjoining the College have been provided for its use; and also, a mile and a half from the town, a country house, where the pupils may spend their days of recreation."

It is yet in comparative infancy; but has *ten* teachers, for about thirty scholars at present; though there was a larger number the last session. It may reasonably be inquired, how so large a number of professors can be sustained with so insignificant a patronage? Besides the reliance on foreign funds, cheerfully contributed in some of the despotic and degraded countries of Europe, and sent hither to help revolutionize our young republic; it should also be remembered that these officers are mostly or entirely *ecclesiastics*, doomed to celibacy, and of course without families to support; while as is usually the case, *there is a nunnery, in convenient proximity!* If free born Americans, with their eyes open to all these abominations, choose to degrade themselves, their sons and their daughters, to such a vassalage as Popery fails not to impose wherever it has the ascendancy, then will they indeed deserve the pains and penalties which they thus inflict on themselves, and on coming generations.

Under the courteous direction of the President, T. AMAT, a native Spaniard, we were shown through the noble edifice. There is little there beside the building, deserving the name of college or university. The philosophical and chemical apparatus, especially, is miserably deficient, and in wretched disorder. The chapel of the institution *alone*, seemed to present an aspect of cheerful neatness. Three shrines are here erected for the devout; one, and much the most frequented, is the picture of the Virgin, a very beautiful and inviting spectacle: next, the patron, Saint Vincent; and finally, a golden little Christ! The priest who accompanied us, made the proper genuflexions and obeisances before

these, especially the first. The whole examination on our part, deepened the conviction that those parents who patronise catholic institutions from an idea of their superior excellence, are under a miserable delusion. This University, with all its pompous pretensions, could not make good the claim to more than a *fourth rate* school in New-England or New-York.

After spending a day amid the *disjecta membra* of the once renowned "Cairo" at the junction of the Mississippi and the Ohio, and there getting a third or fourth boat for the remainder of our course, we reached Memphis in safety, *only a fortnight* after embarking at St. Louis. Should we not, in justice, be privileged to bid a *glad farewell* to the upper Mississippi river?

Once more in our favorite state, Tennessee, things began to assume a more cheering aspect. We spent one day in Memphis, which is increasing more rapidly than any other place we had visited. Not quite three thousand inhabitants here in 1840—now nine thousand, and going forward with unparalleled celerity. It was indeed a sore grief to find no worshipping congregation of Baptists in such a place. Some of those whom we visited are able, and *they say* they are willing, to put our cause on a footing of respectability and comfort which it has never hitherto assumed, by the erection of a house of worship. May this hope be speedily realized, and a good, faithful, able, and humble under shepherd be secured to lead the flock in right ways!

Half the night and all the following forenoon, were occupied in a stage ride to Somerville, the pleasant county seat of Fayette. The pastor of the Baptist church and other excellent brethren, whose kindness, hospitality, and generous aid to our cause we shall never forget, made us welcome and happy with them over the sab-bath, and then sent us on the way to La Grange, the last town in the county, without charge.

Soon after leaving this last mentioned

town, which has been more flourishing than at present, and whose small Baptist church, without a resident pastor, is, as might be expected, not vigorously progressing, we passed the boundary which separates Tennessee from Mississippi. Our sad delay on the river, had reduced the time it was possible to spend in the Western District almost to nothing. How grieved at heart we were to leave those good brethren, who had evinced so conspicuous regard for our cause, and such fraternal, earnest desires that we should come and receive their liberality, and like the apostle, *be comforted by the mutual faith of them and me*,—would to God that every one of them might fully know! Then they would not, we are sure, think lightly of our deep regard for them.

There are now about one hundred and fifty Baptist churches in this western district. Ten years since there was scarcely a missionary church among them all. Now they outnumber the anti-missionary churches two to one in number, and much more in any other desirable requisite. Their zeal and liberality is reflecting back its influence on the older portions of the state; and if present indications are not deceptive, the time is not distant when their example in all that is lovely and of good report will shine far and wide, deserving to be spoken of and commended by all who pray, *THY KINGDOM COME!*

The state of Mississippi, which we now entered for the first time, is in comparative infancy, having been admitted into the union in 1817; and, like Illinois, has suffered a lamentable paralysis by vicious legislation. We wish to keep this in mind, making ample allowances so as not to let the innocent suffer for the misdeeds of the guilty.

Holly Springs was reached soon after dark, and we were cordially welcomed by unknown friends. Two days were delightfully, and we hope profitably, spent in their society.

This place is the present residence of the celebrated Dr. Hawks, the well known

author of two valuable volumes on the history of the Episcopal church in Maryland and Virginia. He has also a less enviable celebrity from the ruinous failure of a mushroom school establishment at Flushing, Long Island; and more recently he has been distinguished by an attempted impeachment before the General Convention of his church, where he had been presented for consecration as Episcopal Bishop of the diocese of Mississippi. Report says that he turned the tables on his assailants most triumphantly; but he was not consecrated! The little, insignificant, wooden edifice, in which the Doctor is wont to officiate in Holly Springs, at the salary of eight hundred dollars per annum, contrasts strikingly with the gorgeous church he lately occupied in Broadway, New-York, with a stipend of half as many thousands. The transition, however, may have brought him into more perfect harmony with a *true successor* of the apostles. Here, too, the bishop elect is setting on foot another educational enterprise on a grand scale. May it not prove another bubble!

We found a pleasant Baptist church in this place, with the largest meeting house in town, but unfortunately without a pastor. It seems they tried the experiment, a while since, of having two pastors at once, to officiate in turn. As might be expected, their affections became divided between them, parties were formed, and both had to leave. May the church soon find, what they greatly need, and seem prayerfully to desire, an able and faithful shepherd. Some of the members of this flock are beloved disciples from the city of Richmond in the Old Dominion: others from North Carolina and Tennessee. Pleasant hours we passed in their society.

Several neighboring ministers, hearing of our appointment, met us here, and by their presence, their counsel and prayers, greatly refreshed our spirit. Among them was the Rev. *Lee Compere*, the pupil of the venerable *SUTCLIFF*, Andrew Fuller's beloved neighbor and associate. When

he had finished his studies, he came—the second English Baptist Missionary to Jamaica—in 1815. His health failing there, he came into the southern states, officiated awhile as pastor at Georgetown, S. C., and elsewhere, and in 1820 went as missionary to the Indians within the limits of the present state of Alabama. His name is familiarly associated in many minds with the “Withington Station,” where he labored for six years, until the Indians were about to be removed, and that mission was broken up. He has since served several churches, and it is delightful to witness his undiminished, consistent zeal, and that of his excellent family, for evangelizing the world. “*O si sic omnes!*”

Bearing away with us substantial proofs of the desires of all these friends, for the diffusion of God’s faithfully translated word, we hastened on to Oxford, the seat of justice in the next county. This has been selected as the seat of the State University, and though now a small village, its healthful and pleasant site admirably fits it for this purpose. A recently formed, small, but lovely church, without a meeting house or pastor, showed their good will to the object of our solicitation. Here we expected to have met the esteemed brethren LANE, Baptist bishop of several churches in this vicinity, and MIDDLETON, of Panola. They failed to come, but the veteran VESSEY, whose praise is in many churches in Alabama and this state, and who has recently removed into this vicinity a family whom he has made poor, by serving churches that forgot the laborer was worthy of his hire, came again and again to meet us, to our no small gratification.

Leaving with warm and grateful affection this little company, we endeavored, the last day of the week, to reach the more important post at Granada, in Yalobusha county. It was very early in the morning, the first day of the week, when we arrived, and soon were welcomed to the kind hospitalities of the brethren. The esteemed pastor of the church, brother S.

S. Parr, had just returned from a tour of evangelizing labors in another section of the state; and with his heart now warmed with desire for a renewed revival among his own dear people, he poured forth a most fervent appeal to them, in the morning’s sermon, to emulate the example of the primitive church at Jerusalem. In the midst of a drenching rain, we addressed a smaller company in the afternoon, in behalf of the bible. This place is the centre of the “Yalobusha and Vicinity Auxiliary Bible Society,” whose brief but successful career gives promise of efficient aid to this important cause. Within the last four months they have paid in three hundred dollars to the parent society, and are going on with vigorous enterprise. We met a special meeting of this auxiliary the following day; and though many were detained by the rain and mud, the conference was pleasant and profitable. Here the State Convention is to hold its next anniversary in June next, at which time it seems to be generally agreed, some plan of a more general character for enlisting the efforts of all the churches in diffusing the scriptures, faithfully translated, should be agreed on, and carried into effect.

How welcome was it to meet here, with friends from New-York, and from the county of our former residence in Maine, all blending their affections and efforts with natives of the sunny south in persevering, generous endeavors to advance the Redeemer’s kingdom. The next stage bore us on through Carrolton, Lexington and Benton to Yazoo city, where we found other dear friends of former years, and a spirited young church, under the pastorate of the esteemed Caldwell. Detained here for a day and a half by the failure of the regular packet boat, it was truly refreshing to meet this little band in the sanctuary, and to take most of them by the hand and bid them God speed in their worthy endeavors. They will soon organize a Bible Auxiliary, and we trust will always abound in every good work.

The deep, narrow, sluggish Yazoo—an Indian word signifying “river of death”—down which we passed at night in a regular New-Orleans steam packet, came very near verifying its fearful title to some of us. The night was dark and rainy, and in passing another boat which we met, and endeavoring to give them ample room, part of a huge tree hanging over from the bank of the stream, struck our larboard quarter near the stern, and carried away half the state rooms of the ladies’ cabin. The crash was frightful, and for a few moments, the crowd of passengers, awakened from midnight slumbers, evinced something like *panic*; but the prompt assurances of the captain and clerk, who ran in among us, assuring that there was no danger, soon restored the quiet of all concerned. Though three husbands and wives were sleeping in the ill-fated staterooms, they all marvellously escaped with only some slight contusions, the mashing of watches, bonnets, &c., and tearing dresses to tatters. Early the following forenoon, we reached the renowned city of

Vicksburg, where the Baptist bishop, our early friend, the Rev. N. N. Wood, was waiting to welcome us. His labors with the small church here, for the last two years, seem to have been attended with encouraging success. Their church edifice, on one of the most commanding, central, and every way eligible sites in the city, is almost externally completed, in a style of chaste and simple beauty eminently commendable, and *so far* without incurring any debt. But this little band must have aid, or involve themselves, or else suffer this good work to linger on for years, when they greatly need its completion at once. Never do we feel more forcibly than in view of such cases as this, how delightful would be the privilege of bestowing a few hundreds in aid of those who have so wisely and well aided themselves. If these lines should meet the eye of any good friend of extending Christ’s cause, and lead to such benefactions as the prudent and benevolent would always

have occasion to rejoice in, we should be most happy in having directed their attention to an eminently worthy object. Half a dozen times in all we met with the little church, now numbering thirty white, and twice that number of colored members, in their hired room, surrounded by grogeries, the market and the mud; and though there was much that was disquieting and almost repulsive without, we always found peace, and the sweet attractions of christian love within. How delightful their songs of praise, how fervent their prayers,—in both of which the white and the colored members lead with mutual satisfaction, and commendable propriety. The delightful memory of those scenes will not soon fade away. All this in the city of *Vicksburg*; where a few years since so frequently were witnessed deeds of lawless violence and blood, and where even of late, duels and deadly encounters in the streets are not sufficiently rare. But there is nothing so potent as the gospel to remedy these and all social evils. May its progress and triumphs be accelerated! How much the success already secured in this place is indebted to the wisdom, firmness, and enterprise of a private brother here, whom we are privileged to number among our choice friends and coadjutors in days and scenes of yore, it may not be safe for our partial regards to estimate. But spectacles like this have often forcibly impressed on us *the valuable service which one well balanced mind, under the control of a right heart, may render to the most important objects.*

In company with the pastor of this church, we spent the intervening days between two sabbaths, in visiting some interesting places in the interior, which we shall be compelled to notice in the most summary manner. Jackson, the state capital, sixty miles from *Vicksburg*, on the Pearl river, evinces the incipient magnificence which might be expected in this youthful and aspiring state. The public edifices are tasteful and commodious. The Legislature, fortunately, meets but once

in two years, and we were glad to escape the sight of a body who have helped to inflict so deep dishonor on their state, both at home and abroad. The high Court of Errors and Appeals was in session, and we listened for a few moments to some of the able barristers who there plead; among them, the celebrated *Prentiss*, whose appearance there, and subsequently in private conversation, did not belie his brilliant reputation. Alas! why blot so bright a fame!

The small Baptist church in Jackson have an elegant and well located edifice externally completed, needing, yea, more imperiously demanding present aid, than even the one at Vicksburg above mentioned. The basement rooms are completed, and there we met a pleasant congregation for a weekday night, who listened with interest to our bible theme. How much they now need an able pastor!

Society Ridge, some twelve miles north, brought us to other excellent friends, the Whitfields, with whom the day we spent passed away all too soon, and the only sorrow was in the adieu. Near by we looked into the spacious sanctuary where Brother *Granbury* officiates; and beyond, called at his dwelling and found him on a sick bed, his companion also ill, and their youngest child in the icy embraces of the grim messenger. How readily do the chords of our own parental sensibilities, vibrate in sympathy with such sorrows! Another dozen miles brought us to the Mound Bluff church, the residence of Dr. Balfour, so widely and favorably reported of, in whose family the present pastor, Brother Campbell, resides. Here, torrents of rain pouring down upon us, kept us one day longer than we had purposed, yet it did not seem too long. When, on Friday evening, we set forth on horseback for the railroad, some twenty miles distant, the rain did not cease, and the low grounds were entirely flooded, sometimes for half a mile's distance, and in places so deep, and with a current so strong, that scarcely could our noble steeds stem its force. Just

as the last beams of daylight had faded, we reached the terminus, wet and cold, wearied and besmeared with mud, but grateful for preserving mercies by the way, and such comforts as we found at the end. On the whole, this had proved one of the favored weeks of life's pilgrimage, and though deprived by the unfavorable weather, of seeing some whom we had intended, and for whom we were prepared to entertain the warmest regards, yet we dwell with perhaps enhanced pleasure on the recollections of those who for the first and possibly the last time we have met on earth: and fail not to breathe a more earnest prayer for eternal reunion in heaven. How well all there have aided the bible cause, the records of our treasurer will soon testify.

Leaving the endeared brethren at Vicksburg, from whom we had experienced such abundant kindness, on board the steamer "Sarah Bladen," deeply loaded with cotton and corn from upper Alabama, by the Tennessee river, we committed ourselves once more to our unwelcome quondam acquaintance, the Mississippi, and in seven hours reached Rodney; thence to Sassafras, the residence of the McGills, so favorably known to all who have ever travelled in this vicinity, is only four miles, and which we accomplished by moonlight. The following day, in company with one of the family, we found our good brother Eager, a graduate of Hamilton, and now pastor of this and a neighboring church. One day was very delightfully passed in the society of these friends, and in counselling for the future progress of the bible cause. Oakland college, near by, under the direction of the old school Presbyterians, is now considered flourishing. In the absence of any similar institution of our own, many Baptist students are here receiving their classical education. A large brick edifice is used for public rooms; the dormitories are small wooden cottages, which if kept in better repair would give a picturesque appearance to the whole group. The next day

brought us to the venerable city of Natchez, long before the revolution, inhabited by Spaniards. Annexed to our union by the treaty of Louisiana, it has exhibited various alternations of prosperous and adverse fortune. A terrific hurricane, a few years since, destroyed a large part of its buildings, and it since evinces the sad indications of the fearful desolation.

In the family of the beloved pastor of the Baptist church, Brother Anderson, who occupies a charming villa, called *the Anchorage*, two miles from town, we spent some happy hours. The church have no edifice of their own, but occupy a well-situated hall, where we met a small, but interesting company one rainy night. This place, as well as Vicksburg and Jackson, demands more attention than has hitherto been bestowed on it. The death of the devoted and enterprising VAUGHN, a few years since, in the midst of his labors and plans for the advancement of this interest, was a sad blow to its prosperity. Subsequent movements have proved untoward; but from what we witnessed, our hopes are cheered for the future. May the brightest anticipations be realized!

The Baptists in Mississippi now number more than three hundred churches, with about half that number of ministers, and an aggregate of nearly twenty thousand communicants. Not less than nine-tenths of this number are professedly missionary, but there is sad want of system, and efficient, united action, in behalf of evangelical enterprises among themselves, and still more in reference to any foreign operations. The bible cause, and the foreign mission enterprise, have some good and generous friends here; and we trust the time is not distant when they will devise and execute liberal measures for their advancement. Endearing recollections of personal kindness experienced, and of pious devotedness to God's cause witnessed among these friends during our brief tour, will ever remain with us. We have also gathered some fragments of the early adventures and sufferings of the pioneers of

our cause, more than sixty years since, which may find a place in future numbers of the Memorial.

R. B.

ROMAN CATHOLIC INSTRUCTORS FOR PROTESTANT CHILDREN.

France.

In the Eclectic Review for November we find the following statement to which we desire to give increased publicity, believing that there are some American and even professing parents who need to be apprised of the dangers to which they are exposing their children when they send them to France for education, or to Catholic institutions at home.

"It would be a long catalogue were we to attempt to enumerate the several invasions of the private rights of protestants, of which the clergy of the dominant church have been of late guilty. We find some of them thus enumerated, on an authority which we know to be honest and trustworthy, as well as highly accomplished.* 'In a protestant temple, tombs have been profaned by a Catholic priest; on different occasions common burial grounds have been closed, so far as the priests could succeed, against the mortal remains of our fellow believers; attempts have been made by priests or their partisans to shut up schools intended for our children; efforts have been undertaken in order to exclude our religious books from mixed schools of catholic and protestant children; in parishes where protestants form two-thirds of the population, local authorities lending themselves to the wishes of the catholic clergy, have refused to needy parishioners the aid which they had a right to claim; all these assertions it is in our power to establish by numerous and incontestable facts, and if we wished to add others to these griefs, we should not fail in instances to justify our complaints. We

* Le Lein, 11 Serie, No. 5.

know a father, whom his position in a place distant from any protestant minister and worship, his narrow circumstances, the wants of a numerous family, promises which, however, were not realized, finally, ceaseless importunities, at length prevailed with to send two of his children into a catholic school; we have seen a poor woman eighty-four years of age, ask in vain, when on her death bed, for her pastor, against whom the door had been rigorously closed: we have seen in poor-houses sick persons and children beset by importunities of every kind, and deprived of the services of ministers of their religion; we were witness to a clandestine abjuration extorted from one of our sick sisters; restoration to health by the intervention of the Virgin Mary having been promised her, on condition that she turned catholic. More recently, at Sommieres, a young girl of thirteen years of age was carried off from her father, at the moment when he was about to commence her religious education. The unhappy parent in vain appealed to the guardians of the land. In another part of the south of France, a girl about the same age disappeared from her paternal abode, and the researches of the magistrates have not yet (March 2d, 1844) succeeded in discovering her. At Sommieres, an aunt devoted to the priests carried off the child by night; at Bessonnie, a school mistress, in concert with a priest, persuaded the child to quit her father and mother, and sent her one knows not whither, but doubtless into some catholic establishment.'

"The name of the last mentioned child is Alby. She has since been discovered. We again translate from the same authority.—'On the 24th of last month (March) in the evening, a magistrate saw a young girl enter his house, of an intelligent countenance and superior manners, who announced herself as Eugenie Alby. She came unaccompanied, and refused to say who had carried her off, or directed her actions. An express was immediately

dispatched for her father, who arrived early the next day, when his daughter was subjected to a secret examination, in which she obstinately refused to make any disclosure, firmly declaring that she would rather lose her life. She has as appears, been well trained. As soon as she saw her father, she threw herself into his arms, sobbing out, 'Take me, carry me away.' Two hours after she set out with her parent, accompanied by a constable, in order to replace her safely in her paternal home. But after what an interval! During three months of anguish, the health of her parents had severely suffered, and her mother at last had nearly lost her reason. She was constantly pursued by the notion that her child had drowned herself in a reservoir situated near the house; and for some days she caused it constantly to be emptied, forgetting from one hour to another that she had found nothing in it. It is shocking to think that persons can, in the name of religion, thus waste the existence of a father and a mother; it would be more shocking still to see fanaticism escape from the hands of justice, and remain free to pursue its odious work, without fear.'

"The law, indeed, is sufficiently distinct and emphatic; but in a population mainly catholic, where the priests have full vogue and every opportunity to use their influence, and where, by reason of that influence, hundreds are willing to lend aid in what they consider a work of religion and charity, the law which sternly forbids, under severe penalties, the carrying off any child under sixteen years of age (Art. 355 of the penal code,) may easily be evaded, and parents be robbed of their children with almost certain impunity. And so it happens that these abductions are any thing but rare. About the end of March last, in the neighborhood of Castres, another girl of about fifteen years of age, was on the point of quitting her home, a place having been provided for her in a convent, when her parents were put into possession of the secret, and the plot was frustrated.

“Before we pass on, we must state that fanaticism fully wrought its work in the mind of Mademoiselle Alby. Her return appears to have been necessitated by circumstances. No disclosures could she be induced to make; indeed, she had become thoroughly catholic and fanatical, as the language she held in the bosom of her family too plainly showed. She one day said to her eldest brother, ‘In hell the devil will tear you to pieces, part after part, and then cast you into a flaming fire.’ It has been judged prudent by her parents to send her away from a neighborhood where she had been the object of so injurious a seduction, and where an excited curiosity could not fail to add evil to evil. The child who was stolen at Sommieres is named Marie Vedel. Her father, we learn, after much hesitation, has determined to prosecute the guilty aunt.—He has lost all traces of his daughter, and is inconsolable at her loss, being perpetually haunted by the fear that she will be taught to hate him.

“A similar act of proselytism was lately perpetrated near Geneva. Mademoiselle P. Genevoise, a protestant, and an orphan, disappeared from Carouge, with her grandmother, without her uncle and guardian knowing what had become of his relatives. After some time spent in researches, it was ascertained that they were at Collonge sous-Saleve, where they received the visits of a Genevese priest who lived in the neighborhood. It appears that the young lady, though a minor, not being more than sixteen years of age, having taken the communion at Easter the year before, and having on that occasion given entire satisfaction to her pastor, had been, contrary to the will of her guardian, carried off to Collonge, where in the space of a fortnight she had been re-baptized, indoctrinated, received into the catholic church, and finally married to a young catholic scarcely twenty years old, and that without the guardian’s authority, without any of the legal pre-requisites, without regular documents,

in Lent,—that is, in opposition to all the civil and canonical laws. It said that priests of note took part in the ceremony.

“Every day adds facts, which serve to show that the spirit of Rome is still as persecuting as when it originated and sustained the inquisition. In the kingdom of Sardinia, where the pope is supreme, two disgraceful events have recently occurred. One is a law suit intended to exclude from their patrimonial rights certain Israelites, on the ground that the devisor having been converted to catholicism, the bonds which existed between him and his heirs were dissolved by baptism. The other fact is the abduction of the young daughter of M. Heldevier, formerly ambassador of the king of Holland at the court of Sardinia. The girl fled from her home under the protection and with the aid of the archbishop of Turin, and was received into the convent of Sainte-Croix. Some mystification has been attempted in regard to the part taken by the archbishop. This dignitary has indeed been too prudent to put his hand to paper on the occasion, for ‘*litera scripta manet*,’ but we learn that he did that which answered the end designed equally well. In order to secure admission for the girl at the convent, a piece of paper was sent to the superior cut in a peculiar form, and a corresponding piece supplied to Miss Heldevier, who, on presenting the token, was at once admitted.

“Tricks of a truly Italian character are not seldom employed on these occasions. An eminent French protestant family has just had one of its numbers turned aside from the faith of her fathers. Fabricated letters were employed as from a female friend, who, it was declared had espoused catholicism. The pious fraud was, however, discovered. The lady who was stated to have abjured her faith, had never once thought of quitting the protestant church.

“The last instance of abduction that we shall relate is also very recent. It has taken place in Lyons. A protestant fam-

ily had left a daughter, aged thirteen years, in that city. The person to whose care she was entrusted placed her in a convent, without her father's knowledge. He has in vain demanded that she should be restored. The authorities of the place assure him that every care is taken of the child, and that he need not disquiet himself on her account.

"That the circumstances which have now been laid before the reader are substantially true there can be no question.—What a lamentable picture, then, do they present! And is it not high time that the indignant voice of protestants in this country should be raised to brand these shameful proceedings of false and inflamed zeal, and to aid their fellow-believers by the expression of their warm and generous sympathy?"

PAPAL PRIDE.

About three hundred years ago, Pope Pius IV., exhibiting the magnificence of the papal palace to Thomas Aquinas, observed with triumph, "This, brother Thomas, is no longer the time when Saint Peter said, 'I have neither gold nor silver.'" "True," rejoined Thomas Aquinas, "but it is also no longer the time when the same apostle said to the paralytic, 'that which I have, give I unto you; in the name of Jesus Christ, rise and walk!'"

DIVINE INFLUENCE NECESSARY.—

The most accurate description of the sun can neither afford us its light nor warmth, so the most exact definition of divine grace cannot convey its power to the mind, till "God, who commands the light to shine out of darkness," shine within us.

Without the agency of the holy Spirit to enlighten the eyes of our understanding, we shall be in darkness, like blind Bartimeus, though surrounded by the meridian beams of the gospel of Christ.

For the Baptist Memorial.

BIBLICAL TRANSLATIONS.

In prosecuting the subject of Biblical Translations, especially with reference to the English Scriptures, it is of importance that we should give a historical sketch of the *Latin Vulgate*. The commanding influence which this Roman Catholic standard has exerted over the versions of Western Europe, seems not to be generally understood; and to impart correct information upon this subject, cannot but do good to the sincere inquirer after the *Will of God*, as revealed in his written word.

Having had the pleasure of looking over the proof sheets of the "Memoir and Remains of Rev. Willard Judd," late of the state of New-York, a work now in the press,—I find a brief article "on the character of the Vulgate," which I beg leave to submit to the readers of the Memorial. Br. Judd's style is plain and forcible; his facts have been collected with care, and his statements may therefore be relied upon as accurate.

"ON THE CHARACTER OF THE VULGATE."

"What are we to understand by the Vulgate translation of the sacred Scriptures? Is it a faithful translation?"

The Vulgate is the authorized version of the Latin or Roman Catholic church. It was not till after the general diffusion of christianity over the Roman empire, that they began to feel the want of the scriptures in their vernacular tongue. About the close of the second, or in the commencement of the third century, there appeared several Latin translations, executed by different individuals, and with various degrees of accuracy. Among them was one which was preferred to the rest, and obtained a more general acceptance, on account of its *greater fidelity and perspicuity*. This was sometimes called the *Itala*, or *Italic*, probably by way of distinguishing it from those of African origin; sometimes

the *Vetus*, or *Ancient*, to distinguish it from versions of more modern date; and sometimes, the *Vulgate*, or *Common*, in distinction from the emendated editions of Jerome, although this last title was ultimately transferred to Jerome's new translation, when that had become in fact the common version. In the fourth century, the different copies of the *Vulgate* had become so discrepant, partly through the mistakes of transcribers, and partly from other causes, that the Roman Bishop Damasus, commissioned Jerome to prepare a revised edition for general use. This he did, translating anew from the Greek of the LXX, Job and Psalms, but only correcting the rest. This revision was completed about A. D., 390, or 391. But Jerome saw the importance of a translation, made directly from the Hebrew, as all the early translations of the Old Testament, if we except the Syriac, were made from the Greek of the Septuagint, the Hebrew being very little understood. He accordingly undertook, and at regular intervals, as occasion seemed to require, or as other duties permitted, he completed a Latin version of all the canonical books of the Old and New Testament, from the sacred originals; and by the help of a learned Jew, he made also a translation of the Apocryphal books of Tobit and Judith, from the original Chaldee. This work was finished A. D. 405.

Jerome knew very well the force of habit, and the extreme difficulty of introducing new modes of expression into the Scriptures; and on this account he studiously preserved the ancient phraseology, as he himself informs us, wherever the sense did not *require* an alteration, even though it was in his judgment susceptible of improvement. But nevertheless his version was strongly opposed at first, particularly by Augustine and Rufinus, who wrote against it as though a *new bible* was about to be imposed upon the people. Yet it gradually gained ground, till at length, after the pontificate of Gregory the Great, in the sixth century, it was universally

received throughout the Western, or Latin churches, except that the book of Psalms was retained from the ancient *Itala*, and all the Apocryphal books, except Tobit and Judith, viz: Wisdom, Ecclesiasticus, Baruch, the rest of Esther, of Jeremiah, and of Daniel, together with first and second Maccabees. These books Jerome never translated anew, and the Mss. containing his corrections had perished, as he states in his sixty-fourth epistle to Augustine; hence these books were inserted from the *Itala*, the Psalms from choice, the rest from necessity. The Psalms were regularly chanted in their public assemblies, so that the very letter of these compositions had become too strongly fixed in their memories, and too deeply wrought into their religious affections, to be exchanged for a new and unusual, though somewhat improved phraseology. From precisely the same cause the church of England has continued to use the old version of the Psalms, which was current in the time of Edward VI., when their liturgy was first compiled.

The Catholics, during their controversy with the Protestants, thought it desirable to establish a standard version of the Scriptures, as translations had been made in almost all the languages of Europe, as well as several new Latin translations, differing considerably from the *Vulgate*. It was, therefore, enacted by the Council of Trent, at their fourth session held A.D. 1546, "that the ancient and *Vulgate* edition, which had been used and approved of in the church for so many ages, should be held as authentic, in the public lessons, disputations, preaching, and expositions; and that no one should dare, or presume to reject it, upon any pretext whatever." Moreover, since the copies of the *Vulgate* had become exceedingly discrepant, through the carelessness or temerity of transcribers, they also enacted that it should be printed thereafter in an emendated form. In pursuance of this decree some preparations were made by Pope Pius IV., and his successor Pius V.: but on account of

the pressure of weightier matters, this matter was deferred until the time of Sixtus V. This Pope committed the work to Cardinal Carafa, and five other learned men; but he himself participated largely in the labor of settling the reading, and preparing the copy, and afterwards corrected the proofs with his own hand. This was designed to be a standard edition. It was published A. D. 1590. But Pope Sixtus discovered numerous errors of the press, which had escaped correction, and therefore ordered the copies in circulation to be purchased, that the whole might be again revised and sent forth in a correct form. But where was the necessity of summoning another college of cardinals and learned men, and going over anew with the process of collating the *Mss.*, and comparing the commentaries of the fathers, for the sake of correcting the errors of the press? The truth is, there were other errors besides those of the press; and the Catholics themselves frankly admit that the imputation of these errors wholly upon the printer was a device of Bellarmine, in order to rescue the honor of the papal chair. Sixtus soon died, but the revision was prosecuted under Gregory XIV, and completed under Clement VIII. It was published A. D. 1592, *as a work produced by order of the chief Pontif Sixtus V, with the concurrence and aid of the chief Pontif Clement VIII.*

A recent German impression of the Vulgate exhibits the variations between the Sixtine and the Clementine editions, which are said to amount to more than two thousand. The Clementine edition of 1592 still retains its authority as the standard. The *Encyclopedia Americana* speaks of an improved edition, published in 1593; and Mr. Horn says that Clement made another revision in 1593. But this I doubt. If such a revision was prepared it was never printed. For the only edition brought out by the Catholics, in 1593, was the one published at Rome; and this was nothing more than a re-print of the one published in 1592. All good

authorities agree that the edition of 1592 is the present standard; and it is certain that the copies now in use in the Catholic church profess to follow the exemplar of 1592. And the Rhemish Testament also, which was originally published in 1582, is altered to the Clementine edition of 1592.

In preparing this standard edition it was not the avowed object of the Catholic clergy to amend the genuine Vulgate, but only, by comparison of the most ancient copies, to fix the original and genuine reading. To use the words of Pope Sixtus, "it was not their purpose to publish a new edition, but to issue the ancient Vulgate, restored as far as possible to its original purity, as it came from the hand and pen of the translators." It is very unjust to the Catholics to suppose, as many have done, that the Sixtine edition was designed to displace a standard by the Council of Trent, and that the Clementine edition again, was an arbitrary interference with the Sixtine standard. For the revision made by Clement was in fact the fulfilment of Sixtus' design, and both acted in harmony with the Council of Trent. The Council only set the seal of authority to the *Vulgate*, and not to all the corruptions that had crept into the Vulgate. So far from this, they actually provided by special enactment, that it should be printed thereafter in as expurgated an edition as possible.

Of the ancient Itala, not only Psalms, and most of the Apocryphal books, as they stand in the present Vulgate, but Job also, remains complete; besides fragments of other books of the Old Testament, together with considerable portions of the New. Of Jerome's revised Itala, Job and Psalms are extant; the latter has been printed repeatedly, and once at least both have been published together. Of Jerome's new translation from the originals, the book of Psalms, though not contained in the present Vulgate, is extant, and has been often republished. The rest of the canonical books of both Testaments, with the apocryphal books of Tobit and Judith, are found in the present Vulgate.

By the Vulgate, then, we are to understand the Latin version of the Scriptures, which is now in use among the Roman Catholics, comprehending the apocryphal as well as the canonical books, of which version, the Psalms and most of the apocryphal books, are taken from the ancient Itala, and the rest from the later version of Jerome.

In respect to the faithfulness of this version different critics have expressed various opinions. Dr. George Campbell admits that it has some faults, but thinks it is on the whole "a good and faithful translation." Dr. Mosheim, on the contrary, says that "it abounds with gross errors, and in a great number of places exhibits the most shocking barbarity of style, and the most impenetrable obscurity with respect to the sense of the inspired writers." The former of these, I think, is too favorable in his verdict, while the latter is rather too severe.

Possibly the Vulgate is not more faulty than some other versions that might be named; yet, in my estimation, it has too many and gross errors to deserve the representation of "a good and faithful translation." The Psalms, being rendered from the Septuagint, which is often very loose, diverge in some parts very far from the Hebrew. Of those portions rendered immediately from the originals, the New Testament is as well executed as any, probably better; yet even here we find errors of serious magnitude. The phrase *poenitentiam agere*, which is rendered by the Catholics, *to do penance*, cannot be regarded as a fault of the Vulgate. For it is a classical expression, and means neither more nor less than *to exercise repentance*. It is so used by the younger Pliny, and others. And in the Vulgate it is often used synonymously and interchangeably with *poenitere*, *to repent*. But the Vulgate is strikingly in contrast with the original at Heb. 11 : 21; where it reads, instead of "worshipped, leaning upon the top of his staff," "adored the top of his rod." This passage, thus perverted, the

Catholics cite as a warrant for paying what they call "a relative honor" to images, and other created objects. Dr. Campbell apologizes for the Vulgate here, by saying that some of their best critics disapprove of the reading, and suppose that something must have accidentally fallen out. But whatever may be the opinion of individuals, the ecclesiastical authorities by no means admit this; so far from it, they charge the Protestants with corrupting the text, by translating it, as in the common English version. It is also evident from their authorized annotations, that instead of abandoning the reading, they are disposed by all means to defend it as it is. Again, the Vulgate reads, at 1 Cor. 9 : 5, "Have we not power to lead about a *woman*, a sister?" This tallies better with the doctrine of clerical celibacy than the common rendering, but it certainly is not the sense of the sacred writer. Again, 1 Cor. 9 : 27, reads, "I chastise my body." This furnishes very apposite authority for the corporal austerities included in the sacrament of penance; but whatever may be said of the etymology of the original, such a translation is not justified by the Greek. For "daily bread," as at Matt. 6 : 11, the Vulgate has "supersubstantial bread." This may well be called *impenetrably obscure*. Supersubstantial is not a classical word, but interpreting it etymologically, it means *bread that is more than material*. Catholic annotators explain it of the bread which we receive in the blessed sacrament; and this is explained of the real body and blood of Christ; which they suppose to be present in the sacrament by transubstantiation. At 1 Cor. 10 : 17, the Vulgate reads, "we being many are one bread, one body, all that partake of one bread." This translation is not warranted by the Greek, nor can it be reconciled with it. Again, the Vulgate renders Luke 16 : 22, 23, "The rich man also died: and he was buried in hell. And lifting up his eyes," etc. Now this rendering does violence to the grammar of the original, and as to sense it is infinitely

obscured. It requires a transposition of the conjunction which is by no means admissible. And then, admitting that there is a purgatory, where souls do penance for their sins, what, I pray, can be meant by a *soul's being buried there*? Again, in 1 Peter 3 : 20, the Vulgate reads, "they waited for the patience of God." This also is grammatically impossible, and widely at variance with the sense of the Greek. Examples like these might be multiplied almost indefinitely, but these will suffice.

Whether the faults of the present Vulgate originated with the translator, or accumulated during a succession of ages, cannot now be determined, nor is it a matter of much moment. It is not materially important either, for us to know whether they arose from accident or design; whether such as seem to bear an affinity to the peculiarities of the Romish Church took their origin from those peculiarities, or were themselves the cause of those peculiarities. In either view of the case, the version is very exceptionable. It cannot be supposed that the censors who conducted the revision would have forged spurious readings, which were not supported by any copies or manuscripts, when the fraud was so easy to be detected; but that they might in some instances have been mistaken with reference to the genuineness of a reading, or swayed by prepossession, will not be denied by any who admit that "to err is human."

But to show that my estimation of the Vulgate is not affected by prejudice, I will cite the testimony of Augustine and Bellarmin, two competent and unbiassed witnesses. Augustine says of the Vulgate, "We frequently cannot comprehend the translators, unless we call to our aid the tongue from which they made their translation. How often, from the want of requisite learning, do they miss the sense! We are therefore obliged to examine the original tongues." Bellarmin says, in the preface to the Clementine edition of the Vulgate, "Accept, therefore, christian

reader, through the favor of Clement, chief pontif, the ancient and Vulgate edition of the sacred Scriptures, corrected with all possible diligence; which, though it cannot indeed be affirmed to be perfect in every part, on account of human imbecility, is nevertheless undoubtedly the most amended of all that have been published. In the reading now adopted, while some things are wisely altered, others, which seemed to need alteration, are, upon mature deliberation, left unchanged." Again, in one of his epistles to Francis Lucas, of Bruges, he says, "I would have you understand that we have not brought the Vulgate to a very high degree of accuracy; for we purposely passed over, for substantial reasons, many things which seemed to need correction. The various readings given in the Louvain Bible, and upon which you have written a most useful book, it appeared to me should by all means have been added, but it did not please others to insert them in the first edition."

Note here two things. First, the Vulgate, as well as other translations in the time of Augustine, was considered so incorrect as to make it necessary to recur frequently to the original, and as it is now read, *many faults* are knowingly and purposely left uncorrected; and again, many of the readings now adopted, are not supported by such preponderating claims over the rejected ones, but that Bellarmin thought that the latter were at least entitled to a place in the margin.

Thus it appears, learned Catholics themselves being judges, that the Vulgate contains many inaccuracies knowingly and purposely left uncorrected. No wonder, then, that Protestants should refuse to acknowledge it as the *authentic standard* of their faith and practice, and should constantly appeal to the Hebrew of the Old Testament, and the Greek of the New Testament, as the only authoritative word of God. "*The Bible* is the religion of Protestants," is the sentiment that has immortalized the work of Chillingworth, and

the faithful exposition of that sentiment is:—“The mind of God as revealed in the original scriptures, IS THE BIBLE.

H.

BEAUTIES OF EPISCOPACY.

CHURCH CATECHUMENS.—A story has appeared lately, in several of the public prints, about an examination in the church catechism, which occurred at some place in Ireland. Question: “What is the outward visible sign in baptism?” Answer: blank, blank, blank, for a considerable time, until, at length, a lively lass, with a merry eye, and tossing her brow, spoke up, “I know, sir!” “Well.”—“Oh, sir, it’s the baby, sir!” This reminded me of what I had read about an examination in the said catechism, which took place on the “Saxon” side of the channel. The question had been put, “What is required of persons to be baptized?” and the answer was given, “Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God, made to them in that ordinance.” Then came the question, “Why, then, are infants baptized, when by reason of their tender age, they cannot perform them?”—“*Why, indeed, sir!*” was the reply made by a modest and intelligent youth, to the Rev. Catechist, “*Why, indeed, sir!*” The Rev. Catechist looked hard at the youth, but wisely passed on in silence. Now, with permission, for my catechism (a short one!) question: was not this hopeful youth in a fair way to become a baptist? Answer: He *did* become a baptist. “Indeed!” Yes, indeed. What is a baptist good for that is not a baptist in deed? “Talk of a baptist in sentiment, and talk of an honest man in sentiment,” said father Andrew Fuller. As sure as can be, this little catechumen became a baptist in deed; and not that only, he even went so far as to make baptists of a number of persons be

sides; having, however, first seen evidence that they were made *christians*,—not by proxy, and by promise, but *in deed*. The youth we have been talking about, is the same person who was afterwards known, during a long course of years, as the excellent Abraham Austin, late pastor of the baptist church, Fetter Lane, London.

CONFIRMATION.—“Where can you young gentlemen be going in such mighty haste?” said the pious wife of a grocer, in the suburbs of London, to a merry and bustling group, who had rushed almost breathless into the grocer’s shop. “Going! oh, to be confirmed. But make haste. Give us some lollypops, barley sugar, or sugar candy—do make haste!” “But, young gentlemen, do you understand what you are about? do you know what you are going to be confirmed in?” “Oh, aye, to be sure; in Hampstead church, to be sure! Come Bill, come Tom—good bye, mem,—one, two, three, and away!” Sir,—this is a *great fact*.

DIFFERENCE BETWEEN PHYSICAL AND MENTAL LABOR.—Whilst we were in hand with these four parts of the institutes, we often having occasion to go into the city, and from thence into the country, did, in some sort, envy the state of the honest ploughmen and other mechanics. For one, when he was at his work, would merrily sing, and the ploughman whistled some self-pleasing tune, and yet their work both proceeded and succeeded; but he that takes upon him to write doth captivate all the faculties and powers, both of his mind and body, and must be only attentive to that which he collecteth, without any expression of joy or cheerfulness while he is at his work.—*Sir Edward Coke*.

The Old Testament is savorless, if Christ be not tasted in it.

AFFLICTIONS.

Afflictions are as beneficial to the soul, though not as agreeable to the feelings, as medicine is to the body. Will any wise person blame the physician of approved skill that his prescriptions are unpalatable to the taste, if he has reason to believe his life is in danger, and that they are intended to restore him to health?

Had our Heavenly Father intended this world for his children's portion their accommodations would be better, but they are strangers and pilgrims travelling towards their distant home. They must expect traveller's fare; and the mean entertainment which they meet with by the way, is intended to make *home* more desirable, and to urge them forward with greater speed.

THE BIBLE.

A French officer, who was prisoner on his parole at Reading, met with a bible. He read, and was so struck with its contents that he was convinced as to the truth of christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain one in Sweden, mine to obtain one in Heaven."

"A man who has grown old in the enjoyment of a good conscience, and who has accustomed himself to a free intercourse with God and his Redeemer, acquires a greatness and a freedom which the greatest conqueror never attained."

For the Memorial.

THE DEATH OF HEROD.

ACTS XII.

BY J. I. COBBIN, OF LONDON.

Beneath his canopy of state,
Upon his regal throne,
The pompous Herod sate,
In majesty alone;
And all his royal robes he wore,
While his proud hand the sceptre bore.

Around him throng'd his chosen band,
Who, panders to his will,
Were there, at his command
To do or good or ill;
No king, in royalty's array
E'er gloried more than he that day.

The men of Tyre and Sidon stood,
As suppliants at his feet,
Lest his fierce anger should
O'erwhelm them in his heat;
Waiting until the time should come,
When Herod should declare their doom.

At length the royal voice was heard,
And strain'd was every ear,
To drink in every word
Betok'ning hope or fear;
None but the king was heard to speak,
None other durst the silence break.

Then when king Herod's speech was done,
There rose a deaf'ning shout
From those around the throne,
Loud echoed from without;
And now the fawning throng began,
"He is a God, and not a man!"

The flatter'd monarch held his peace,
Nor check'd their fulsome cry,
Too pleased to bid them cease
Their vile impiety;
Nor thought that impious cry would be
Aveng'd on him so fearfully.

The angel of that jealous God,
Who will be God alone,
Bore the avenging rod,
Even to Herod's throne;
He smote him ere the sound had died,
For God had not been glorified.

THE
BAPTIST MEMORIAL

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For the Baptist Memorial.

DECEASED BAPTIST MINISTERS OF MOBILE.

[Very rarely have any of our churches been visited with such oft-repeated and afflictive bereavements, as the St. Anthony-street church, Mobile. We cheerfully give place in our pages to the brief record of departed worth. Such men as Hinton, Schroebel, and Gillette, lovely and pleasant in their lives, and in their deaths not long divided, should not fail to be chronicled among the loved and early lost. Ed.]

REV. WM. R. HINTON was born in Raleigh, N. C., September, 1796. When nearly thirty years of age he made a public profession of religion, and united with the Baptist church at Raleigh. About five years afterwards he commenced preaching the gospel, and in the following year was ordained. He was instrumental in gathering a church in this vicinity, to which he acceptably ministered. Two years after this, he removed to Green county, Alabama, and for five or six years took upon himself the pastoral charge of two churches, to whom he was justly endeared. In December, 1838, he removed with his family to the city of Mobile. At this time there was no Baptist church in the city; the colored brethren, however, soon put up a comfortable house of worship, and a church was organized. Brother Hinton, in connexion with one or two

other brethren, seemed to take pleasure in supplying them with gospel food. But not satisfied with this, Brother Hinton soon took vigorous and active measures for the reorganization of a church among the white brethren, which had formerly existed, but failed to be sustained. The result was that a commodious brick house was soon erected, but not completed till after his death. This is at present occupied by the St. Anthony-street Baptist church. For several years Brother Hinton had performed the duties of a faithful and efficient minister of the gospel, but it was not until the summer of 1839, that the writer of this article became fully acquainted with his true christian worth, and the unaffected benevolence of his heart. God in his mysterious providence had called him to this, his last field of labor, and afforded him an opportunity of exhibiting the practical effect of religion, as developed in his sympathetic attentions to the suffering and needy. It will be remembered that this year was noted for the great ravages made by fire in the city of Mobile, and this, too, at a time when a mortal contagion had driven most of the citizens away, and was daily thinning the ranks of those who remained. Possessing some considerable knowledge of medicine, he supplied himself, at his own expense, with his prescriptions, and devoted his entire time and attention to visiting the sick, especially those who were unable to incur

the expense of medical advice, and conferring gratuitously upon them his benefactions. Nor was this enough. Food and dainties were prepared, under the direction of his equally kind hearted wife, and sent out by the hand of a servant to those who needed. His object seemed to be to do good, in whatever way it might be effected. He was a Vice President of the Samaritan Society, and by his assiduous endeavors to relieve the distressed, he endeared himself to many, who, otherwise, would doubtless have preceded him in their descent to the grave. But he was arrested in the midst of his usefulness. Why he was selected as a victim for the fell destroyer we were unable to comprehend, but we were more than ever disposed to acknowledge the truth of the declaration,

“God moves in a mysterious way,
His wonders to perform.”

Being in perfect health, and of a very robust constitution, he had not feared an attack of the epidemic; but, like others, he was taken unexpectedly ill on Saturday, which prevented him from fulfilling an appointment to preach on the Sabbath, and after fourteen days of intense suffering, he fell asleep in Jesus, and rested from his labors, Oct. 11, 1839. No one could have witnessed his death bed, without being fully sensible that there is a sustaining power in religion—a source of comfort which none can enjoy, but the tried disciples of Christ, and that while according to God's word, “the wicked is driven away in his wickedness, the righteous hath hope in his death.”

As a man, he was honest and upright in his dealings with the world, choosing rather to suffer wrong than do wrong, as a reference to his private life and pecuniary matters would most fully show. His benevolence was unostentatious, but almost unparalleled. His benefactions to the cause of education and other laudable objects, were ample and unceasing. As a

parent and husband, he was affectionate and indulgent, cheerful and happy. He never indulged in passion or unkindness, and none have so keenly felt his loss, as his surviving wife and children. Never shall we forget with what tenderness he took his farewell leave of his family group, and with what earnestness he entreated them to meet him in heaven.

Elder JACOB H. SCHROEBEL was born of German parents, in the city of Charleston, S. C., on the 17th of March, 1801. His father was a respectable minister of the Methodist church, his mother a worthy member of the Lutheran church, to which his predilection inclined him, and of which at the proper age he was confirmed a member.

In early life he exhibited evidences of that strength of intellect, high sense of honor, and decision of character, which stood out so prominent when his whole character was fully developed. When quite young, he was indentured an apprentice to the tanning and currying business of which he acquired a thorough knowledge. On the 10th day of July, 1823, he married Miss Louisa Colzy, of an ancient and respectable French family, whom he leaves widowed with seven children; whose bereavement and feeling of desolation it were vain to attempt a description. May the Lord God of the widow and the fatherless, soothe their sorrows, bind up and pour into their wounded spirits the consolations of his grace, and be to them a friend that sticketh closer than a brother.

Early in 1825 he removed from Charleston to Claiborne, in Alabama, where he successfully pursued his avocation until the spring of 1841, when he removed to Mobile.

In all the business and relations of life he maintained an unblemished reputation while his bland manners and social disposition made him a general favorite.

Although his moral habits were good, it does not appear that he had any special concern about the state of his soul, until

early in 1828, when the eyes of his understanding were opened, and he beheld himself a poor, condemned, helpless sinner; his repentance was deep and abiding, until by faith he was enabled to trust in Jesus Christ as the Saviour of sinners, in whom he saw such fulness and fitness as met every desire of his burdened heart, and made him rejoice with joy unspeakable and full of glory. On the 18th day of May, 1828, he, and his companion, who was then a member of the Methodist church, were baptized, and became members of the Claiborne Baptist church.

His love to his Saviour, and concern for the salvation of sinners, now constrained him to activity in the cause of his master; he soon began to pray and exhort in public. His mind being exercised on the subject of preaching, and the church believing he possessed useful gifts, and that the Lord had called him to the gospel ministry, on the 18th day of September, 1830, licensed him to preach, in which he engaged with all the energies of his ardent soul. His gifts and usefulness were so apparent, that on the third Lord's day in December following, he was by the request of the church, solemnly ordained and fully invested with the office of a minister of the gospel of Jesus Christ. Immediately after this event, Elder Alexander Travis, under whose ministry he was awakened, and by whom he was immersed, resigned the pastoral care of the church, and Elder Schroebel was unanimously elected his successor.

The field of his labors now opened extensively, and he, yielding to the calls from the neighboring churches and destitute settlements, preached the word with great success; the Mount Gilead church soon called him as pastor, as did the churches of Limestone and Flat Creek, which four churches he continued to serve faithfully, acceptably, and profitably, until his removal to Mobile. In the fall of 1840 he organized a church of a few members at Montgomery Hill, where for some time he had been preaching, which has increas-

ed in numbers, until it has become a strong, prosperous, and happy one.

While thus laboring in the ministry, he was under the necessity of employing his time diligently throughout the week in the support of his family.

Early in March, 1841, the St. Anthony-street church in Mobile, unanimously elected him pastor, which, upon the advice of a few friends, and mature deliberation, he concluded it was his duty to accept; dissolving his connexion with the four first named churches, he settled in Mobile.

It is proper here to state, that at this time the church was a small, feeble body, divided, and struggling with difficulties that threatened her very existence.

Under these untoward circumstances, with an oppressive diffidence in view of his qualifications, he entered upon the duties and responsibilities of his new charge the latter end of April. In all the delicate and often perplexing circumstances in which his position placed him, his course was marked by such evident singleness of purpose, and christian prudence, as tended materially to restore harmony in the body, while his affectionate disposition and conciliatory manner won the affection and confidence of the members. He gave himself to the work of the Lord, in which he was indefatigable both in public and private. The chief shepherd smiled upon his efforts, and made him the honored instrument by which he has poured out his mercy upon the church and community, in sweet, refreshing showers; the fruits of his labors in part are to be seen in the fact, that the church has increased to upwards of seven hundred members, of whom he immersed near three hundred.

It was however in the pulpit, that the stronger features of his moral and intellectual nature, and the power of his masculine mind were most clearly developed. * Notwithstanding it was his misfor-

* The Hon. Judge Porter, of Tuscaloosa, his intimate acquaintance for years, thus speaks of him.

tune to have received but a very limited English education in early life, and the circumstances by which he was surrounded, (until his removal to Mobile) were unfavorable; he had gathered a rich fund of useful knowledge, in despite of all disadvantages under which he labored. His sermons were remarkable for clearness of perception, distinctness, and accuracy of arrangement, power, and compass of thought, expressed in rich and strong language, accompanied by an artless, graceful manner, delivered with great energy: but the points of chief excellence in them were seen and felt, in his extensive and critical knowledge of the scriptures, the number and aptness of his quotations and illustrations. He preached the word; it was indeed the Alpha and the Omega of all his sermons, in which there was a vein of evangelical thought and pathos, on which his own soul feasted, as he poured forth from his overflowing heart the sublime and glorious truths of the gospel, which fell upon the hearts of his auditors like the dew of Hermon.

As a sound doctrinal preacher, Elder Schroebe occupied high ground. His views of the atonement and plan of redemption through Christ, and those doctrinal truths held dear by the Baptists, were clear; in the defence of them he was bold and powerful. It may be said he possessed in an eminent degree, the prerequisites of "a good minister of Jesus Christ."

In him were happily blended in a high degree the amiable qualities of the gentleman and the christian; it seldom occurs

that one is so universally esteemed, and so dearly beloved; and it may be said with equal truth, that it is rare to meet with one in whom in all the relations of life there is so much to command respect.

During the last six or eight months his labors were much increased—he preached to the church two or three times every Lord's day, and frequently during the week in the city, the neighborhoods adjacent, and in Baldwin county, and attended the church at Montgomery Hill two days in the month, while he could not disregard the claims presented for spiritual instruction and consolation by the penitent sinner, the young believer, the tempted disciple, the weary pilgrim, the wayward professor, the sick room, the death bed, and the house of mourning—by these incessant watchings and labors, his physical nature became enervated and predisposed to disease. In the midst of a course of his greatest usefulness, he was stricken down by the yellow fever, on Friday morning before his departure: his last end was like that of the righteous. During the whole period of his illness, he was impressed with the belief, which he frequently mentioned, that his departure was at hand, that his course was finished; he was calm, and resigned to the will of God, either for life or death, which presented no terrors to him. So firm was his faith, and so buoyant his hope, that he scarce had a cloud to veil his spiritual horizon; in his last hours he spoke with firmness and confidence of the joys of his Lord, upon which he should soon enter, and taking leave of his dear family individually, fell asleep in Jesus, on Thursday, the 21st of September, 1843.

"He possessed an intellect exceedingly vigorous and clear. He was one of those bold, firm, ardent men in the cause of truth and virtue, whom to see and know, inspires one with the highest opinion of the dignity and nobleness of human nature. He was of German descent, and the writer never saw him, or heard him preach without being reminded of the finer traits and the unshaken independence of MARTIN LUTHER."

DANIEL HOLBROOK GILLETTE was born near the village of Cambride, N. Y., in the year 1813. His father, a highly esteemed physician, died when his youngest son was five years old. Reared by the fraternal care of a married sister, at the age of eighteen he became decidedly pious, and two years later commenced a

course of studies for the christian ministry. He completed his course with honor and success at the Hamilton Theological institution in 1840, and the same year was ordained pastor of the Baptist church in Rahway, N. J., where he ministered acceptably and usefully for the next eighteen months. At this period he suffered a violent hæmorrhage of the lungs, which laid him by from preaching for one year. Having partially recovered, he accepted a call from the Baptist church in Charlottesville, Va., and commenced his labors with them in October, 1842. So successful was his ministry there, that during the first six months of his labors, one hundred were added to the church. Having suffered some interruptions from the recurrence of ill health, he was constrained, late in the autumn of 1843, to visit Mobile, and was soon invited to occupy the pulpit of the St. Anthony-street church, then vacant by the recent death of the lamented Schroedel. After full and mutually satisfactory acquaintance, he was invited, by unanimous vote of this church, to become its pastor. In accepting this important post, it was distinctly understood between him and the people of his charge, that every practicable indulgence should be extended to him on account of his infirm health. Accordingly, he spent the last summer at the north, and returned to his post in December last. Though evidently and rapidly sinking under his pulmonary disease, he continued to officiate till within two weeks of his death, and finally fell asleep in peace on Sabbath evening, the 9th of February, 1845.

His brief sojourn in Mobile had endeared him uncommonly to all who enjoyed his acquaintance. His bland, engaging manners, his guileless and affectionate heart won for him the love all who knew him. These traits of character shone conspicuously in his pastoral relations. He loved its tender, solemn and assiduous toils, and as far as his strength allowed, he discharged them in the most acceptable and useful manner.

His native endowments, both of the mind and heart, were of a superior order. Few men so young, and who have grappled with so much infirmity and interruption, have risen so high or accomplished so much. Unable from feeble health to devote himself to laborious and extensively studious research, his preaching was rather the exhibition of what his own genius and eloquence could accomplish, than an exemplification of the garnered stores of theological wisdom. It may have proved less didactic and variously instructive to some portions of his hearers than he would otherwise have rendered it; but in the power to interest the attention, to chain the thoughts, and warm the affections of his hearers, he had few superiors. The angelic sweetness and pathos of his oratory never failed to make a favorable impression, and take him all in all, not soon shall we look upon his like again.

The simple but affecting rites of sepulture were attended at the church where he was wont to officiate, the evening after his decease. The thronged attendance of a deeply sympathising audience, and the touching and truthful testimonies in his behalf, furnished by nearly all the clergymen in the city, were an appropriate sequel to the good man's life. The tears of gratitude and sympathy of the sorrowing whom he has comforted, the ignorant whom his lips and life have taught, of the wayward and careless whom he has faithfully warned, and the pious whose faith and hope he has strengthened, shall be his sweet memorial.

A gentleman in the habit of attending a dissenting place of worship, was lately rejected as a tenant, *because* he was a dissenter. The landlord was a clergyman, and said he "wished every one to enjoy his own opinion, but if he were to let his house to a dissenter, *he would have the Bishop about his ears!*"—*Eng. paper.* How we should like to have the Lord Bishop in New England, to apply truth to his ears!

THE PRESENT MINISTRY NOT ADAPTED TO REVIVE THE CHURCHES.

It is with fear and trembling, and not till after repeated hesitation, that I venture to write such a sentiment; partly from the censoriousness which it may seem to indicate, partly from the momentous nature of the sentiment itself, and partly from the pain which it may possibly excite in the minds of many brethren to whom I look up with reverence and affection. But deep and solemn conviction leaves me no alternative.

Not to be misunderstood, however, in a matter confessedly so delicate and important; in what sense do I mean that the ministry of the present day is not adapted for the revival of the churches? In no sense which would imply a low estimate of either the character or the gifts of the present race of ministers. Whatever there is of sound piety and holy enterprise in the present condition of the churches, has either originated in, or been sustained by, their labors; and this alone will preserve them from being lightly valued. The esteem and honor in which they are held by their respective flocks, and that, too, at a period in which there is no tendency to regard the ministerial office with any superstitious veneration, are well deserved. They are the just homage due to their unfeigned piety, their superior intelligence and abilities, and their constancy and diligence in the discharge of their duties. Not a few of them are eminent in all the essentials of a sanctified, richly furnished, and efficient ministry. Holy, accomplished, and honored men, they are the lights of their age, and their praise is in all the churches. And if, on the other hand, there are some who, either in piety or gifts, or in both, fall below the general standard, their deficiencies cannot affect the measure of eulogy which justice demands for their more faithful or more able brethren.

But a ministry may be competent to

edify the church up to a certain point, but quite unprepared to conduct it to higher degrees of excellence. Mere respectability of ministerial qualification—and by this I mean the moral more than the intellectual—never gave the church an unearthly and sublime aspect. We have seen that the relation of the ministry to the church is that of an instrumentality, in the hands of the Divine Spirit, for raising it to the ripest state of knowledge, faith, and holiness; and that that instrumentality, as one of weakness or of strength, must give a corresponding character to the churches; so that the actual condition of the churches, in any given period, may serve as an index to the character of the ministry. It is not in the nature of things that the spiritual character of the church should ever be superior to that of the ministry. Agreeably to divinely-established laws, they stand to each other in the relation of cause and effect; and what is not in the cause cannot be in the effect. But it is perfectly consistent with what we know of human nature, to expect that the church will always hold itself excused for being simply inferior to the ministry. The latter is its appointed instructor and pattern; and in what art or science was it ever reckoned a reproach for the pupil not to rival his master? The learner has ever been deemed worthy of honor, if his attainments only approximated to those of his teacher. If, as has already been admitted, what is good in the present condition of the church is evidence of a certain order of excellence in the ministry, which has either produced or fostered it, so must the evils of the church be allowed to indicate a measure of feebleness in the ministry. That the piety of the church is low, compared with its obligations and the will of Christ, must be confessed; but it is not, I think, without its due proportion to that of the ministry, which, to answer its purpose of alluring others to the highest improvement, must ever be in advance of them. The church cannot learn what is not taught; cannot

tread a path which its spiritual guides are slow to pursue; cannot copy an excellence which is not conspicuous in its exemplars. And will any one who really knows the church and its ministry of the existing generation, aver that the relative inferiority of the former to the latter is so great as to throw the blame of its deficiencies wholly on itself?

It is no uncommon thing to hear ministers lament in their flocks a disposition to conform to the world, the absorption of their attention in their secular affairs, the want of a spirit of prayer, the difficulty of bringing them together for strictly devotional purposes, and of exciting them to zeal and co-operation for extending the common salvation; and the fact that their pecuniary contributions in support of the various forms of christian enterprise, limited as they are in amount, are oftener a concession to the strong and urgent enforcement of duty, than the spontaneous diffusion of steady and holy principle. The lamentation, in some instances, assumes the tone and language of complaint; and it must be confessed that the evils enumerated, and which do not belong to one denomination more than another, cannot be too much deplored. But what if they are but the reflection of the deficiencies of the ministry itself? It may have unquestionable piety, but not so strong and ardent as habitually to inflame the soul, and keep it in an elevated region of spirituality. It may have the spirit of prayer, but its highest fervors may be in the public assembly, while in private it languishes and is incapable of any prolonged effort. It may have faith, but instead of that which, entering into the Divine counsels, and resting on the Divine promise, attempts great things and is confident of the issue, it may be great neither in deed nor in expectation. It may not count much on the world's praise, and yet might not be able to bear its derision and reproach. It may not be sordid, and yet it may fail to impress every observer with the conviction of its lofty disinterestedness

and utter oblivion of self. It may sympathize with the claims of the heathen abroad and of the unconverted at home, and yet the treasury out of which the streams of bounty are to flow to so many millions may receive from it no greater contributions than many of equal means among the laity are casting in. It may be diligent, and yet come short of the unceasing and strenuous exertion which makes every moment tributary to the great end for which it was given. It may omit no duty, whether of public instruction and rule, or of private visitation, and yet it may be wanting the unction which shall make every act duly gainful. It may be thoughtful and inventive for schemes of usefulness, and yet lack the hidden fire, the deep-seated and restless anxiety, which would task it to the utmost and draw forth all its resources.

And this being too generally the character of the existing ministry, (I write in the spirit of self-condemnation,) we cannot wonder that it has to lament the absence of unqualified prosperity in the churches. It has the measure of excellence which, in the order of means, can produce an inferior state of the church, but not the moral power necessary to raise it to the higher forms of life and vigor. Since it is only one largely possessed of the spirit of piety who can inculcate the lessons and motives of piety with the truth and vividness and charm which find a response in the bosom of the hearer, and since the most pathetic and forcible instructions soon lose their power without the weight of a commanding example, we may find enough in these two considerations to account for the limited extent of the church, and the general feebleness of its principles and efforts. Can it be doubted that if the piety of the ministry had been of a loftier order, and the inculcation of all sacred truth and duty had been illustrated and enforced by a spirit and life eminently conformed to it, the churches would at this hour have been occupying a much more advanced position? Such elevation of

piety, by casting out of the mind every obstacle to the clearest perception of the truth, and giving to the tongue the most apt and persuasive eloquence for the utterance of it, and hallowing the life with the exact and glowing impression of it, and seeking in prayer the influence of the Holy Spirit, would secure all the conditions of the purest and noblest success. With those who have already been conciliated to the gospel, there is a power, as all experience testifies, in the wise instructions, the luminous example, the holy intercourse, and the vigorous efforts of an efficient ministry, which it is impossible to resist. And had such been the general character of the ministry of the present day, it would have proved an agency for moving the churches and bearing on the world, which would have conducted the former many degrees nearer the strength and glory of the millennial age.

What other solution, than that which is suggested by these considerations, can be given of the melancholy fact, that, with such a host of enlightened and able preachers, and such an amount of labor performed by them, and such a variety of means, in incessant operation, for diffusing the truths of the gospel, as our country has so long enjoyed, the work of conversion has proceeded so slowly? Never were ministers so multiplied, never were they supported by such bands of intelligent auxiliaries, and never, on the whole, was evangelical truth so freely uttered or so widely spread among the myriads of our congregations; but when we ask for the result, what inroads have been made on the world, what conquests have enlarged and strengthened the churches, the answer is painfully disappointing. One who formed his expectations on the design of the gospel, its adaptation to the exigencies of sinful men, its assurance of divine aid, and its predicted triumphs, would be prepared to hear of thousands being daily added to the churches by so varied and extensive an agency. But in some places the number of the faithful is on the de-

cline, in others they are stationary, elsewhere they are reinforced but slowly, and scarcely anywhere with the rapidity which might have been anticipated; while the population is augmenting at a fearful ratio. For one minister who can say "Thanks be unto God, who always causeth us to triumph in Christ," there are at least ten who are crying, "Who hath believed our report, and to whom is the arm of the Lord revealed?"—and a still greater number whose success is so partial as to perplex and sadden, rather than cheer.

We should impugn the character of the gospel as the designed renovator of universal man, and blaspheme the wisdom of its Author, were we to say that there exists under the sun any form of human evil too strong for it to correct; still more, were we to say that the invincible world exists on our ground, where the ameliorating influences of the gospel have been so long vouchsafed, and light has sprung up for the guidance of other nations. The accumulation of wealth, the growth of luxury, the fluctuations in trade and commerce, the consequent rapid changes from comfort to want in the condition of the laboring classes, the difficulty of finding room for the crowds ever pressing into every walk of human business and emolument, and the temptation which competition everywhere gives to the over-straining of invention and industry—these not to mention our political strifes, tend to produce a state of mind unfriendly to the spirituality and self-denial of the gospel. But over what evils, as formidable as these, has not the gospel already triumphed?

Neither can we impute the slow progress of the truth to a judicial withdrawal of divine influence. That could have happened only in consequence of some peculiar atrocity of national guilt; and, though heavily burdened with sin, none it is hoped, will take so extreme a view of our case.

As little can we impute it to any mys-

terious act of sovereignty on the part of God. That he has a right to bestow and recall his favors at pleasure, none will dispute. But that a land should be so provided with the means of saving instruction, and the public ear urged with it from so many points, and that with all fidelity, and that he should nevertheless, so restrain his life-giving Spirit, as to leave his servants comparatively unblest, has nothing like it in the whole history of his past dispensations to men, and is utterly irreconcilable with the free proclamation of his yearning love to men of every clime and age, and the promise of his blessing to every faithful herald of that love. Let it be that, in order to admonish us of the dependence of the ministry on the sovereign grace of God, Paul says, "I have planted, Apollos watered, but God gave the increase"; yet when did any so plant and water as Paul and Apollos, and God withhold the increase?

If it be said that the very limited success of the present ministry is owing to its labors not being properly sustained by the impressive example, the fervent prayers, and the zealous co-operation of the church; that if those labors have been comparatively unproductive, they have for the most part been confined to the same congregations, and not spread over the miscellaneous population; and that, therefore, after all, the scene of action has been comparatively narrow; that if the spirit and doings of the churches had been more convincing, not only would the converts have been multiplied in the stated congregations, but the ministry would have been in a condition for acting on the surrounding masses of ignorance and irreligion; all this may be true, but it touches only the surface of the present inquiry. The question still returns, Why is it that the churches, on the whole, have been, and are so languid and inefficient? Is not this an effect which bespeaks the corresponding inefficiency of the ministry? What is human society, in any of its conditions, but the material which the plastic power

of a ministry, uttering the truth, and pervaded by the Spirit of God, is to mould into the purest and noblest forms? And what is there in any existing state of human society which the calculations of Divine wisdom and mercy regard as too stubborn and untractable for such a ministry to subdue? The church can be replete with life and energy only as the effect of an agency which is to infuse into it its own spirit. Now and then, when an emergency had arisen, an individual has, by solitary study, and a remarkable concurrence of providential circumstances, and under the special promptings of the Spirit of God, risen to distinguished knowledge, sanctity, and zeal, while all around him have been dark and dead. But when a confederacy like the church has to be created and organized, a union and concert of minds lifting up their testimony and putting forth their energies for God and the best interests of men, this is to be done, not by the self-originating movements of separate individuals, but by an agency which shall impress its own qualities on the mass of human beings within its reach. The Lord of the church has committed its edification to the ministry, and this under the operation of a law which ordains that faithful instruction, faultless example, and the actings of an enlightened and untiring zeal are the only channel through which he can pour that plenitude of grace which is to give the church its destined enlargement and strength. Were it otherwise, and the church not expected to bear an invariable relation to the moral power of the ministry, strong in its strength, and languishing in its feebleness, we should be tempted to think, whenever the church was unapt and reluctant to fulfil its vocation, that there was something in the state of society, out of which the church of that period had been called, hopelessly incorrigible by moral means, and that we must wait for its extinction in some other way; whereas, if unresisted, it will be sure to survive in some form or other, and is of a nature to yield only to moral power, and

to that power as wielded by the ministry. Where there is zeal for God, and a determination to try the utmost efficacy of that remedy which he has provided for men in every possible exigency of their sinful state, there is nothing in the condition of the church at any period, or in the state of society on which it has to act, to justify despair of the highest invigoration of the one, or of the extensive conversion of the other. If the evils which cramp and enfeeble the church, and render it unmeet for its appropriate work, yield not to the power already acting upon it, it is a call to the ministry to renew its strength and to rise to higher efforts. Nothing is ever to be allowed to engender the disheartening suspicion that a crisis has arisen to which the resources of mercy and power in the gospel and its right administration are inadequate. Ignorance is to be put to flight by a more forcible and reiterated declaration of divine truth; apathy is to be kindled into sensibility by a more earnest and ardent zeal; worldliness is to disappear in the presence of a higher spirituality; selfishness is to melt away before a more commanding disinterestedness; the love of ease is to be made to blush by the sight of a readiness to do and suffer to the utmost limit of human sacrifice and endurance; a weak and hesitating faith is to be nurtured to strength and courage by a confidence in God which trusts him to the extent of his truth and power. And the ministry which is not prepared for this may be fit for moderate achievements, but cannot have the honor, because it has not the capacity and will, of urging on the church to the pitch of attainment and effort which shall make it the joy and glory of the earth.

These remarks will indicate in what sense it is conceived that the existing ministry is not possessed of those commanding and energetic qualities calculated to render it pre-eminently useful, and a select instrument of the divine purposes. Nothing could be further from my design, or from my unfeigned estimation of it, than

to speak of it disparagingly, or in terms which could detract one particle from the love and confidence with which it is generally regarded. That it has been useful, and, therefore, possessed of a corresponding measure of excellence, the extent and character of the church at this hour, with all its defects, are a sufficient proof. And let all the honor due to it on this ground be scrupulously guarded, lest we should offend God as well as undervalue it. But the church, which to the extent explained, has just reason to revere the ministry, has a very imperfect sense of its own obligations, and of the height of christian attainment to which they should stimulate it; and both the church requires to be informed, and the ministry to be reminded what are the only means of the felicitous state which is to be sought. Here and there the church already begins to betray some consciousness of its not being in its proper condition; the feeling is deeper and more widely spread in the ministry, and many an aspiration for something worthier and nobler has begun to stir its bosom; but it does not seem to be sufficiently understood and recognised, that nothing less than the renovation of the ministry itself can prepare the way for that happier condition. And it is only in reference to the high function of training the church to the condition which it should and must have, and not for preserving it as it now is, that the belief of the want of adaptedness in the ministry has been diffidently and tremblingly expressed.

THE BISHOP'S BIBLE. The first edition of the Bishop's Bible, published in 1568, is often designated by the appellation of the Leda Bible; for strange to say at the commencement of the Epistle to the Hebrews, the story of Leda and Jupiter is engraved on wood. His Bible is further remarkable for these particulars: at the beginning is the head of Elizabeth, at the end of the second part is the head of the Earl of Leicester; at the end of the third part is the head of Burleigh.

A CHAPTER ON CHURCH EDIFICES.

My attention has been directed to the subject of places of worship; and perhaps the subsequent remarks may not be uninteresting to some of your readers who have not access to the sources whence the facts are derived.

1.—*The existence and character of places of worship in early times.* For a long period the early christians were often without places of worship set apart expressly for their use. When we call to mind the severity of the persecutions to which they were exposed, this seems very probable: certainly the evidence of the existence of such places in the *first* century, is very slight. Justin Martyr—who flourished during the middle part of the *second* century—affirms, that on the Lord's day, all christians, whether in town or country, used to assemble together in *one place*. Tertullian, towards the close of the same century, speaks of their coming together into the church and the house of God. From the commencement of the *third* century, the evidence increases; and in the fourth it becomes clear and full. Respecting the character or appearance of the building, Tertullian observes—"The house of our dove-like religion is simple, built on high, and in open view." The heathen of those times accused the christians of having no temples; this accusation is not to be understood as implying the absence of places set apart for divine worship, for the same writers acknowledge that they had their meeting places for worship, their *conventicula*, as Arnobius calls them. The accusation means, that the houses for christian worship possessed none of those features which were characteristic of heathen temples, as altars, splendid ornaments, statues, &c.; in a word, they did not evince a passion for architecture and decorations.

2.—*The names by which places for worship were designated.* These were various: Coleman, in his "Christian Anti-

quities," observes, that the term *ekklesia* (church) was used by Ignatius, Clemens Alexandrinus, Tertullian, &c., as applying to the *place* of assembly. The names which became most familiar in the third and fourth centuries were,—the Lord's house, house of the church, house of prayer, &c. The German *kirche*, from which is derived the Scotch *kirk* and the English *church*, came into use in the eighth century. The original word from which this appellation is derived is *kuriakon*—the Lord's house—which was used at an early period.

3.—*The passion for architecture and decorations has been attendant on the corruption of christianity.* Whether the "passion" and the "corruption" are to be regarded as *cause* and *effect*; or, if so, which is to be considered as the cause and which as the effect, I shall not at present seek to determine. Probably the action was reciprocal—each, in its turn, stimulating the other. Be that as it may, history represents them in close association—jointly aiding in building up the throne of the man of sin. "It cannot be thought," says Dr. Cave, in his *Primitive Christianity*, "that in the first ages, while the flames of persecution raged about their ears, the christian churches should be very stately and magnificent, but such as the condition of these times would bear, their splendor increasing according to the entertainment christianity met withal in the world, till the empire becoming christian, their temples rose up into grandeur and gallantry." The latter part of this quotation refers to the incipient alliance of church and state under the emperor Constantine: it is true that previously to this, the leaven of corruption was working in the church; so also was the "passion for architecture and decorations." The emperor Maximinus, though an enemy to christianity, "was yet forced by a public edict to give christians the free liberty of their religion, and leave to repair and rebuild their churches; which shortly after they everywhere set upon, raising their churches from the

ground to a vast height, and to far greater splendor than those which they had before.* When Constantine became sole emperor, and took the church under his fostering care, the increasing corruption soon developed itself in the increased decoration of the places of worship. He published two laws—one to prohibit pagan worship, the other commanding churches to be built of a nobler size and capacity than before: and while he abolished heathen superstition, he richly adorned his own churches with paintings and images, causing them to bear a striking resemblance to heathen temples. The zeal for architecture and decorations seems truly to have been a passion with the emperor Justinian I.; for “throughout his long reign, from A. D. 527 to 565, he made this the great business of his life!”† His chief care he employed in building the magnificent and colossal church of St. Sophia, at Constantinople. In this edifice, the value of 40,000 pounds of silver was expended in ornamenting the altar and the parts adjacent! We soon find these splendid edifices and gorgeous decorations associated with another species of corruption—that of *saint and image worship*, which probably commenced about this time. I know that true christians of the present day would repudiate the idea of any such corruption ever being associated with their places of worship: but every thing had a beginning, and the remarkable association in which history presents the “passion,” and the “corruption,” may well induce a suspicion as to whether there is not a more intimate connexion between them than we are prone to imagine.

4.—*The passion for architecture and decorations excites an inglorious rivalry.* When Justinian had completed the church alluded to above, such was his feeling, that at the consecration of it he exclaimed, *nenikeeka se Solomon*, “I have surpassed

thee, O Solomon!” And is there no reason to believe that a feeling akin to this has given rise to, or been fostered by, the erection of edifices in later days? Have none of us ever heard it remarked that a recently erected place of worship surpassed that of a neighboring church? or that we have now the most splendid chapel in the district? While it is unquestionable that “christians do right in providing for themselves suitable and convenient places in which they may, at stated periods, assemble for divine worship, and in which the glorious gospel can be published to others;” yet it may be asked, is a rivalry in architecture and decorations that which becomes men who are set for the defence of the truth? Ay, Mr. Editor, there is much force in the exclamation, “when will christians be christians—when will christians learn that the kingdom of God is within them—not meats and drinks—not architecture and decorations—but righteousness, peace, and joy in the Holy Ghost!”

5.—*The passion for architecture and decorations has proved injurious to those who have indulged it to the greatest excess.* It is well known that the papists have indulged this passion to a greater excess than any other professedly christian community; and this was one of the proximate causes of the partial subversion of the papal system by the German reformation. The insatiable cravings of this *growing* passion exhausted the ordinary funds, and early in the eleventh century began the system of raising money for ecclesiastical building *by the sale of indulgences*. The collection of Peter’s pence, and the sale of indulgences, in raising money for the building of St. Peter’s, chiefly gave rise to the efforts of Luther, which proved so disastrous to the church of Rome. Here is another remarkable historical association which is not unworthy of serious consideration.

6.—*The true church of Christ has existed and flourished without the concomitants of architecture and decorations.* It is general-

* Cave’s Primitive Christianity.

† Coleman’s Christian Antiquities.

ly considered that the church retained much of its primitive purity until nearly the close of the second century; during that period the places of worship were *plain and simple*. It has already been remarked, that, according to Cave, when Constantine took christianity under his patronage, "temples rose up into grandeur and gallantry." From that period we cease to look for the church of Christ in the corrupted Catholic community; it must henceforth be traced among those whom the Catholics branded and murdered as heretics—the Novations, the Cataphrygians, the Paterines, the Waldenses, the Albigenses, &c.; all of them Baptists, and the preservers of the pure doctrines and ordinances of christianity. From age to age they were "witnesses for God;" every effort that ingenious cruelty could devise, was employed for their extermination; yet every effort was fruitless—they lived, and grew, and multiplied. But where were their temples? What aid did they derive from "architecture and decorations?" The Paterines in Italy, we are told, had houses at Ferrara, Brescia, and other places, hired by the people and tenanted by one of the brethren, in which they met for worship. Dr. Alix asserts, "it was by means of the Paterines that the truth was preserved in the dioceses of Milan and Turin." Bullinger observes, that "the Anabaptists, though very numerous, *have no churches* in their possession. These people are worthy of greater commendation than others on account of the harmlessness of their lives."

If we turn to the history of the early British churches, we learn from Stillingfleet, that in the fourth century they differed considerably from those of Gaul, and still more from those of Italy, in their public service; and had not as yet so far departed from the genuine simplicity of the gospel; they performed the rites of their public worship without pomp, and with great privacy. But no sooner did they come to enjoy security, wealth, and the countenance of the higher powers, than

they began to adopt the spirit and maxims of the churches abroad: *magnificent edifices* were built in great abundance, and *decorated* with the pictures of saints and martyrs. From this time their glory departed; to correspond with their decorated edifices, the clergy officiated in a variety of habits, and an ostentatious and mechanical worship, scarcely distinguishable from that of their heathen neighbors was introduced in the place of pure and rational worship.* About this time it began to be imagined that there was much sanctity in particular places, as Jerusalem, &c., and much merit in visiting them! Henceforward—with the exception of those Baptists who retired into Cornwall and Wales, and there retained their *simplicity* and their *purity*—the ecclesiastical history of Britain becomes the history of popery. Mark again the association! Privacy and plainness—and the genuine simplicity of the gospel; magnificent edifices—and clerical costumes and popish practices! It will perhaps be said that there is no necessary connexion between magnificent edifices and clerical vestments, popish practices, &c. It may be so: it *may* be, too, that there is a greater affinity between them than we are wont to suppose.

I had intended to notice more at length the extension of pure christianity in disjunction from architecture and decorations, especially in later times than those to which the preceding remarks refer; but the space already occupied reminds me that I must, for the present, forbear. This disquisition will not be inappropriately concluded with a quotation from one of the early fathers; who, though a Catholic, had good sense and piety enough to rebuke the "passion" that was prevalent in his day. Ambrose says, "that whatever is done in purity and with sincerity, is commendable; but that it is neither praiseworthy to rear superfluous structures, nor to neglect such as are needful—that the

* Jones.

priest ought especially to adorn the temple of God with becoming graces—that it should be rendered resplendent by acts of humility and charity; in giving to the stranger according to his necessities, and as the dictates of humanity require; not by pride, self-indulgence, and personal aggrandisement, at the expense of the poor.”—*English Bapt. Reporter for Jan.*

REVIEW.

JOHN RYLAND'S LIFE OF LATE REV. JAMES HERVEY.

Very few of our readers have ever seen this extraordinary volume. It is the production of John Ryland, Sen'r, and not of his learned son, Dr. Ryland, who was so distinguished as Secretary of the Mission, and President of the Baptist College at Bristol. Ryland's life of Hervey contains more true eloquence, fervor, and enthusiastic eulogy, than any other book we ever met with. Every page indicates a disordered mind, and a gracious heart. The volume was bought up by his family friends after his death, and is now exceedingly rare. We are so fortunate as to possess a copy, and extract the following amusing account of *Hervey's skill in the Hebrew language*:

“He began the study of the Hebrew about the nineteenth year of his age, by the instigation of an acquaintance, who gave him no manner of assistance. The only book he took up, was the Westminster Hebrew grammar. That book seems to be contrived by the devil to prevent the pleasing study of the Hebrew language: it is dark and obscure, without any light; it is harsh and unpleasant without any taste; it is ugly and disgusting, without any beauty; and it is dull and lifeless, without any spirit. One would think that all the powers of darkness had sat in council for a thousand years past, to prevent the rational and pleasant study of the He-

brew language. We have reason to believe that ninety-nine grammars out of a hundred were invented by hell, to spoil the most useful and beautiful language in the world. Hervey took up this grammar by the instigation of an Egyptian taskmaster, who urged him to work and make bricks without straw; he never gave him the least assistance in the language, which Mr. Hervey found so harsh and difficult, that he threw it by in despair. Some time after he was urged by the same taskmaster to learn the Hebrew language. He attempted the matter again, by the same absurd grammar. He stuck a long time at the Hemantic nouns, and was not able for his life and soul to go on. These hemantic nouns at the beginning of a grammar, is another invention of the devil.

After a long time and much perplexity, great discouragements, chopped hay, prickly furze bushes, and tormenting sting nettles, by a happy Providence, there was another fellow of Lincoln college far different from the former tyrant. Seeing Mr. Hervey in his painful embarrassment, he pitied him and took him into his bosom; he conducted him to the first chapter of Genesis, and analyzed every word; he taught him to reduce every noun to its proper pattern; he instructed him to trace every verb to its proper root, and to work every verb through the active and passive conjugations of kal and niphal; of pihel and puhel; hiphal and hophal; with the reciprocal form of the verb hithpael. If the devil could have had his way, we had lost one of the finest Hebrew scholars in the world. After Mr. Hervey had learned to analyze the first chapter of Genesis, he went on like a race horse, or a giant; he entered into the simplicity, the energy, the majesty, the imagery, of the first language spoken upon earth, and to my certain knowledge he was one of the first scholars in Europe for a familiar knowledge of the Hebrew bible; and whilst the greater part of the ministers of religion hardly know the beginning from the end, or the top from the bottom of the sacred

scriptures of God in their original language, this excellent man conversed with the Hebrew scriptures with the critical knowledge of a Jewish rabbi, and the devotional spirit of a lively christian."—pp. 145–147.

BOOK NOTICES.

A Manual of Ancient and Modern History, by W. C. Taylor, L. L. D., of Trinity College, Dublin. Edited and enlarged by Professor Henry, New-York. 1 vol. 8vo., 800 pages. New-York, D. Appleton & Co., 1845.

This strikes us as being the most compendious system of History we have seen. We have examined it with care, and do not hesitate to pronounce it the best manual we know of for the student and general reader. It will, we imagine, become a general favorite.

The Life and Correspondence of Thomas Arnold, D. D., late Master of Pugby School, by A. P. Stanley, A. M. 1 vol. 12mo., 511 pages. D. Appleton & Co. 1845.

We have read this volume with deeper interest than we have felt in the perusal of any piece of biography since we took up Lockhart's life of Scott. We assure our readers this is no common place memoir, of an ordinary man. Dr. Arnold was a light in the world, an ornament of the church, a blessing to the age; and we believe that he will do much in future time by the blessed influence growing out of this faithful and interesting volume. The book is full of the elements of thought. It is *eminently suggestive*, and we think few men can read it without trying and wishing to become better and more useful.

Ferdinand and Isabella. By William Prescott, L. L. D. 3 vols. Tenth edition. Harper & Brothers, 1845.

It is needless to say a word in favor of this standard work, which has in Europe and America acquired an unexampled fame for its learned and amiable author. It does great credit to the publish-

ers, and is equal in its execution to any work from their press.

The Memento. Edited by C. W. Everett. Wiley & Putnam. New-York, 1845.

This is a very neat *gift book*, containing a choice selection of pieces from our best pens.

American Poulterer's Companion. By C. N. Bement. New-York: Saxton & Miles, 1845.

Our friends who live in the country, and they are numerous, will thank us if by our advice they purchase this volume. It treats on a subject which we profess to know something about, and we are quite willing to say that this manual contains all that is necessary to know for the profitable and pleasant management of all sorts of poultry.

It has been compiled with great care, and evinces not only much observation, but *great research* on the part of its intelligent author. Mr. Bement has done a service to his country by furnishing this volume to the agriculturists of the land. While on this subject, we beg to say to agricultural friends, that Saxton & Miles, of New-York, publish the best farmer's periodical that we have ever seen. It is called the *American Agriculturist*, and is edited by that accomplished farmer, A. B. Allen, Esq. It is a monthly, with engravings, at one dollar a year, and to a person living in the country, it is worth five dollars! We wish it were found in every farm house and log cabin of our widely spread country. *We say all this just because we firmly believe it, and not to oblige any man, or men.*

Philosophy of Mesmerism and Phrenology, by J. S. Grimes. Saxton & Miles, 1845.

For such books and topics we have no taste, and in favor of this work we have just nothing to say, excepting that Mr. Grimes we know was a very amusing lecturer. To some persons this work would be full of interest.

MONTHLY RECORD.

THE APPROACHING ANNIVERSARIES.

The end of this month is the time, and Providence, R. I.,—the veritable old Roger Williams' church—is the place for our accustomed annual gatherings. The order of the several meetings is as follows:

1. Monday evening, April 28th, a preliminary sermon before the American and Foreign Bible Society, by the Rev. Richard Fuller, D. D., of Beaufort, S. C., or his alternate, Rev. Professor Irah Chace, D. D., of Newton Theological Institution.

Meeting of the Society for business and devotion, Tuesday morning, at 9 o'clock. The Eighth Public Anniversary, at 10 o'clock. Reports, addresses, &c.

2. American Baptist Home Mission Society's Anniversary—Tuesday afternoon and evening.

3. Baptist Board of Foreign Missions hold their anniversary on Wednesday, at 10 o'clock. Annual sermon by the Rev. George B. Ide, of Philadelphia, or his alternate, Rev. Professor George W. Eaton, D. D., of Hamilton, on Wednesday evening.

4. Anniversary of the American Baptist Publication Society, Wednesday, P. M. Reports, addresses, &c.

The several societies are accustomed to adjourn from time to time, so as to suit each other's mutual convenience as far as possible, till all the business is completed.

We suppose it cannot be disguised, that the approaching meetings will be looked forward to with unwonted solicitude; that a deep tinge of melancholy will rest on the minds of the older and more considerate portion of those in attendance. At the very moment when the encouragement and the calls for increased efforts in our missions at home and abroad, are more obvious than ever, and the embarrassment from past success, seems almost overwhelming, great is the danger of a paralyzing disruption, which may cripple us entirely. We have no heart to express or imply the severity of censure on the men or the measures which threaten this result. In deep humility before God, we deplore what we can now see but slight prospect of avoiding. Peradventure, if each one of us should seek, in fasting and prayer, for light and love, for wisdom and purity from the divine Fountain, the

Lord might cause the threatening cloud to disperse, and irradiate our path with returning peace and brotherliness. But if this cannot be, at least let the spirit and deportment of those who shall assemble, (and those who wait and pray at home also,) be such as the occasion demands. Certain we are, that if we assemble, and the representatives of nearly one half of the Baptist churches in the land feel themselves virtually excluded, or if they are with us on this occasion *for the last time*, it will be a Bochim indeed. Many tender memories of the union and hearty co-operation of our fathers, will come up in review. But perhaps it will be said—and with truth—that our monthly sheet is not the place for these discussions. We only intended to say that the approaching anniversaries will be looked forward to "*spe trepidante metuque*." May they be of such a character as to be reviewed with holy gratitude and unmingled joy!

STATE OF THE CHURCHES.

After a long season of dearth, more all-pervading and gloomy than has of late years been witnessed, there are some cheering indications of a disposition to return unto the Most High. While here and there reviving influences are experienced, spreading around them unwonted delight; as might be reasonably expected, the evils of declension are still manifold and distressing. Some churches are divided, some are disheartened, some are coldly indifferent, and some are only fitful in their zeal and love. For all these varied and insane causes of combined evils, there is but one remedy—*we must return to the Lord*. Individuals and masses, pastors and people, the young and old, the rich and poor together, we must humble ourselves before our Maker and Redeemer, with strong crying and tears, addressing the prayer of faith to him, who alone can revive us again, that his people may rejoice in him. The second article in this number will be pondered, we hope, by ministers, with the solemnity which its pertinency demands.

Ample materials are before us, in the accumulated correspondence of months past, from our own and foreign lands, for an "*Editor's Table*" of unusual richness. Want of room excludes them till next month.

SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER IV.

ARKANSAS, LOUISIANA, NEW-ORLEANS AND MOBILE, *with some jottings by the way, on the journey homeward.*

In the original design of this tour, the destitute and sparsely settled state of Arkansas was to receive special attention: and down to a comparatively late period, we tenaciously held on to the hope of being able to ascend the Arkansas river to Little Rock, thence journey south some hundred miles to Red River, and follow that down to its confluence with the Mississippi, extending our excursions to the right and left wherever there seemed a reasonable prospect of doing good, or acquiring such definite information as might facilitate future operations. The delay before experienced at different points, together with the uncertain state of navigation in those western rivers, at length compelled us to abandon the larger part of this proposed excursion, and to a great extent, therefore, we have been obliged to depend on information furnished us by others. The small portion of this state which we personally explored, presents an aspect of destitution and desolateness well adapted to move the heart. Very sparsely peopled, with not the better class, generally, of settlers, religious influences and instrumentalities are less prized and enjoyed than in any other portion of our country. With this view fully agrees the report furnished us from the actual residents within the state. It was our good fortune to meet again and again with some of these, and from their lips, by frequent inquiries, we learned as much, perhaps, of the real condition of things within its borders, as personal inspection would have taught us. There is painful and general destitution of the scriptures, of schools, of faithful, competent, devoted preachers, and of christian examples, personal holy influence from those whom the Saviour

denominated the salt of the earth, the light of the world.

Still, there are some hopeful beginnings of a better state of things. Those indefatigable, persevering propagandists,—the *Methodists*, are entering this field with their accustomed zeal, and though a majority of the settlers would probably prefer Baptist preaching and ordinances, yet in the failure of these, they tolerate, and in the end will be led to approve and sustain the followers of Wesley. For nearly a score of years there have been in some of these settlements, Baptist preachers, and a few Baptist churches; and had they been more liberally and vigorously sustained, much more good would have been done. If our information is correct, there are now seven Baptist Associations, between sixty and seventy churches, and nearly two thousand four hundred communicants in the whole state. There are not half as many ministers of all grades, as there are churches, and half of these, probably, are what our friend, Dr. Goings, used graphically to denominate, "*ministers so called.*" Having done what we could for their benefit, and made arrangements for accomplishing more in future, especially in supplying the destitute with the scriptures, we turned our face towards the eastern side of the great father of waters, and entered Louisiana. Bayou Sarah, Jackson, Clinton, and Port Hudson, lying in neighborly proximity on the eastern side of the Mississippi, were successively visited. At Clinton, more than twenty miles from the river, there is an interesting Baptist church, under the care of brother Smith, formerly from Kentucky. At the time of our visit they were just closing a series of continuous meetings which had been held under the ministrations of the Evangelist Robords. The usual concomitants of such scenes were here witnessed; but the heart of the pastor was cheered at welcoming some thirty precious souls into his church. Several of these are represented as among the most influential in the village, who are likely

to give tone to society, and mould the manners and morals of the community. How immensely important that they should *persevere* in the good way which they have begun!

Clinton is a very pleasant village, having around it much of the air and refinement which are pleasant to the visitor, and indicate a cheering degree of thrift and enterprise among the inhabitants. The same is to a considerable extent true of Jackson also, a dozen miles nearer the river, though we were grieved to learn that the Baptist church there was nearly extinct. Hephzibah church, seven miles east of Clinton, imbosomed in the primitive forest, shows a worthy and efficient band of brethren, who will not forget the bible cause. Not far from this church is the residence of the Rev. A. W. Poole, formerly from Maine, whose hospitalities and kind attentions we shared. May he soon be so far extricated from worldly entanglements, as to be enabled to make full proof of his ministry, and turn many unto righteousness. How poor and utterly valueless do all other acquisitions seem, in comparison with this! Another valued friend of early years we here met after long absence: Brother Andrews, one of the sons of that veteran father, Elisha Andrews senior, so favorably known as a laborious minister in Massachusetts in former years. This brother followed the fortunes of his older brother Elisha, our college associate at Providence, and became with him a teacher in this vicinity. He soon began the practice of the law, in which he finally rose to a pre-eminent and lucrative station. A short time previous to our visit, he had removed his family and servants to a land of freedom, and is now delightfully settled on "the Looking-glass Prairie," Illinois, some forty miles east of St. Louis. It was our good fortune here to meet him on this occasion on a visit to his former home. He had renewed his connexion with the church, and by them had been licensed to preach. Noble determination this! to turn from

the law to the gospel. May the fresh anointings of the divine Spirit be vouchsafed him in this new sphere of duty; and may he win many souls to the Redeemer. In these labors he will probably receive little or no pecuniary recompense; but how blessed is the privilege of making large sacrifices for Christ. Would to God that many more would imitate this example, and prove this blessedness!

There is a railroad from Clinton to Port Hudson. That it is not *first rate*, we learned experimentally. The morning we had to leave, it was raining moderately, and our only chance was to mount to the top of a load of cotton bales on the cars. The distance is but twenty-three miles, and were the progress even moderate, we were encouraging ourselves that the exposure would not be of long continuance. The first half the distance we accomplished in four hours; but in the latter half, we run off the track three times, the last of which exhausted our patience. The remaining five miles we walked alone through the mud, and arrived at the end of the route nearly two hours before the locomotive and its train of cars. Waiting here nearly twenty-six hours for a boat, we might have visited father Ronaldson, well known as a pioneer in this vicinity, whose residence is near, but for fear of losing an opportunity of getting on board, we remained watching. The welcome hour of departure at length arrived, and on board one of the fine steamers of the lower Mississippi, we passed Baton Rouge, with its arsenal and cantonments, as well as several fine plantations on each bank of this *here* noble stream, and early the following morning were moored at the levee of the famous city of the southwest.

NEW-ORLEANS is in many respects like other large cities in our country, made up of heterogeneous materials from all nations. The old French portion, chiefly embraced in the first municipality, is more like a *foreign city*, than aught else seen in this country. The language, and the customs and habits, are strikingly un-

like what you will elsewhere witness. One of the features of novelty which amused us, was to see stout, thick lipped negroes, jabbering away in French, with so much volubility, and like genuine Frenchmen, gesticulating, and bowing, and attitudinizing with all the liveliness of a fashionable Parisien. The old Catholic cathedral, on the Place d'Arms, with its courts of law in each wing, and the armory underneath, served to remind one of the former *union of church and state* here in the days of popish ascendancy. In the latter part of the last century, a pious, devoted, Congregational minister from Granville, Mass., the Rev. Jedediah Smith, landed at New-Orleans, and was grievously persecuted by the minions of the man of sin. They confiscated his library, and treated his person with the grossest indignity. Thus rudely driven out from them, on his passage to Natchez he expired; perhaps the first martyr in this country of papal intolerance. Thanks to God, such scenes cannot now be enacted on our soil; but does any candid individual doubt, that if the ascendancy of the Catholics could again be secured here, they would be as rabidly bloodthirsty as ever? It seems to be a congruous attribute of an infallible church, never to alter. What Romanism was in the days of frequent martyrdom, it still remains unchanged; as may be seen in every country where its ascendancy is complete.

For a few days we enjoyed the society, and looked at the objects of interest which this city affords. The state legislature, and a convention for the revision of the state constitution, were in session at the time, with several of the principal courts, which furnished ample opportunity for hearing the chief speakers of the city and state. Some of the members, in their deliberative assemblies, can only speak in French; and as a large portion cannot understand it, it is promptly translated into English for their benefit,—a kind of process in which the eloquence chiefly evaporates.

Some of the public edifices are credita-

ble to the city; and both the Catholic and Protestant burying grounds, challenge the admiration of visitors, particularly the former.

The battle ground, a few miles below the city, where General Jackson immortalized himself, on the eighth of January, 1815, is a point of chief attraction. Little as our taste is in harmony with such scenes, friends who accompanied us would not allow our declining to visit it. It is now sufficiently peaceful, and almost deserted; but the embankment thrown up, which constituted the American line, and on which the cotton bales were ranged on that tragic day, is still as distinct as ever; and grape shot and musket balls are plentifully scattered over the wide area. All the more important localities were pointed out to us, and as we walked over the field, and thought of the miserable fate of the many hundreds who that morning, while lured on by "*beauty and booty*," found a gory bed, and a miserable eternity, we were constrained to return, sick of all the pomp and circumstance of glorious war.

Of the Baptist churches, and some interesting services in one of them, we cannot do better than to copy from a northern paper a communication written at the time, for the general accuracy of which we are willing to vouch.

A favoring providence led me to "the Crescent city," (as New-Orleans is fitly called, from the bend of the great river around which it is built,) at the interesting epoch of the settlement of Rev. I. T. Hinton, late of St. Louis, Missouri, as pastor of the Baptist church, constituted the last winter. Your readers can scarce appreciate all the importance attached to this movement without a slight sketch of the history of our denominational interests in this quarter.

For more than a dozen years, no small solicitude has occasionally been manifested to have this second commercial city of our republic, favored with an efficient Baptist church. Several attempts have from time to time been made, to accomplish this object; but either from want of fitness in the instruments, or persevering energy and liberality in their support, they

all proved failures. A little more than four years since, Rev. F. A. Clark, formerly a resident in New-Hampshire and Maine, went to New-Orleans from Mobile, where he had spent a year; he hired an upper room at as cheap a rate as possible, and seemed determined to maintain ministrations there, either with or without the encouragement and aid of those who had so earnestly desired the success of our cause. A year or more afterward, he constituted a small church, and has since persevered through good report and evil report in ministering to it, till by baptism and letter he has increased it to about seventy members. By many of the more influential of our friends there and elsewhere, this was not deemed satisfactory, and measures were taken to secure the planting of another interest entirely independent of Mr. Clark's, which was finally accomplished last winter. Of the steps taken in furtherance of this object and of the labors of Rev. Mr. Holman, and others, to secure this end, your columns furnished some account the last summer, while that beloved brother was visiting and soliciting aid in your vicinity.

The anxious wish of the small church, formed under these circumstances, has been from the first to secure an able and well adapted pastor. Such an one they appear confident they have obtained in Mr. Hinton, whose labors in Richmond, Va., in Chicago, and in St. Louis, have been highly appreciated and successful.

The public services of introduction and fraternal recognition in the relation of pastor, which he has here to assume, were fixed for Thursday evening, 30th of January. At an early hour their large hall was occupied by a numerous and highly respectable audience. The Rev. Mr. Brabrook, of Alton, Illinois, opened the exercises with an appropriate invocation and hymn. The plan of the remaining services was more conformed to the English model than our own, but seemed to me eminently appropriate and solemn. The Rev. Mr. Nicholson, of the Methodist church, in connexion with reading some pertinent selections of scripture, delivered the introductory address. The Rev. R. Babcock, of New-York, followed in the sermon, or charge to the pastor. His theme was, "*Apostolic Preaching*," of which he presented a brief but comprehensive outline, and closed with some words of tender and earnest address to his beloved brother now assuming a station of such immense responsibility. Then followed a

similar sermon or address to the church and congregation. This last was expected from the Rev. Dr. Scott, of the Presbyterian church; but he had been suddenly called from the place by the illness of a near relative, and at short notice his place was supplied by the pastor of the second Presbyterian congregation. The Rev. N. N. Wood, pastor of the Baptist church, Vicksburg, most fervently implored the divine blessing on pastor and people, in this new and important relation, and the assembly was dismissed without apparent weariness after services so novel, impressive, and apparently grateful to their feelings, that it is reasonably hoped their influence may be permanently salutary. On the afternoon of the following Lord's day, the pastor administered the Lord's supper for the first time to his flock, having welcomed a considerable accession to their number. Twenty-eight males and fourteen females, sat down to that FEAST OF LOVE DIVINE.

Vigorous measures of an inceptive character have already been taken to secure a proper site and erect them a house of worship. May every heart and hand bid them God speed!

The African Baptist church in the same city, formed five years since, now numbers three hundred members, possesses, *free of debt*, a good meeting house and lot adjacent to the Protestant burying ground. Their congregation was very large the day I visited them, and they evinced a determination to form a Bible Society, to supply *first* their own wants, (for many of them can read,) and *then* aid in printing the scriptures for their brethren in *the father land*,—benighted Africa; where the devoted missionary Clark, is now translating God's word into the language of the Bassas, and has already printed some important portions of it. God speed them in these worthy endeavors!

The Catholics are beginning to evince their usually malignant feelings towards the Protestant churches established here, and as the latter go on to flourish more and more, they must expect the power of this colossal spiritual despotism to evince more and more of the writhings of its expiring agonies. It is delightful to notice the indirect influence exerted on the several branches of the opponents of Romanism, by the consciousness of their proximity to this over-shadowing power. Like

lambs in the midst of wolves, they flock together; and happy will it be if the circumambient pressure brings them into closer and more perfect union among themselves.

In leaving New-Orleans and the generous, kind-hearted hospitality of brother Hinton—with whom and his excellent family many happy days had been spent in St. Louis, on the river, and finally in this city—our way was by rail-road four miles to lake Ponchartrain, then by steamer through that and lake Borgne, and up Mobile bay. We were favored on this passage with two valued brethren's company from *Texas*, and with avidity we drew from them all the information they could furnish in regard to our churches, and the cause of religion in that country. They seem to be suffering lamentably for the want of ministers of the right spirit, and of commanding abilities. In many respects their condition is similar to Arkansas, described in the beginning of this article. The residence of these brethren is on the Trinity river, which is represented as one of the most valuable and pleasant navigable streams in the whole land. They are distant from any Baptist church, and themselves and their neighbors earnestly desire and would highly prize the services of any young ministering brother of good talents and devoted piety. Such an one may be assured of support and grateful co-operation. He need have no connexion with *slavery*, and a wide door of usefulness will be opened before him. Farther information on this subject may be sought from the Rev. B. M. Hill, of the Baptist Home Mission Society, New-York.

Gliding along the smooth surface of Mobile bay, where nearly a hundred ships were now lying at anchor, we reached early in the forenoon the city of Mobile, the commercial mart of Alabama and a part of Mississippi. It is already a large, flourishing city, numbering fifteen or twenty thousand inhabitants. Here a Baptist church has for some years existed, and has been sorely afflicted in the loss of

their ministers. The Rev. Wm. R. Hinton, while preaching here, died before the church was organized. Eighteen months since, the devoted pastor of this flock, the Rev. Mr. Schroebel fell at his post during the prevalence of the yellow fever. They soon obtained the services of the younger Gillette, who visited the place for the recovery of his health from a pulmonary affection. When we arrived, he was lying down by the brink of the grave, with the prospect of immediate dissolution; but so calm and peaceful and even joyous, in view of his transition to a better world, that it was indeed a privilege to sit by his side, and mark the feelings and prospects of a dying minister of Christ. His lovely young wife and their darling little one he had committed to an undying Father; his flock to the Good Shepherd: and now said he, with mingled serenity and pathos that we shall never forget, "I am waiting, waiting, waiting the final summons to call me home."

Lord's day evening, the 9th February, while we were performing the introductory services in the Baptist church, he breathed his last, and brother Grant, who had been much with him in his sickness, came into the pulpit just before we rose to preach, and whispered in our ear, "brother Gillette is in heaven." How enviably solemn the privilege to stand where two weeks before he had stood, and with this whisper still vibrating on the ear, plead with those he had so often addressed to prepare to follow him!—

The following evening a great concourse there assembled, and with many tears thence followed the cold remains to their resting place. Hinton, Schroebel, Gillette, have in rapid succession been taken from this sorrowing flock. May the Good Shepherd look on them with compassion in this trying hour, and provide for their future wants. They have a plain, commodious brick edifice; their white members number more than one hundred, and a large colored branch of the same church, worshipping by themselves in a

fine house which they have erected and nearly paid for, evinced similar regard for the Mission and Bible enterprises, with the colored church in New-Orleans, above mentioned. Their membership now exceeds three hundred and sixty, and they are faithfully, gratuitously ministered to by the Rev. Mr. Grant, formerly of Baltimore. In the prayers, the hymns and offerings of these African churches of the South, it would be impossible for any warm-hearted christian not to feel the liveliest sympathy.

Of the many kind and generous friends whom we met here, it would be impossible to give an adequate delineation. The few days of our sojourn passed all too soon away; and with sincere gratitude for many substantial tokens of regard for the cause we plead, it was requisite that we should hasten on our way.

It was our privilege to pass a Sabbath in Selma, and arrange for the formation there of a Bible Society. The infant Baptist church are taking vigorous measures for the erection of a house of worship. Success to this and all similar enterprises. A day or two at beloved Marion, only confirmed the cheering convictions which a former visit had produced. The Judson Institute under Rev. Professor Jewett, with his able associates, is holding on its distinguished career of usefulness and honor. More than one hundred and sixty pupils are there provided with the best instruction and supervision.

The Howard Collegiate School under Professor Sherman, and the Theological Class under Professor Hartwell, are pursuing their course together. A noble Seminary edifice is already under contract, and will be inclosed, and in part completed next season. The liberality of our friends in this state will again be put in requisition to complete the endowment of another professorship, and to provide requisite library apparatus, cabinets, &c. &c., for this important institution. How can the wealthy, enterprising and liberal minded in this state more appropriately de-

vote their benefactions, than to the completion of what they have so worthily begun?

In Montgomery we spent a few hours only, with the excellent brethren Talbird and McWhorter and their beloved families, and learned much to our satisfaction of the progress of the cause in general, and the continued remembrance of our bible enterprise.

How little did we think, in passing Augusta, Georgia, that our venerated brother and associate of former years, the Rev. Dr. Brantley, had recently been borne from Charleston—the scene of his more recent labors—to this spot, where years of his early toils were expended: here, under the kind assiduities of filial love and duty, to repose in that state of physical and mental weakness which has come over him, till God shall interpose for its or his removal! Had we known that he was here, it might have been impossible for us to pass him by unvisited. But perhaps it is as well. To look upon him *now*, would only mar the grateful remembrances of his noble form, his speaking eye, and the warm pressure of that wonted embrace, which now he cannot return. Peace to his remaining days; and thanks, a thousand heartfelt thanks to that good Providence which has given him such a son, so worthily to minister to him in such an hour.

His late flock in Charleston are yet unsettled, and the other church under the care of Dr. Curtis, are holding on their course as before. They united for an evening lecture, and gave generous proof of their kind regard to our official errand.

So also in Richmond, Va., where we spent one day, it was grateful to witness the churches holding on their way prosperously—the 3d, brother Taylor's, having entered the basement of their new, commodious and attractive sanctuary since last we saw them. All seem to say and feel, 'let whatever changes may come over our other organizations of evangelical benevolence, the bible cause must remain, the sacred and indissoluble tie of our

union.' Most cordially have they invited our esteemed fellow laborer, Rev. I. M. Allen, to come for the next three months among their churches, and receive their willing liberality for this good object.

Similar feelings seem to pervade ministers and churches in Philadelphia, where our veteran advocate Dr. Maclay is expected to spend the month of April, and all seemed determined to give him generous testimony, that at this juncture of our affairs their love shall not be in word or in tongue but in deed and in truth.

Thus, after full five months wanderings—the last we expect editorially to chronicle,—after the experience of many merciful preservations and innumerable acts of kindness, near midnight the 1st of March we entered once more, with mingled emotions, our melancholy but welcome HOME.

R. B.

SPECIMENS OF NATIVE CHINESE PREACHING.

Letter from Rev. Mr. Dean.

HONGKONG, 28th Oct. 1844.

My dear Sir :—I am indebted to your kindness for the numbers of the "Memorial" from January to June, 1844. The perusal of such articles as time would allow me to read, has afforded me much interest. If I had any thing of interest for you in return, it would afford me pleasure to communicate it. I will begin with the first thing that comes to hand. Yesterday, being sabbath, one of my assistants opened the morning service by reading the account of the rich man and Lazarus, and then said, by way of explanation, "My brethren, as I have found many persons, while distributing books, who say, this doctrine is very good, but I am too poor to be a christian, I have thought it good to direct your minds to this man who was a beggar, yet he went to heaven. It does not require riches to be a christian—it does not require riches to make one happy. Here was a man in poverty and co-

vered with sores; still he was a christian; he was happy, and went to heaven; while there was a rich man who failed of heaven and found himself in torment. You see that this man with his riches could not purchase his life, he could not purchase happiness, he could not even purchase a drop of water, with all his riches. What, then, were they good for? and why should you be always thinking about money, and laboring hard to obtain it, when by and by it will be of no use to you? You say you wish to lay up money for the future—but that is the time when it will be useless. Why not labor for something that will do you good? Why not strive for that with which you can purchase happiness? Here it is, you may have it to-day; the poorest may have it, and it is worth having; it is worth laboring for; it is current in the next world, where gold and silver are no better than counterfeit coin. Don't say again you are too poor to be a christian; or that you have no time to be a christian; Lazarus was poorer than any of you, but he was a christian. He might say, I have no time, I have to think about getting something to eat, and I have to think about my sores; still he could think about his soul and about God; *he had time* enough to be a christian, so have you, everyone of you; therefore, don't say again, I have no *time* to be a christian, or that you are *too poor* to be a christian."

In the afternoon another Chinese took part in the services, who quoted the expression of Peter when he went up to the temple with John; "Silver and gold have I none, but such as I have give I thee." He said "there was a lame man at the gate of the temple who had never walked. He was healed. How? By trusting in Christ. Peter and John trusted in Christ to perform the miracle, and the cripple trusted in Christ to be healed. Now you are all lame; you cannot walk in the road to heaven; no one can carry you in that road, it is so narrow and difficult that no one can carry another; then, if you get to heaven you must walk there, and how can

you walk with crippled feet? But here is one who can heal your feet; he can heal all of you; he can do it now; but you must trust in him. You may hear of him, you may see him, but if you do not *trust* in him, all is of no use; none are healed who do not trust in him, and none can walk who are not healed, and none can be saved who do not walk in righteousness."

The above may give you some idea of Chinese preaching.

With many thanks for your kindness, I am, my dear sir,

Yours, affectionately,

W. DEAN.

Rev. J. R. Bigelow.

ROMANISM IN BURMAH.

Extract of a letter from Rev. L. Ingalls, dated Mergui, May 30, 1844.

The past season has been one of some encouragement to all of our missions; souls have been converted, and many baptized; many, considering the field in which we labor. This, my brother, is a sterile soil, where the dews of grace never descended until within a short period; every thing is opposed to the salvation of souls. Satan has anticipated the coming of the gospel, and has prepared every resistance in his power. Still truth triumphs. Glory to God! It shall triumph till Satan's kingdom falls. The false prophet and man of sin have entered before us, and contest every inch of ground, and do more to hinder the work of the Lord than all other enemies. The sun of their prosperity is going down, and the dark day of adversity and visitation is just upon them. These enemies of the church arose together, and they will fall at the same time; and it becomes christians to watch and pray, and labor with patience until these scourges of God are removed. I am watching these powers of darkness with

intense interest, and wonder at the apathy of the church. The Catholics are making their last expiring efforts, and the struggle must be fearful. Every mission is opposed, and some broken up, through Catholic influence. Our poor Karens are no longer safe, and we have got to contend with the Beast in Burmah's wilds. If christians of all denominations would unite on the foundation laid in the word of God, and come up to the help of the Lord, we should have little to fear; but as things now remain we should be alarmed. It deeply affects me to read from time to time of the efforts made to introduce that vile system into the United States. The church of Rome is full of the blood of the saints, and she would delight to get the power to burn and destroy our loved churches. Rome is the same, and will never change. She is anti-christ, and will contend against the truth until the vial is poured upon the Eternal City. I have seen much of the Catholic superstition since coming to this land, and my prayer is, that my native land may be spared and delivered from this worst of evils. Our converts and inquirers are now met by them, and wily efforts put forth to weaken their confidence in men who have loved them and toiled for their good. My assistants have met them and done nobly, for "faith, say they, is founded upon the word of God. Give me your authority," &c.

DIVINITY TUTORS.—There are none like Luther's three masters; Prayer—Temptation—Meditation. Temptation stirs up holy meditation; meditation prepares to prayer; and prayer makes profit of temptation, and fetches all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only the practice. Other masters teach me by rote to speak, parrot-like, of heavenly things; these alone with feeling and understanding.—*Bishop Hall.*

For the Memorial.

BIBLICAL TRANSLATIONS.

In the year 1380, John Wickliffe gave to his countrymen the first translation of the entire bible in the English language. It was not made from the original Hebrew of the old testament and the Greek of the new testament, but from the Latin Vulgate, the Roman Catholic standard; and not only perpetuates many of its inaccuracies, but imitates its example in *transferring* words instead of *translating* them. It was, nevertheless, a great blessing to the nation, for it is better for the people to be permitted to read in "their own tongues wherein they were born," the glorious plan of salvation by Jesus Christ, even in an *imperfect version*, than to have the scriptures locked up in an unknown tongue. It is besides unquestionably true, in the language of a learned writer, that whatever obscurity or blemishes we may have occasion to regret, "It can scarcely be said of the most defective versions of the bible, that they are *deficient* in any of the fundamental truths which make up the revelation of God to man."

That the readers of the Memorial who have not the opportunity of consulting Wickliffe's bible may judge of its style, we give a specimen from Matt. 3 : 1—6.

"In tho daies ioon baptist cam & prechid in the desert of iudee 2 & seide, do ye penaunce for the kyngdom of heuenes schal nyz, 3 for this is he of whom it is seid bi Isaie the profete seiynge, a vois of a crier in desert, make ze redi the weyes of the lord : make ze rizt the pathis of hym, 4 and this Ioon hadde clothing of camels heris; and a girdil of skyn aboute his leendis, & his mete was hony soukis and hony of the wode.

5 Thanne ierusalem went out to hym and al iudee, & al the cuntre aboute iordan : & thei werun waischen of hym in iordan, & knowlechiden her synnes."

This language was doubtless generally un-

derstood in the days of Wickliffe, by those who could read at all; but in our day even the learned would need a glossary before they could perceive the force of many of the obsolete words and phrases the translator employs. What a mercy then, that the mass are not compelled still to use Wickliffe's bible, but have been furnished from time to time, with *improved versions*, keeping pace with the changes and manifest improvements which succeeding ages and accomplished scholars have wrought in the English tongue.

William Tyndall first translated the new testament into English out of the original Greek, "and his memory is on this account to be held in veneration by all who prize the word of God. If the labor of Wickliffe was a means of blessing, in giving an English translation from the Latin Vulgate, how much more was that of Tyndall in rendering it *from the original*, and giving it forth in *print*. Wickliffe could only draw the water of truth from a stream which was flowing from the fountain; Tyndall could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand."—Tyndall's new testament was printed in 1526, at Antwerp, whither he had fled to escape the rage of his persecutors. A revised edition was published in 1534, and we give the passage before quoted from Matthew, to show the alterations which a century and a half had rendered indispensable.

"In those dayes Ihon the Baptyst came and preached in the wilderness of Iury, 2 saynge : Repent, the kyngdome of heuen is at honde. 3 This is he of whom it is spoken by the Prophet Esay, which sayeth : The voyce of a cryer in wilderness, prepare the Lordes waye, and make hys pathes straight.

"4 This Ihon had hys garment of camels heer and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wyld hony. 5 Then went out to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, 6 and were

baptised of him in Iordan, confessynge their synnes."

Tyndall prosecuted his work with untiring zeal, and with the true spirit of a bible translator, conscious that his version being a human production, must necessarily be imperfect. His feelings on this subject are clearly expressed in one of his prologues. He thus speaks: "As concerning all I have translated or other wise written, I beseeche all men to reade it, for that purpose I wrote it; even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to alowe it, & if in anye place the worde of God dysalow it, there to refuse it, as I do before oure sayvour Christ and his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it & improve it, & I promyse them, if I shall perceave that there reasons conclude I will confesse myne ignorance openly." Twelve editions of his new testament had been published prior to 1536, which proves not only that his labor had not been in vain in the Lord, but that every *improved version* of the sacred scriptures *will increase the demand for them*. Tyndall did not live to complete the translation of the old testament out of the original Hebrew, although he was engaged upon it diligently for many years. He suffered martyrdom in September, 1536, being first strangled and then burned. His dying prayer was, "Lord, ope the king of England's eyes!" It has been well said, "Martyrs have suffered in various causes; christian martyrs have laid down their lives for very many precious *portions* of God's truth; but William Tyndall was emphatically A MARTYR FOR THE WORD OF GOD."

Myles Coverdale, afterwards Bishop of Exeter, completed the translation of the entire bible, and procured means to publish it during Tyndall's imprisonment. He had spent several years with Tyndall, on the continent, when banished from England, devoting his time to biblical

studies, and his biographer says that "at Hamburg he aided Tyndall in the translation of part of the Pentateuch." Where he finished his version of the bible, and where it was printed, whether at Zurich, Frankfort or Cologne, is not certainly known. The printed sheets however, both of the old and new testaments, found their way into England. Coverdale himself soon followed, and dedicated the work by permission, to Henry VIII. This edition was first circulated in 1536, and was the first complete English bible after Wickliffe's.

Matthew's Bible, made up of Tyndall's and Coverdale's translations, appeared in 1537; the great bible sometimes called *Cranmer's Bible*, in 1539; *Taverner's Bible*, being a revision of Tyndall's, in the same year; the Geneva bible, the new testament in 1557 and the old testament in 1560. This was the first English version in which the text was divided into small paragraphs or verses. *The Bishop's bible* was published in 1568, and might be termed the "authorized version," while the Geneva bible was the one in daily use among the people until James I. came to the throne. Objections being made to the versions in common use both by churchmen and dissenters, a new translation was agreed upon, and was finally completed and printed in London in 1611, by authority of the king. This is our bible, *the version now in common use*; and that your readers may compare the version with Tyndall's, and with the books now printed by different bible societies and booksellers in England and America, I will copy the passage in Matthew from the large folio blackletter edition of 1611, just as it came out of the hands of King James' forty-seven translators.

Chap. 3: 1. In those daies came John the Baptist, preaching in the wilderness of Judea

2. And saying, Repent yee: for the kingdome of heauen is at hand.

3. For this is he that was spoken of by the Prophet Esaias, saying, The voyce of

one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4. And the same John had his raiment of camels haire, and a leatherne girdle about his loynes, and his meate was locusts and wilde honie.

5. Then went out to him Hierusalem, and all Judea, and all the region round about Jordane,

6. And were baptized of him in Jordane, confessing their sinnes.

Your readers will perceive that in the use of capital letters, in punctuation, spelling, &c., a great many alterations have been made in that only English version of the word of God which king James has *authorized us to use*. By whom were these numerous alterations made? By what authority of church or state? If the alterations were judicious or necessary, or if any body had a right to make them, might not other alterations of still greater importance be made? Or is our Bible as nearly conformed to the mind of the Spirit as the structure of the English language, or the number of words it contains, will permit? But I have already occupied sufficient space, and with permission, will resume the subject in a future number.

H.

ENGLISH BAPTIST FOREIGN MISSIONARY
INTELLIGENCE.

Fernando Po.—Mr. Sturgeon says,—I am interestingly engaged at the present time in examining the candidates for baptism, eight in number; three males and five females. Two of them are promising girls, who two years ago were fast hastening to ruin. The pleasing change wrought in them by the gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the teachers of our sabbath school. The regularity of their attendance at the school, and the simplicity and ardor with which they instruct their classes, lead me to con-

clude that they will be made eminently useful in our neighborhood. A young man from Holland is also one of the candidates. The labors of Brother Clarke were blessed to his conversion on board the "Chilmark," on her way to Fernando Po. As he has only been in Africa a few months, my knowledge of his character is imperfect; but he appears to be a diffident, affectionate, zealous, and truly pious youth. I shall baptize, (p. v.) on the 21st instant. We anticipate a refreshing season. The absurd notion of religion not belonging to the young, is too prevalent even now among the less informed of our people, though so much has been said upon the subject, both in public and in private. Yet it was truly encouraging at our last church meeting, to witness the tender manner in which many of our friends spoke of receiving the youthful followers of the Saviour into the church.

Baptists in France.—Mr. Jenkins writes: I was very desirous of knowing something about the few Baptists which are in France. What I have been able to learn about them is very little. Mr. Poulain, the evangelist supported by the Societe Evangelique at Boulogne, is a Baptist. It appears he is a pious man, and a good preacher. He is highly spoken of by many. He knows a good deal about the Baptists which are about Lisle, in the north of France, as it appears he is from that part of the country, and was brought to the knowledge of the Saviour among them. From what he told me it would appear that there was, some years ago, a cheering prospect in that part, and that much good was done, but that owing to dissensions, and the want of proper persons to direct them, their present state is not flourishing. It appears also that there are about half a dozen faithful Baptists in Calais, but the English there are for the most part practical infidels.

Rev. J. Tinson.—Our friends, both in England and in this island, will sympathize deeply with us on receiving the information that our brother, the Rev. Joshua

Tinson, President of the Theological Institution at Calabar, met with an accident on Friday, October 18, by which his leg was dislocated. The leg has been set, and our brother, at the time of our leaving, was quite as well as could be anticipated in the circumstances in which he is placed.—*Bap. Herald.*

Ceylon.—*The Daniell Fund.*—On the 21st September a meeting was held at the Pettah Chapel—Sir Anthony Oliphant in the chair—when it was resolved to erect a tablet in the chapel to the memory of Mr. Daniell, not to exceed in cost £20. The remainder of the fund, (about £300,) to be appropriated to Mr. D's orphan children. A new chapel was opened at Matakooly, three miles from Colombo, on Sept. 27th.

Jamaica.—A new meeting house, to seat 1200, was opened at Gurney's Mount, August 28th.

A FRENCH ROMAN CATHOLIC.

Alexandre Ambrose Rochelle, was born and brought up in the town of Fougères, France. Sixteen years of his life had passed away quietly, when close watchers began to suspect his sentiments, fearing much they were heretically inclined. A conference was immediately held between the parents and professed friends of Alexandre on the one hand, and the priests and Levites, of the pope's creation, on the other; the result of which conference was, the decision that Alexandre be sent to the convent at Ploermel, there to be more fully initiated into the doctrines of his forefathers; there to breathe the solitary air of catholicism; and there to receive that further instruction necessary to qualify him to go forth, if approved, as a teacher of others. The change did not effect all the priesthood desired. He did not, on all occasions, please his teachers. For though remarkably proficient in learning, even above his fellows, and though they had reason to hope great things of him, were he but steadfast, still, this last they doubt-

ed when they observed his restlessness and desire to be unshackled.

But why was Alexandre so much out of his element? It appears that some months prior to his exclusion from all society, he met with a book of some celebrity in the pope's domains, one part of which spoke of a sect called Anabaptists. Here he read that the Anabaptists acted in perfect conformity with scripture and primitive practice, in withholding the ordinance of baptism from children, and administering it only to those who had believed, and by immersion. It appeared strange to him, that in one part of this work the Anabaptists were commended above others for their close adherence to scripture, and in another condemned as heretics. From that moment he felt an ardent desire to meet with one of these supposed "heretics," miscalled "Anabaptists." One beam of the light of truth having been reflected through the midst of the "darkness," he desired to see the fulness of its shining power, and feel its warmth more and more. Hence his restlessness at "L'Institution de Ploermel." And as impressions made by the great Selector of men and means are not easily effaced, so it was in the case before us, as the sequel will disclose.

On attaining the age of twenty, he had so risen in the esteem of his superiors, that considering him fully qualified, they decided to send him abroad, and forthwith furthered him to their colonies; first to Guadaloupe, and subsequently to Martinique. In his new sphere, the first thing to be attained was a knowledge of the vernacular tongue. The creole dialect, spoken by black and white, he acquired in less than three months. Fifty pupils were then committed to his charge at the first named island; and at a subsequent period, sixty, on his removal to Martinique. These he daily instructed in the elements of general education and the principles of the Roman Catholic religion. His mild and winning way, at both islands, drew the affections of all his boys, and the universal esteem of their parents. So

great was their esteem for him, that, when on the eve of departure, through ill health, the parents and children, one and all, followed him to the vessel with melting hearts; and, before they would permit him to leave, drew from him the promise of a quick return.

All this time Alexandre's conscience did not cease to smite. He knew, and felt deeply, too, that he was inculcating things he did not himself believe; such as absolution, penance, prayers to the saints, purgatory, &c., &c. While, therefore, he was surrounded by every thing exterior calculated to make him happy, he felt no peace within.

About one year after landing on these islands, he entered into secret correspondence with a friend at Dominique, an English colony, situated between the two French aforementioned; which correspondence tended to inform and enlighten the mind of Alexandre. He now formed a decision to escape to the "land of liberty." He communicated his intentions to his friend; a reply was written and sent, but which, unhappily falling into the hands of the superintendent of the mission, the whole was disclosed. The chief director's previous opinions of Alexandre were corroborated, and he was consequently kept under more strict watch than ever. But "God's ways are not our ways." The time was now come (two years having gone by) when God effected a deliverance for him. The elements and the fish brought back Jonah—the yellow fever brought back Alexandre. In two short weeks this dreadful disease so prostrated the strength of Alexandre as to render him helpless as a child. Medical advice was taken, which was to return him immediately to his native country, France. Taking ship, he sailed on board the "Jupiter," from Martinique, with strict orders that, on landing on the shores of France, he should repair to his old seminary, "L'Institution de Ploermel." He landed at Brest, in the month of March last, when, finding himself overcome by fa-

tigue, and thinking home more suitable to his languid condition, in the place of repairing to Ploermel, he made the best of his way towards the parental roof, where he was received with surprising delight into the bosom of his family.

Neither the yellow fever nor sea sickness, had annihilated his craving desire to meet an Anabaptist. And now, being determined, if by any means possible, to satisfy it, he bought a passport, and, crossing from France, landed on the island of Jersey on the 14th of April last.

Here he began to parade the town of St. Heliers, in all directions, in search of these—miscalled in the bishop's book—"Anabaptists." He entered chapels of Ease, Independent, Wesleyan, and Catholic places of worship, inquiring if the Anabaptists worshipped there; but, to his great disappointment, received continued answers in the negative. Two weeks had thus gone by, and no appearance of success; when one sabbath afternoon, as the Lord would have it, still in search, he was walking past a meeting house, (that belonging to the French Baptists,) in which he heard the sounds of voices. He retraced his steps and entered. The service being that afternoon in the English language, he understood not what he heard; but waiting patiently, by and by he perceived the minister come down from the pulpit, and after delivering a short address, descend into the water, and there immerse two or three believers in Christ. The priest's book appeared as if reopened before him; his long-cherished desire increased; and the solemnity of the scene so sealed the whole, that he immediately instituted inquiry as to who these could be; and learned that, though they were not "Anabaptizers," they were the very people he had long desired to meet with; the true immersers, called Baptists. After the service, he was introduced to the pastor of the French Baptist church, partook of tea with him, and that evening, for the first time, sat under the sound of evangelical truth in his native tongue.

From that day until the 20th of May, he received daily instruction from the lips of *one* well qualified for such a work—the pastor's wife. The bible—an unread book by him before—now became his meditation day and night. The Lord, by his Spirit, in infinite mercy unfolded the truth to his mind; and so remarkably blessed were the instructions given, that a saving deliverance was effected of this long-benighted soul. His instructress only survived just long enough to be satisfied as to the reality of his attachment to the Saviour. He followed her last remains to the grave, supported by the hope of meeting his spiritual guide in heaven. His petitions now to become a visible member of the church of Christ, were frequent. To test his principles and character, the time was postponed till the 23d of June, when, after an admirable discourse, appropriate to the occasion, delivered by the French pastor, the Rev. John Carre, a touching address by Alexandre himself, and a few words by the administrator, he was publicly baptized, before a crowded audience, in the name of the Father, and of the Son, and of the Holy Ghost.

Now is not this a remarkable case? Is not God raising up this young man for some peculiar work which he has in readiness for execution? Let us watch and see; and if indications arise, let our prayers and our aid be afforded. His heart is truly humbled, penitent, and sincere; his cup of gratitude o'erflows; his soul burns with love to Jesus; and his only anxious desire is to be made useful in saving others. He said, "Sir, I want no money; put clothes on my back and shoes on my feet, and send me forth. I am willing, Christ strengthening me, to bear all and do all for his sake." Let us, then, pray for him, and pray now, that God may direct his way, and make him a blessing to thousands of his unbelieving countrymen.

The fervent prayer of the righteous man availeth much.

ANALYSIS OF THE SEVENTEENTH CHAPTER OF JOHN.

BY REV. JOHN JEFFERSON.

The prayer of Christ in this chapter divides itself into two parts.

First.—The prayer of Christ for himself, ver. 1—5, where is,

1. The object of address.
 2. The statement with which he prefaces his prayer.
 3. The petition which he presents.
 4. The arguments by which it is urged;
- viz :

- 1st. The glory of the Father; and
- 2d. The salvation of the elect.

Secondly.—His prayer for his disciples, ver. 6—26, where we have

1. The themes of his ministry.
2. The objects of his ministry.
3. The effects of his ministry.
- 2d. The body of the prayer, ver. 9—24, which,
- 1st. Refers to his work of intercession.
- 2d. Specifies the objects of that intercession.

3. Includes petitions, for
- 1st. Their preservation, ver. 11—13.
- 2dly. Their deliverance from the evil that is in the world, ver. 14—16.
- 3dly. Their sanctification, ver. 17—19.
- 4thly. Their unity, ver. 20—23; and
- 5thly. Their eternal glory with himself, ver. 24.

3d. The conclusion of the prayer; which is composed of arguments designed to enforce the whole, ver. 25, 26. These are drawn from,

- 1st. The equity of the Divine Governor.
- 2d. The ignorance of the world concerning him.
- 3d. The Mediator's knowledge of him.
- 4th. The faith and obedience of those for whom he prays.
- 5th. The fidelity of his mediatorial character; and,
- 6th. The end which he contemplates in his work of mediation.

THE LATE DAVID NASMITH.

Many of our ministers and other friends will long remember this devoted christian brother, who a few years ago visited the churches of the United States. From the following article, which we extract from that *admirable* periodical, Winke's Reporter, it appears that he was a Baptist, but had never removed his connexion from the church he originally joined, as a consequence, his example was *lost*. Listen to his own statement in the following letter to his wife.

We would add that his baptism took place after his leaving the United States.

DAVID NASMITH.—We rejoice to be able to inform our readers of what many of them may not be aware—that David Nasmith, the founder of the general system of City Missions, was a Baptist—and this very gratifying fact we learn from the interesting account of his baptism, which took place in Dublin, in July, 1834, and which is written by himself, in a letter to his beloved wife. We are confirmed in the opinion which we have long held, that many Pedobaptists—we say not all—"sin in so long delaying the performance of what they believe to be a duty"; and in this delay, "bind themselves by a bond," which humble and cheerful obedience to the ordinance of christian immersion, would immediately burst; and are "heavily pressed" under "a load" from which burial with Christ in immersion would set their "minds free." Our quotation marks are the words of Nasmith's own confession. We would call the particular attention of all to these parts of the narrative, and also to the remarks on Ewing and Wardlaw's discourses on this subject. While we admire the decision of character which Nasmith evinced in this act of obedience to the Saviour's will, we cannot refrain from expressing our decided conviction that his resolution to remain in his former fellowship was wrong, and that many Baptists, by acting a similar part,

weaken the influence, and hinder the spread of truth. We fervently wish that all who believe in and obey this holy ordinance would come out and dwell among their own people. Nasmith candidly let out what we grieve to say is not altogether a secret, that "many christian friends have a horror of those called Baptists." Is not this witness true? Is it not so even in high places? The good Lord hasten the day when Ephraim shall cease to envy Judah, and when the watchman shall see eye to eye.

RECOLLECTIONS OF THE ENGLISH PULPIT

THE REV. W. JAY OF BATH.

Text, Psalm cxii. 10.—*Unto the upright there ariseth light in the darkness.*

"Godliness (says the Apostle) is profitable for all things." Its advantages indeed are principally future; but it has the promise of the life that now is, as well as of that which is to come. The inheritance is reserved in heaven, but even here the heirs of immortality have their remittances, and they are educated in a way becoming the grandeur of their eternal destiny, while their God now supplies all their need from the riches of his glory in Christ Jesus. Indeed religion must meet the present state of man, affording him security in his present dangers, assistance in difficulties, relief in sorrows, and solace amidst his present grief; and so it does, and the believer may say with the church in the days of Micah, "Rejoice not against me, O mine enemy, for though I fall I shall arise again;" for unto the upright there ariseth light in the darkness.

In my retirement, this afternoon, I have been thinking how I can best turn the passage to your advantage, and I came to this determination;—

1st. To give an outline of the character.

2dly. To make a few remarks respecting it.

3dly. In various instances to exemplify

the meaning of the blessedness and privilege attached to it.

The upright man is so, as it regards himself; he looks to his motives as well as his actions, and in particular in times of trial.

He is so as it regards others. He is not the fine marble chimney piece that hides a smoky chimney, nor the painted tomb that covers corruption and worms.

He is so as it regards God, as to the path he treads, and the creed he embraces.

3dly. We remark on this character—that this uprightness is not to be considered as a particular grace or duty, but a general quality that is to attend every grace, and the performance of every duty.

Such a character may be found connected with very considerable imperfection.

A mere pretender has nothing to do but to keep the front of his house white-washed; but the real christian has to do with the internal apartments. We are not pleading an apology for sin, in God's people; but there may be guilt where there is no guile, spots without taints; and there may be day, though there are clouds and motes in the sky.

Such a character is by no means common in the world and the church. No character is comparable in excellence to this.

3dly. It is supposed that such a character may be in darkness, and the prophet supposes he may walk in darkness, and have no light. But to the upright in heart there shall arise light in the darkness.

Light in the darkness of Ignorance

"	"	Perplexity
"	"	Doubt
"	"	Affliction
"	"	Death

* * * * *

Keep close to the Saviour's dear feet, (said Mr. J.) like Peter, crying, "Lord save, or I perish," and by and by you shall find yourself in his bosom, saying with Thomas, "My Lord, and my God."

* * * * *

God can deliver us without miracles, if not, we might look for them every week of our lives; for sooner all nature shall change than one of his promises fail.

* * * * *

When all hope is fled, then God displays his glory on the dark ground of human despair. None of God's people have a right to complain; but as their sufferings abound, so will their consolations abound.

* * * * *

A martyr who had been once released from prison, when sent there a second time, addressed his wife who was weeping at his departure, and said, "never mind my dear, for I found God there the first time."

* * * * *

Many I have known, who have wept upon the mountains of Zion, who have sung aloud in the valley of the shadow of death.

The christian not only has peace in the issue, but peace in the passage.

* * * * *

We see what a chequered scene, and mixed state, the experience of believers have on this earth. Nature is all dark. Glory is all bright. Grace is the medium of both.

TRIBULATION.

"We must through much tribulation enter the kingdom.—Acts xiv. 22.

Through temptations and distress,
Christians must to glory press:
Throngs of saints are gone before,
Followed every day by more.

Let us be content to tread
Where they lead, and where they led,
Soon the rugged road is past,
Heav'n will make amends at last.

There, through everlasting days,
We shall sing the Saviour's praise;
All our toils and dangers o'er,
We shall smile and weep no more.

I. C.

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BAPTIST HISTORY.

SPEECH OF PATRICK HENRY.

*Sketches of Colonial history in Virginia—
A corrupt ecclesiastical hierarchy—Per-
secution and imprisonment of Baptist
Ministers—Singular Indictment—Three
ministers defended by Patrick Henry—
Speech on the occasion—Their discharge.*

From a venerable correspondent, the
REV. THOMAS S. HINDE, now of Mount
Carmel, Illinois, we have obtained a series
of interesting facts and sketches of the Bap-
tists of the "olden time" in Virginia and
Kentucky. Amongst these is the outline
of a **SPEECH** made by the distinguished
PATRICK HENRY, at the trial of three
Baptist ministers at Fredericksburg, Spot-
sylvania county, about 1770. Before we
give the statements and the speech, it is
necessary to adduce the evidence to sus-
tain this scrap of history.

Mr. Hinde is a native Virginian, but
emigrated with his father, a distinguished
physician and surgeon, to Kentucky, in
his boyhood. For many years he has
been connected with the Methodist Epis-
copal church, a licensed, local preacher,
and one of the earliest and principal writ-
ters in the first periodicals established by
that connexion. Some three or four years
since he obtained a dismissal from that

church, with a view to occupy what he
calls "common protestant ground on evan-
gelical principles." During a long and
active life in Kentucky, Ohio, and Illinois,
he has been most industriously engaged
in gathering materials relative to the ear-
ly history of the west. With habits of
singular industry and care, he possesses a
most tenacious memory. His writings
and collections, portions of which we have
seen, are voluminous, especially in the
biography of the early pioneers of the
west, amongst whom his personal ac-
quaintance has been extensive. He has
furnished us with several sheets in manu-
script, from which we have selected the
sketches we are about to lay before our
readers. Some twenty-five years since,
he visited the "Old Dominion," his native
land, and gathered the facts from the old
men then living. Of these, he refers par-
ticularly to the statements of Mr. Bartlett
Bennett, and Mr. William Ficklin, who
were in the court house and heard Henry,
and narrated the speech which Mr. Hinde
has preserved in manuscript. Probably
some of our Virginia correspondents may
trace up the particulars. Possibly the
very indictment, which, with such thrill-
ing effect, Patrick Henry waved around
his head, may yet be found on file amongst
the colonial papers of Spotsylvania coun-
ty. Both Semple and Benedict narrate
several instances in which Mr. Henry,
with patriotic zeal, defended the persecuted

Baptists, but neither mentions this instance.

COLONIAL HIERARCHY.

It is known to our readers that the ecclesiastical hierarchy of Virginia, before the revolution, was exceedingly despotic and oppressive. A branch of the English Episcopal hierarchy was first established in the colony of Virginia in 1623. Each plantation or settlement was to have a house for the worship of God, and support by tithes a priest. In 1631, the legal stipend was ten pounds of tobacco and a bushel of corn from each taxable inhabitant, with every twentieth calf, kid, and pig. To preserve "purity of doctrine, and unity of the church," it was enacted that all ministers should conform to the Church of England, and no other persons were allowed to teach or preach publicly or privately. All "nonconformists" were required to depart from the colony.

In 1665, a levy was made of fifteen pounds of tobacco on each poll, and provision was made for "glebes" and "parsonages." No minister was allowed to preach unless he had received ordination from some bishop in England. In 1721, the colonial legislature enacted that every minister, received into any parish by the vestry, should have an annual salary of 16,000 pounds of tobacco, and *glebes* of not less than 200 acres were to be provided in each parish. In 1757, a season of unusual failure in the tobacco crop, the staple of the colony, it was further enacted, that the clergyman should receive, at his option, a substitute in cash, equal to eighteen shillings per hundred weight. This gave rise to the celebrated lawsuit in which Patrick Henry made his debut at the bar.

Most of the parish priests who occupied the glebes and enjoyed the profits of the tobacco law, were any thing else than ministers of the gospel of Christ. Many of them were lamentably immoral. They were frequently the second and third sons

of decayed English or Irish families, who in talents and moral character were unfitted for a place in the army or navy, but through the influence of their friends and some accommodating bishop, could obtain "holy orders," on condition of becoming chaplains in the colonies, and accepting of the tobacco stipend. We need only refer to their own talented and impartial historian, in the "Contributions to Ecclesiastical History," for proof of the character of a large proportion of these colonial clergy.

The Baptists were the most numerous class of dissenters, and the first to resist the established hierarchy. Their ministers were generally poor men, warm-hearted and affectionate, and spent much time in gratuitous services in promoting the spiritual welfare of their fellow men. It is not certain that there was ever an existing law in the colony of Virginia that authorized the imprisonment of any person for preaching the gospel. The law for preserving peace and order, and to "preserve the purity of doctrine, and unity of the church," was so construed, and whenever preachers were apprehended and imprisoned, it was done by virtue of a peace warrant.

The first conviction and actual imprisonment under this construction of law, was in Spotsylvania county, on the 4th of June, 1768, when John Waller, Lewis Craig, James Childs, and others, were dragged before the magistrates and bound over for trial. Three days after they were put on their trial as "disturbers of the peace." The prosecuting attorney made this formidable charge. "May it please your worships, these men are great disturbers of the peace; they cannot meet a man in the road, but they must ram a text of scripture down his throat." Elder Waller made an ingenious and able defence, and perplexed the judges to know what to do with these singular criminals. They offered to release them, if they would pledge themselves to preach no more in that county. Of course they re-

fused this pledge, and were sent to jail, and closely imprisoned forty-three days, and finally liberated by the authority of the deputy governor, Hon. John Blair. Others were imprisoned in other counties, and at various times from 1768 to 1775. From the time that Patrick Henry drove the clergy from the court house in Hanover, to the revolutionary war, he was not only the friend of liberty and foe to every form of oppression, but also a firm friend of the persecuted Baptists. Mr. Hinde in his sketches, says, "The parsons' case had but recently been disposed of, when Henry discovered that others also felt the heavy hand of oppression; that the rights of *conscience*, as well as of *property*, had been invaded by those who held the authority of law; that the Baptists, (called by others *Anabaptists*,) were afflicted, and that for preaching the gospel contrary to the regulations of the established church, many were persecuted, arrested, imprisoned, and some almost starved to death on bread and water."

Mr. Hinde did not learn from his informers whether the successful defence of Mr. Henry was at the liberation from prison of Waller, Craig, and Childs, before referred to, or on another similar occasion. Mr. Ficklin's account, who lived near Fredericksburg, and was present on the occasion, gives the names of "Lewis Craig, Joseph Craig, and Aaron Bledsoe." Mr. Bennett, who also was present, and gave from memory the "speech," did not give the names of the persecuted preachers, but states "three Baptist preachers." Be this as it may, an indictment had been issued against them for "*preaching the gospel of the Son of God*," contrary to the statute in that case provided, and therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and as he pronounced the crime with emphasis, "For preaching the gospel of the Son of God," when a plain dressed man, who had just rode up to the court house, entered and took his seat within the bar. He was known to the

court and lawyers, but a stranger to the mass of spectators, who had gathered on the occasion. This was PATRICK HENRY, who, on hearing of this prosecution, had rode some fifty or sixty miles from his residence in Hanover county, to volunteer his services in their defence. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear, was, "For preaching the gospel of the Son of God." When it was finished, and the prosecuting attorney had submitted a few remarks, Henry arose, reached out his hand and received the paper, and addressed the court.

PATRICK HENRY'S SPEECH.

May it please your worships: I think I heard read by the prosecutor as I entered this house the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with, what!"—and continuing in a low, solemn, heavy tone, "for preaching the gospel of the Son of God!" Pausing, amidst the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed, "GREAT GOD!" The exclamation—the action—the burst of feeling from the audience, were all overpowering. Mr. Henry resumed:

"May it please your worships—In a day like this, when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and in-

alienable rights—when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be dissevered—at such a period, when liberty—liberty of conscience, is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners,—and resumed: "If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of 'preaching the gospel of the Son of God,'—**GREAT GOD!**"—Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech—"May it please your worships: There are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period, when our fathers left the land of their nativity for settlement in these American wilds—for **LIBERTY**—for civil and religious liberty—for liberty of conscience—to worship his Creator according to his conceptions of heaven's revealed will; from the moment he placed his foot on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment, despotism was crushed; her fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new

world, if we, their offspring, must still be oppressed and persecuted. But may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, 'For preaching the gospel of the Son of God.' Great God! For preaching the gospel of the Saviour to Adam's fallen race." And in tones of thunder, he exclaimed, "**WHAT LAW HAVE THEY VIOLATED?**" While the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, "*Sheriff, discharge those men.*"

The descendants of Patrick Henry are now members of Baptist churches; and, it is a fact worth recording, that in those counties in Virginia, where Baptists were once persecuted—treated as the offscouring of the earth, and their preachers were imprisoned and painfully suffered—and were maltreated by ruthless violence, which, in modern times, and in reference to other objects, has assumed the name of "Lynch-law,"—in those counties, Baptists are not only numerous and influential, but they constitute almost the entire religious population of that district. Verily, what hath God wrought?

J. M. P.

Philadelphia, March 25, 1845.

Evangelical repentance is the beginning of moral health in the soul. The divine physician then first achieves the victory over the moral diseases, which were before incurable; and the balm of Gilead begins to restore its decayed and ruined faculties.—*Dr. Dwight.*

LETTER OF REV. JOHN RIPPON TO THE
REV. DR. MANNING.

REV'D AND DEAR SIR:

I have long wished for an opportunity of introducing myself to you, and to several other brethren on your side of y^e Atlantic, and as God in his providence has now put an end to y^e late bloody and unrighteous war, and opened a free communication between this country and America, I take y^e liberty, by y^e hands of your neighbour, Mr. Chace, who speaks in y^e highest terms of you, Messrs. Stillman, Gano, &c., of soliciting such a christian correspondence as your wisdom may suggest, and your large connexions and many avocations may permit.

To describe myself is a work *less proper* than what I wish to be employed in, but as it is probable my name has never reached your ears, it may not be altogether *improper* to hint that I was born at Tiverton, in Devonshire, about forty miles from Plymouth, and about sixteen from Upottery, where my father is minister. I was called by grace, I trust, when about sixteen years of age, became a student at Bristol, under y^e Rev. Messrs. Hugh and Caleb Evans, when I was between seventeen and eighteen, and continued there between three and four years. After y^e death of Dr. Gill was invited thence to Town, as a probationer amongst his people, and with them have been comfortably settled as pastor for more than eleven years. The church now consists of about three hundred members, many of whom are very lively, affectionate, and evangelical. The declaration of their faith and practice which they made at their admission, is at y^e close of y^e three volumes of sermons and tracts accompanying this, your reception of which will do me an honour, if you consider them as a small token of y^e great affection I bear you as a faithful and honoured servant of our illustrious Master. Whatever skepticism attacks my mind, of this I am certain, that there are brethren

in your country, "whom having not seen, I love"; this has frequently turned to me for a testimony of my having passed from death unto life. Nor did I, least of all, experience this in y^e year 1780, when Mr. Wallin (who left earth for heaven in y^e beginning of y^e year 1783) received a letter from Boston containing an account of a great revival through New-England, &c., in which it was said Mr. Winchester was very instrumental. I sent this account to Mr. Evans, of Bristol, and he printed an extract of it in y^e following Western Association letter. It afforded a joy amongst many churches better felt than described. Some of us thought with pleasure on Isaiah lix. 19. But alas! the next account we hear is that this useful man has wofully changed his sentiments. Lord, what is man? A sermon of Mr. Winchester's, called "y^e outcasts comforted," on Isaiah lxvi. 5, has been reprinted here, with an appendix, said to be written by one Clarke, a mystic; it contains observations on y^e seventh trumpet, and a dissertation on y^e altar of brass, called Ariel, &c. My heart has been grieved for y^e good man, and I have wept in secret places on his account. Is it true that Mr. Morgan Edwards, to whom I intend writing soon, has printed a book in vindication of him?

I believe all our Baptist ministers in town, excepting two, and most of our brethren in y^e country were on y^e side of y^e Americans in y^e late dispute. But sorry, very sorry were we to hear y^e college was a hospital, and y^e meeting houses were forsaken, and occupied for civil or martial purposes. We wept when y^e thirsty plains drank y^e blood of your departed heroes, and y^e shout of a king was amongst us, when your well fought battles were crowned with victory. And to this hour we believe that y^e independence of America will for a while secure y^e liberty of this country, but that if y^e continent had been reduced, Britain would not long have been free.

The last Warren Associational letter I

have seen is dated 1779; it came with Mr. Backus' History. Since then many important things must have happened, and it may be there is much good news to be conveyed to us respecting our sister churches in y^e wilderness. Glad should I be to hear of y^e success of y^e gospel, and y^e prosperity of y^e college. When shall y^e priests of Zion be clothed with salvation, and her saints shout aloud for joy. O Lord, let "thy kingdom come," let it spread through all y^e world, and particularly let it come in my heart, and in y^e heart of thy honoured servant for whom these lines are designed.

If I am not mistaken y^e Baptist interest in this country is more flourishing than y^e Presbyterian or Independent. In most of our churches, there is a cordial attachment to y^e truth as it is in Jesus, attended with a greater liberality towards others who differ from us, than was formerly expressed. May a christian contention for y^e truth, and a generous catholicism for ever walk hand in hand, that unconverted men may have reason again to say, "see how these christians love."

This afternoon I have been employed in packing books as under:

Gill's Sermons and Tracts, 3 vols., blue boards, for yourself.

Do In sheets, for that much respected man, Mr. Stillman, of Boston.

A dozen of Watts' Hymns and Psalms, and a half dozen Bibles and as many Testaments, to be disposed of as you think fit. Gill should have been bound neatly, but as Mr. Chace is likely to sail Monday morning, it cannot be done. Will you do me y^e favour of making this apology to Mr. Stillman if I have not time to write him, as I fear I shall not, for it is Saturday evening, 9 o'clock now, and it was past 8 before I began this hasty scrawl.

With y^e above I have sent three prints of y^e Rev. Dr. Gill, another of y^e late Rev. Hugh Evans, my much esteemed tutor, and another of myself. I have not time to get them glazed and packed. The two first deserve a respectful place in y^e

college, and y^e last courts no situation but a place of solitude under your hospitable roof.

I shall be much obliged to you to circulate y^e proposals which relate to Saurin and Claude, and to notice y^e advertisement of Gill's books which I have sent. If any of your friends want any of them, I can procure them at booksellers' price, considerably cheaper than y^e printed list. It will rejoice me to be of any service to them, and more especially if they are poor ministers. I have not time to read this over now, as a person has been waiting for it while I write. Excuse my haste; remember me respectfully, if you please, to Mr. Howell, your assistant; pray for me, and write me y^e first opportunity, and be assured I think it a great felicity to have any good reason to subscribe myself your affectionate brother and servant,

JOHN RIPPON.

*Granger Road, South-
wark, May 1, 1784.*

I am this week thirty-three years of age.

BEZA'S ADMIR'D EPIGRAM UPON LUTHER.

Roma orbem domuit; Roma sibi Papa subegit!

Viribus illa suis, fraudibus iste suis.

Quanto isto major Lutherus, major et illa;

Istum illanque uno qui domuit calamo!

I nunc! *Alciden* memorato, *Græcia* mendax;

Lutheri ad calamun ferrea clava nihil.

TRANSLATION.

Rome tamed the world; yet Rome the Pope hath aw'd;

She rose by force, but he by holy fraud.

Greater than both, how much was *Luther* when

He vanquished both with nothing but a pen!

Go, fabling *Greece*, and bid *Alcides* know His club, as *Luther's* pen, gave no such blow.

ON THE ATONEMENT.

Let any impartial inquirer take up the Holy Scriptures, and ask, whither do all the contents of these ancient writings tend? History, prophecy, miracles, the ceremonies of the Old, and reasonings of the New Testament; the legislation of Moses, and the mission of our Lord Jesus Christ; to what do they all tend? What is their aim? The proper answer would be, Their professed end is to give glory to God in the highest, and on earth peace, good will toward men. Grand design! Founded on the surest principles, the perfections of God; painted in all the finely colored imagery of the prophets; sometimes reigning in all the solidity of reason; sometimes rolling in all the majesty of song; here, glimmering in a type; there, blazing in a promise; yonder, set to music by angelic spirits, and constituting the melody of Zion. The statutes and ordinances of the Lord are all wisely, mercifully, and justly adapted to the moral circumstances of mankind; and most evidently appointed, to give them the knowledge of salvation by Jesus Christ. When, therefore, we compare scripture with scripture; when we behold the symbols of a former dispensation, as representing the objects of christianity; and the ceremonial law, as exhibiting the principles of the gospel; when we see the most delightful anticipations of the prophets realized in the triumph of Jesus over all the powers of darkness,—we observe one grand, uniform, and perfect system of theology pervading the whole revelation of God to the different ages of the world. The religion of the bible is the manifestation of a boundless mercy to apostate creatures; and the exercise of that mercy is founded upon principles of the strictest justice in the government of God. When St. Paul, therefore, speaks on the subject of a sinner's justification before God, he combines and harmonizes grace and truth in that important doctrine. (Rom. iii.

26.) When he enters upon the sufferings, the death, and the resurrection of our Lord Jesus Christ, he tells us, that he says "none other things than those which Moses in the law and the prophets did say should come." (Acts xxvi. 22, 23.) Every age of the world, and every people under heaven, have had their priesthood, their sacrifices, their humble confessions of sin, and their hopes of pardoning mercy; these hopes have been either faint or strong, clear or obscure, according to the light which has been possessed at the time of their exercise. Under the glimmer of mere tradition, they would naturally be attended with much doubt and uncertainty; but under the full blaze of a divine revelation, they would rise to a high degree of assurance.

The commands of God to the children of Israel were express, and scarcely susceptible of misconception; but the heathen world were not so highly privileged as the seed of Jacob, and therefore the theological sentiments of pagans were very crude and erroneous. However, it was agreed by all, that sacrifices were requisite to purify the human soul, and render a sinner acceptable to God. This is the doctrine of tradition, as well as of revelation, and became universally adopted. It is the doctrine of atonement, and that doctrine we are now particularly called upon to consider. It was said of the high priest under the law, "he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation." In directing our attention to the doctrine of atonement, we must endeavor to ascertain its origin—to prove its necessity—to show its universal application in religious exercises—and to set forth the only victim by which sin was actually expiated.

I. We must endeavor to ascertain the origin of atonement.

Before we proceed, however, with this inquiry, it will be proper to define the term

itself, that we may understand its scriptural meaning, and divest the subject of verbal ambiguity. An atonement denotes a satisfaction made for an injury that has been done, or a right that has been violated; and in consequence of that satisfaction, the party aggrieved, and the offender that is accused, and even convicted of transgression, are perfectly reconciled. The Hebrew word rendered atonement, signifies a covering, and intimates that our iniquities are screened from the hand of divine justice. Now, then, the question is, whence originated the doctrine of atonement? Was it the invention of man, or was it an institution appointed by God? Is it to be attributed to the creature, or ascribed to the Creator? Did it spring from earth, or come down from heaven? On this point, as well as on every other that comes under human investigation, there is a diversity of opinion. Infidels have considered it as having originated in superstition; and as if they themselves were destitute of honest principles, which leads them to question the motives of others, they have charged the priesthood with the invention of the atonement, that these sacerdotal personages might share in the offerings presented to God, and live in ease and luxury at the people's expense. But we ask, where is their authority for these evil surmisings? What history have they consulted, or what authentic record can they produce to substantiate their accusation? We can neither take mere presumptions for solid proofs, nor admit of the skeptical sneer, that "the priesthood went snacks with the Deity in his offerings," as attesting a false position. Some persons have regarded man as naturally grateful to God for the blessings of his providence, and, at the same time, conscious of imperfections in the face of the Almighty; therefore these people have supposed, that a sense of obligation led to the eucharistical offerings, and a conviction of sin to the expiatory sacrifices. But is it true that man is naturally a being possessed of gratitude to God for the con-

stant manifestations of his divine goodness? Will he not rather complain of hardships and inconveniences, than express his thanksgivings for mercies? And as to a conviction of sin leading him to take away the life of an innocent creature, to appease the anger of the Lord, we would rather conclude that he would have deemed the shedding of blood an aggravation of his guilt than otherwise. But, as it cannot be denied, that God commanded the children of Israel to make atonement of iniquity by animal sacrifices, it has been presumed, that he did it merely as a matter of accommodation, not that he approved of the thing itself, but found it necessary, to prevent his own people falling into the idolatry of the heathen. It is maintained, indeed, that "Moses enjoined these things upon them for the hardness of their hearts, and in consideration to the very evil customs to which they had been habituated in Egypt, that as they could not refrain from offering sacrifices, they might offer them to God, and not to demons. But, if the shadows of good things to come were a mere accommodation to the improper prejudices and customs of the time, may not the substance itself be considered as a mere accommodation too? And religion, instead of being founded upon principles of immutable equity and eternal rectitude, degenerate into a system of expediency? But whatever may have been instead of the first sacrifices having been presented by man to God, "as demonstrations of gratitude, expressions of penitence, or means of conciliating favor,"—we disclaim all such pretensions on the part of man; and ascribe the origin of sacrifices to the Almighty: to him, and to him alone, we attribute the atonement. "That by any conceivable appropriation or disposal of animals or vegetables, those animals or vegetables should be considered as given to an invisible and spiritual being, without some previous appointment associating the ideas and establishing a connexion between the act and the purpose, is a conjecture which derives its

probability from experience; it is "an imaginary case, to which the history of man furnishes no parallel." * * * *

"The improbability of sacrifices having sprung from human invention, applies to sacrificial oblations of every kind; but presses with peculiar force on those which involve the destruction of animal life. That the Creator would be honored or appeased by the slaughter of his creatures, without his command or permission, is one of the most unnatural of all suppositions. It is evident from the language of the scripture, that animal food formed no part of human sustenance till after the deluge, when, for the first time, God granted it to Noah and his posterity. (Gen. i. 29, 30, and ix. 3.) And if the slaughter of animals in sacrifice was not a divine institution, and killing them for food had not yet been permitted, what reason can be assigned for believing, that before the flood men had any more right to take away the lives of the brutes than they had the lives of each other? Unacquainted with the true origin of a right which has been practised from time immemorial, the more intelligent and philosophical heathens, Pythagoras, Plato, and others, wondered how an institution so dismal and abhorrent from the divine nature, as it appeared to them, could enter into the minds of men, and diffuse itself through the world." "This difficulty, inexplicable as it is on the principles of reason, completely disappears in the light of revelation." The origin of the atonement is too high in its antiquity for human invention. Man had scarcely become a criminal, and listened to the curse pronounced upon himself and his posterity, in consequence of transgression, before the declaration of mercy dropped upon the astonished ear, and the way of salvation was revealed to his mind through an atonement for his sin. Thence we read of the skins of victims on that occasion, as the clothing of our first parents; and we find their immediate offspring presenting their different oblations to God. "And the Lord had

respect unto Abel and to his offering." (Gen. iii. 21, and iv. 3, 4.)

Having thus ascertained the origin of the atonement, we now proceed,

II. To prove its necessity. This is evident from its appointment, and the express declaration of holy writ, that "without shedding of blood is no remission." (Heb. ix. 22.) The law of God is inflexible in its requisition, and prevents the sinner's entrance into the kingdom of heaven. It stands as with a two edged sword, to cut down the criminal without mercy; and rolls the thunder of Sinai over his head in ten-fold vengeance. The language of the law is, "Man must die."—"Die he, or justice must; unless for him some other able, and as willing, pay the rigid satisfaction, death for death." The rectitude of divine government, the character of God, the perfection of heaven in the exercise of mercy, the dispensation of Moses, the uniform testimony of the prophets, and the whole scheme of human redemption, appear as so many clear, faithful, and unshaken witnesses in support of the great doctrine of the atonement, as necessary for the remission of sin. God did not adopt a system of sacrifices from the heathen, to keep the children of Israel from idolatry; but he instituted a system of his own, to show the union of his mercy with the claims of his justice, in the salvation of a ruined world: and pagans borrowed of him; but they corrupted the streams of an original fountain of purity, and by the darkness of tradition, they wandered far from the way of life. Dr. Bates observes, "The life of the law depends upon its execution; for impunity occasions a contempt of justice, and by extenuating sin in the account of men, encourages to its free commission. If pardon be easily obtained, sin will be easily committed. Crimes unpunished seem authorized. "The first temptation was prevalent by persuasion that no punishment would follow. Besides, if upon bold violation of the law no punishment were inflicted, not only the glory of God's holiness would be

obscured, as if he did not love righteousness and hate sin, but suffered the contempt, and the commission of the other, without control; but it would either reflect upon his wisdom, as if he had not upon just reason, established an alliance between the offence and the penalty; or upon his power, as if he were not able to vindicate the rights of heaven." It is obvious, therefore, that there can be no forgiveness without an atonement. And now let us proceed:

III. To show its universal application in religious exercises. "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation." The ancient tabernacle was divided into three parts; there was the court, where the brazen altar of burnt offering stood, and also the brazen laver, in which the priests washed the sacrifices, and purified themselves when they came and offered them upon the altar. (Ex. xxvii. 1; xxx. 17-22; xxxviii. 1-21; xl. 28-34.) Separated from this court by a veil, was the first tent or tabernacle, called the sanctuary, or holy place, where the daily service was performed; and inward of this, and separated by a veil, was the holy of holies, into which none but the high priest was permitted to enter, and he only once in the year; and that was on the day of annual atonement. (Lev. xvi. 2. Heb. ix. 7.) On that occasion it was that he made an atonement for the holy sanctuary, because of the uncleanness of the children of Israel, for though they did not personally enter, their sins were brought thither: he made an atonement for the tabernacle of the congregation, that is, the holy place in which the priests and Levites daily ministered: he made an atonement for the altar of incense; and he made an atonement for both priests and people. The application of the atonement was universal; there was not a service performed, not an object

used, not an individual employed in sacred things, nor one professor of righteousness amongst the many thousands of Israel, that did not require an atonement for the removal of impurity. "For when Moses had spoken every precept according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, 'This is the blood of the testament which God had enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood.'" (Heb. ix. 19-22.)

The universality of the atonement in its application in religious exercises, implies a general imperfection in man in the discharge of sacred duties; and, at the same time, it is a provision kindly made to meet his circumstances, and afford him consolation under his deepest distresses. We come to the mercy seat of God in prayer; but our petitions are often cold, formal, perplexed, and wandering; therefore the mercy seat is sprinkled with the blood of atonement, that we die not, (Lev. xvi. 13, 14,) but have our iniquities cancelled, and receive the tokens of Jehovah's favor. The word of God is pure, but the moment we touch it, it is brought into immediate contact with defilement; therefore, the book itself is sprinkled with blood, that our manner of handling it, and perusing its pages, may be forgiven. (Exod. xxiv. 8.) Our sweetest incense of praise to the Almighty is mingled and marred with many imperfections; therefore, the altar on which it ascends is cleansed with the blood of atonement, to render it acceptable. (Lev. xvi. 18.) The high priest, notwithstanding his official dignity, his sacerdotal vestments, and his nearness of access to God, is still the subject of moral infirmity; and therefore he must present an atonement for himself. (Lev. xvi. 11-24.) And as the whole congregation stand involved in one ruin, there is a general atonement made to expiate their guilt, and

to restore them to God and to happiness. The atonement, then, is of universal application in religious exercises; it extends to every age of the world in its efficacy; it is absolutely requisite for every class of human society; and without its acceptance, no man can be saved. But we must now proceed,

IV. To set forth the only victim by which sin was actually expiated. Notwithstanding the rivers of blood that were shed during the four thousand years that preceded the incarnation of Jesus Christ, notwithstanding the myriads of living creatures that had been sacrificed when the new dispensation was introduced, they were unable to cleanse one human conscience from defilement. "For it is not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4.) They could render a man externally, ceremonially, or symbolically clean; (Heb. ix. 13,) that is, if by the touch of a dead body, or a leprosy, &c., any person was defiled, and excluded the camp in consequence of his ritual or physical impurity, he could be restored to the privileges of the congregation, after a certain time, or on the removal of his complaint, by presenting his offering according to the law of Moses: (Lev. xiv. 3;) but for moral offences, there never was, nor ever will be, any atonement but the death of Jesus Christ. The victims of the ancient dispensation were the mere emblems of his one offering; and when they were presented to God in a proper spirit, the worshipper directed his thoughts to the Redeemer for the remission of sin. They were shadows of good things to come, but Christ is the body. (Col. ii. 17, and Heb. x. 1.) "The Lord hath laid on him the iniquity of us all." (Isa. liii. 6.) On the imputation of guilt to Christ, however, we must carefully distinguish between legal answerableness and blameworthiness. It is only in the former sense, and not by any means in the latter, that sin can be charged to the account of Jesus. He was a sin offering to God, but never a personal

transgressor against the divine law. He was the Lamb slain; but was holy, harmless, and undefiled; he was the true scape-goat, that carried away the iniquities of his people; but he passed through a world of impurity without the least moral taint, either in principle or conduct. "If," then, "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?" (Heb. ix. 13, 14.) They were mere creatures, he was the Creator; they were not even human, he was divine; they were not advanced to the scale of man, and he possessed the attributes of God. Besides, they were designed for mere ceremonial purposes, and for the cleansing of the body; but the atonement of Christ was intended for moral purposes, to secure the eternal happiness of the soul. The efficacy of his offering arises from the natural dignity of his person, as King of kings, Lord of lords; as the supreme Governor of heaven and earth, and possessing the entire fulness of the Godhead in himself. (Rev. xix. 16, and Col. ii. 9.) The pious Hervey remarks, "Had our Saviour's sufferings been the sufferings of a mere man, or of the most exalted angel, I acknowledge they could have borne no proportion to our demerit. It were impossible for a finite being to distain the wrath or discharge the debt. But they were the sufferings of the Prince of heaven, and the Lord of glory; before whom all men are as dust, and all angels as worms. Was an infinite Majesty offended? An infinite Mediator atoned. Weigh the dignity, the immense dignity of the Redeemer's person, against the everlasting duration of our punishment, and it will not only counterbalance, but preponderate. Finite creatures can never make an infinite satisfaction; no, not through the most unlimited revolutions of ages. Whereas, when our divine Lord undertook the work,

being truly and properly infinite, he finished it at once. So that his sufferings, though temporary, have an all-sufficiency of merit and efficacy. They are, in this respect, parallel; nay, on account of the infinitude of his nature, they are more than parallel to an eternity of our punishment. "It was Emmanuel; it was the incarnate God, who purchased the church, and redeemed sinners 'with his own blood.' The essential grandeur of our Saviour communicated its ennobling influence to every tear that he shed, to every sigh he heaved, and every pang he felt. This rendered his sufferings a perfect, as their vicarious nature renders them a proper, satisfaction. And though the wood of Lebanon was not sufficient to burn, nor all the beasts thereof sufficient for a burnt offering, this sacrifice fully answers the exigency of the case. This sacrifice sends up an ever acceptable odor to the skies, and diffuses its sweet perfume through all generations; such as appeases heaven, and revives the world." Jesus Christ is the real paschal Lamb, that taketh away the sins of men: he is the true scape goat that has borne away the transgressions of Israel, to prevent their future remembrance: he is the only victim that could ever make a proper atonement for iniquity; the only altar that could sanctify human gifts to God; and the only high priest that ever stood up without moral defect in himself to make an offering for others. He has confirmed the gospel, as an infallible witness, or a martyr to its great principles, and left us an example of the noblest virtues. He has died as a testator, and bequeathed an immortal inheritance to us in his last will; and he has put away our sins by the sacrifice of himself, the just for the unjust, to bring us to God. Now, then, we observe from our present subject,

1. The atonement is a most important doctrine. It runs through the whole of divine revelation, and constitutes the entire harmony of the law with the spirit of the gospel. It is not to be viewed as a

topic of mere speculation; but as an essential principle of religion, to be vitally, experimentally, and practically applied to the heart, and conscience, and deportment, of every one who professes to be a christian. We must receive the atonement by faith, or we shall be for ever lost; in the figurative language of holy writ, we must eat the flesh and drink the blood of the Son of God, or we cannot live. (John vi. 53.)

2. The atonement relieves the wounded conscience. It is a balm provided by the Almighty for that beneficent purpose; and what may be considered as remarkable here, the day of Jubilee in Israel commenced on the day of atonement. (Lev. xxv. 9.) Therefore, as the people were mourning over their sins and afflicting their souls, and oppressed with sorrow of heart under a deep sense of their wickedness before God, (Lev. xvi. 29,) the trumpet of liberty was sounded; the forfeited patrimony was restored; the fetters of bondage were broken, and every debtor was discharged. Oh! happy change of condition! So it is with the penitent, to whom the atonement of Jesus is applied by the Spirit of God. The light bursts upon his native darkness, and he finds that the "blood of Christ cleanseth from all sin;" (1 John i. 7;) therefore he throws off his sackcloth, and girds himself with gladness; he rejoices aloud in the God of his salvation, saying, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me." (Isa. xii. 1.)

3. The atonement honors God. It unites mercy and truth, righteousness and peace, with each other, in the pardon of sin. In the doctrine of atonement, the perfections of Deity form one grand constellation; one incessant blaze of glory around the eternal throne; one universal song of thanksgiving; one everlasting chorus in heaven, in which a number, beyond enumeration, are saying, "Unto him that loved us, and washed us from our sins in his blood, and has made us

kings and priests unto God, to him be glory and dominion for ever and ever. Amen."

T. W.

For the Baptist Memorial.

REV. LEWIS WILLIAMS, OF MISSOURI.

In the merciful dispensation of heaven, to a great extent, the elementary truths, and the genuine spirit of the gospel of Christ, have been propagated and diffused throughout our frontier settlements, by a class of men of very limited education, of plain and even rough exterior, of iron frames, but vigorous intellects, and who were most admirably qualified for the kind of work as evangelists to which Providence called them. Such have been, and such still are, a large majority of the ministers in the great Western Valley. Deficient as they are in a liberal education, the ministry of the frontier states, approved by the people, do, by their numbers and self-sacrifices, what could never have been done for want of the men, had a collegiate education been regarded as indispensable to the gospel ministry. This class of men have spread the truths and influences of the gospel into every western settlement, and to the remotest frontier. Baptists and Methodists, chiefly, have been the pioneers in the work. At a later period, the Cumberland Presbyterians co-operated, on the same broad principles of action. These pioneers, in a vast multitude of instances, have performed the warfare at their own charges, and amongst them are many noble spirits, who, though uneducated in the usual acceptation of that term, possess far-reaching minds, and are amongst the foremost with their influence and such means as they possess, in laying the foundation, and raising up institutions for the education of their young brethren in the ministry.

Many a preacher on the frontiers has worn out a most vigorous constitution, by

incessant labors, and severe hardship and exposure, and gone to a premature grave, unhonored and unknown beyond the settlements where his labors have produced a rich harvest to the praise of God and the glory of his grace. Many of this class, with whom the writer in by-gone years has taken sweet counsel, and with whom he has shared the toils of frontier life, are now numbered with the dead of other times, and whose obscure graves, in some dense thicket, is unmarked by the simplest and rudest monument. Their record is on high, and it may be refreshing to survivors to learn something of the piety and simplicity of their character, and their arduous, self-denying, and successful labors. The revered name of LEWIS WILLIAMS will long be remembered in Missouri, as a laborious, efficient, and successful preacher and missionary. He was born in North Carolina, on the 19th of May, 1784. His father emigrated to Upper Louisiana, as Missouri was then called, about 1795, and settled in an Indian and French village, called Owen's Station, fourteen miles northwest from St. Louis. The Indians of this settlement, (a mixture of Shawanoes and Delawares,) were known as "Rogers' band," from a white man, who was chief of the clan. This band, after marauding along the banks of the Ohio for some years, decoying and robbing boats and travellers, settled near Village-a-Robert, as Owen's Station was called by the French, and adopted partially civilized habits. The Indian boys were the early and almost the only associates of young Williams. For a little time they had a school in which white boys and Indians learned the simplest elements of reading. This was all the early *school* education of Lewis Williams. In another description of education, not unusual in the wilds of the west, he made quick and successful progress. No Indian, amongst his early associates, could draw the bow, point the arrow, direct the unerring rifle, or thread his way through the tangled forest, or across the pathless prairie equal to young

Lewis. In all that related to Indian skill and sagacity, border life, or the tactics of the hunter, he excelled. Yet in his figure and complexion there were no marks of the Indian. His skin had the clearness and freshness of a city beau, while his hair, glossy like silk, was nearly milk white. To become a skilful frontier hunter, requires talent, patience, perseverance, sagacity, quickness of perception, activity of mind, and intense thought. An indolent, imbecile mind, never can make a good hunter. Our friend Williams, from boyhood, was thoroughly trained in all that made him a most successful woodsman. When a mere boy, he could fetch a squirrel or hawk from the highest tree with his Indian bow and arrow, and when approaching manhood, no one could compete with him in rifle shooting. Persons unaccustomed to frontier life, little know how much in preservation of life and subsistence depend on such apparently uncivilized qualities. In early life he usually spent several months in the year in the occupation of hunting beyond the boundaries of white settlements, and often far into the Indian country. He learned to speak the Indian language, understood perfectly their cunning and usages, and was received by them as one possessing the qualities of a thorough bred Indian hunter. This includes a knowledge of the habits of the animals to be taken, patient and watchful sagacity, quickness of sight, close observation, and perfect self-command. A resolute, accomplished, and successful hunter, must have resources in his own mind, and promptitude of application for every emergency. Hence there is a species of mental training, different, it is true, from "book learning," but well calculated to draw forth and excite to action the intellectual powers.

From the period of the battle of Tippecanoe, November, 1811, till the defeat of the Indian forces under Tecumseh, at the battle of the Thames, and the death of their heroic champion, the frontier settlements of Ohio, Indiana, Illinois, and Mis-

souri, were constantly exposed to Indian depredation, and the tomahawk and scalping-knife of the savage threatened every hamlet. By provision of congress, companies of horsemen, armed with rifles, and furnishing their own equipments, were raised for the protection of the families. These companies, formed of hardy, sharp-shooting backwoodsmen, were called "Rangers," because it was their business to traverse the prairies and forests in advance of the settlements, and passing from station to station, (as the rude stockades in which the families took shelter were called,) for the protection of the inhabitants. To one of these companies our friend belonged. It was a business of hardship, fatigue, and constant exposure. The bare earth was often their couch, and the sky, or as it might perchance and often to be, the storms of heaven their covering. Each ranger furnished his own provisions, which were usually the coarse and scanty provisions obtained by the rifle, or shared by the half destitute, but hospitable settler. No one of the company was more faithful, resolute, daring, submissive to discipline, or patient under privations, than he of whom we now write. He served his country faithfully, and at the close of the war was discharged honorably.

After the war was ended, the various Indian tribes that had been hostile, by invitation of the agents of the government, met at Portage de Sioux, a French hamlet situated on the right bank of the Mississippi, a few miles above the mouth of the Missouri. The business of the treaty being adjusted, and all parties on friendly terms, the Indians bantered the commander to exercise their skill with the rifle at a mark with any of his men. Such exercises among borderers are frequent. The captain turned out Lewis Williams for this contest, knowing he was the most expert marksman in the company. The contest was conducted in all the forms of rifle-shooting, at arms' length, on a rest, and prostrate, from one hundred to one

hundred and fifty yards. In every instance Williams excelled. Veteran warriors tried their skill in vain. They stood appalled, shook their heads, and muttered something in their own language. He understood them, and in turn bantered them to shoot with the bow and arrow—their own favorite weapon for a mark. Here again they were foiled. An Indian never admits the inferiority of his race in matters connected with hunting. But this was a perplexing case. Had Williams possessed a swarthy, sun-burnt countenance, and lank, black hair, there would have been no difficulty. They could have claimed him as one of their own people. Approaching him, they examined his hair, stroked their hands over his face, opened his hunting shirt, but the extreme whiteness of the skin and silvered hair, proved a puzzler. At length one of their most expert marksmen, who had been foiled for the first time with the rifle and bow, exclaimed, "*White-haired pale-face, but Indian within him.*"

It must not be inferred from these traits of character, that Lewis Williams possessed in any degree a savage, brutal nature. This is by no means necessary, or even common in the backwoodsman. From reading, our early associations of the late Colonel Daniel Boone, were those of the rough, brutish desperado. Yet on personal acquaintance, how great was our disappointment when we found him directly the reverse—peculiarly kind, gentle, humane, and generous. So it was with Lewis Williams. On years of intimate association, in no one instance did he ever appear angry or unkind. We have seen the manifestation of deep feeling, and intense thought, laboring for forms of expression, yet in no instance did we ever witness aught but kind, humane, generous, and benevolent feelings.

In early life, without those restraints that civilization and refinement have cast around human nature, he was left in some measure to act out himself unrestrained. His father was a careless, good natured,

hospitable frontier man, who, like most at that period, loved his dram, though not addicted to habits of intoxication; yet he was indifferent to religion. His mother was a member of the Baptist church before her removal from North Carolina, and maintained a consistent profession to a good old age. Indeed, we know not but she is still living. Doubtless maternal influence and prayer had their due effect upon young Williams. With a mind inclined to thoughtfulness and mental speculations, he early imbibed the notion of universal salvation. Probably the natural kindness of his disposition, and the desire to make others happy, led him to regard God as an indulgent Father, who would not be very severe with his wayward children. This, and other kindred errors, often originate in generous impulses, without any clear perceptions of revealed truth, or comprehensive views of the character and relationship to us of the Deity, as a moral Governor.

February 10th, 1807, he married Nancy Jump, who, like himself, had been raised in the neighboring settlement, but who had some better opportunities, and employed her time to better advantage in the art of reading. She proved an admirable help-meet, cheerfully and patiently sharing the hardships and privations of border life, both before and after her husband entered the ministry. She became the mother of eleven children, two of which died in infancy. The rest are living, and all but one professors of religion. May he, too, be brought within the ark of safety, that the whole family may dwell together in heaven! Their mother was industrious, frugal, patient under severe trials, and having professed religion soon after marriage, still lives, a devout christian widow.

The same year of their marriage, a church was constituted near their residence, in a settlement called Feeffe's Creek. Occasional preaching by the late John Clark, Thomas R. Musick, and others, was had by stealth in these remote settlements of Upper Louisiana, before its

cession to the United States, and some twenty or more Baptists had migrated thither. Immediately after the cession in 1804, the late Thomas R. Musick moved his family to the new territory and preached to the people, but circumstances prevented the formation of a church until the period already mentioned. This was the first protestant religious community formed in that part of the country. In 1810, a revival was manifested under the labors of Mr. Musick, occasionally assisted by visiting preachers from Illinois. In this revival, the dream of universalism was broken, divine truth came with clearness and power to his conscience, and Lewis Williams became a new creature in Christ Jesus. The proofs of conviction of sin and guilt, and the joys of conscious deliverance from condemnation, are so much alike in all converts, as to require in this case no particular details. We have heard him tell the story of his lost state and recovery by grace more than once, and yet there was nothing peculiar or uncommon. His views of his sinfulness and guilt were deep and protracted, and manifestations of pardon and adoption were gradual and permanent. Abundant evidence of a genuine and gracious change was furnished during thirty years of Christian and ministerial faithfulness. Although scarcely able to read, he commenced exhorting his fellow men to escape the wrath to come, and accept of salvation through Christ soon after he was baptized, which (we think) was early in 1811. The date of his ordination is not before us, but we suppose it to have been in 1812, consequently before he entered the ranging service.

Our personal acquaintance commenced early in 1818. He was then living on a little farm, in a rude log cabin, seventeen miles north-west from St. Louis, with an increasing family, and but little of this world's gear. He labored diligently, and his preaching was acceptable to all classes of people in the surrounding country. Much of his time was spent from home,

with no compensation, and at much personal and domestic sacrifice. He labored under peculiar embarrassment from lack of even a common school education in early life. There was no minister, or other christian brother within reach, who could give him any instruction in sermonizing, or any rules of interpretation of the sacred scriptures. His only coadjutor, and the only preacher in that part of the country, was equally deficient in literary qualifications. Still Mr. Williams possessed a vigorous intellect, much originality of thought, and a strong desire to investigate and understand subjects. He had the elements of talent, but uncultivated. There was mind, but almost wholly untrained by letters. In his case the discipline and training of a hunter and backwoodsman was of service. His mind was active and thoughtful. His knowledge of language was defective, and habits of speech had been formed from which he could never entirely free himself. We have heard him in all the fervor of intense interest in the truth, preach about Christ *descending* into heaven, after his resurrection from the dead, and pray with fervency that God would *degenerate* the hearts of the people. It is true, such uncouth expressions did no real harm, for if the plain, illiterate people, who waited on these well-meant and often useful ministrations, did not perceive the blunder of language, they understood what he meant. Truth, in these cases, does not suffer by imperfect diction.

We soon discovered that Lewis Williams was respected and beloved wherever he was known, and that he possessed the elements of a useful minister of the gospel. Aided by his companion, and by the light of the evening's fire, he had made considerable advances in reading. He had *one* book, and no more, (we except an old mutilated hymn book,) but that book he tried to study. From that *book*, and his own cogitations thereon, with humble reliance on divine illumination, he obtained the materials of thought and expression

for his public discourses. These, however, were formed on no system. There was no plan—no method—but the pouring out of such thoughts as gushed up from the deep fountain of feelings and intellect. He had a vigorous and retentive memory, and rarely forgot any thing he read or heard that was worth retaining.

Early in 1819, the writer settled in the village of St. Charles and taught a seminary. Brother Williams then resided but three miles distant, on the opposite side of the Missouri river. It was no hard matter to procure from the people who loved to hear him preach, but who were not habituated to support the gospel ministry, funds to enable him to hire a man to work his little farm for the summer, while he resided with the writer, and pursued such a course of study as seemed best adapted to aid him in the ministry. He was thirty-five years of age, had a dependent family to support, with habits already formed; hence it was deemed expedient to direct his studies in such a way as would furnish him the most help in the shortest time. A missionary associate of the writer had given him a Concordance, and Fuller's Gospel Worthy of all Acceptation, and he purchased a common dictionary.

He went over the *principles* of the English grammar, without the labor of committing all the rules to memory. The elements of logic and rhetoric were easily mastered, and the outlines of biblical interpretation, sermonizing, composition, and systematic theology, all claimed attention in one summer, while on the Sabbath, and often on Saturday, he preached the gospel to the destitute. The next year, 1820, was a season of peculiar affliction. Desirous of changing his residence to Franklin county, where was a wide region of destitution, he selected a location on the St. John's, a small stream that entered the Missouri about fifty miles west of St. Louis. Early in the spring he commenced clearing land for a crop, and erecting a rough cabin, preparatory to the

removal of his family. Here he had the misfortune to be wounded in the leg by a vicious horse, and after some days of suffering and privation, he was taken down the river in a canoe to his family. The writer had just removed from St. Charles to the same neighborhood. He lay several weeks debilitated with fever, with the excruciating pain of his wound, which finally threatened mortification, and it was decided that amputation alone could save his life. At that period experienced surgeons and proper instruments were not easily obtained. The operation was successfully performed by a surgeon from St. Louis, aided by the writer. It was protracted through twenty-five minutes, and of course excruciating; yet he bore it with fortitude and pious resignation. His long previous illness and great debility, caused most painful apprehensions lest he should expire under the operation, but a merciful providence preserved his life for future and great usefulness. For several previous years he had suffered much from an enlargement of the spleen, but the effusion of blood, and shock to his wasted frame, seemed to give it renewed energy. He recovered and retained health for many years.

During these protracted sufferings, his family was destitute of every article of subsistence, only as they were provided for by the hospitality of his brethren and friends; yet he never complained of the allotments of providence.

Having been provided with a wooden leg, in the winter of 1821, he removed his family to his location in Franklin county, where by hard labor he made a farm, and rendered more comfortable his rude dwelling. For fifty miles around, the settlements were nearly destitute of any preaching. South, throughout the lead mining district, and west, along the waters of the Gasconade and Osage, the scattered population at that period very seldom had any one to give them the bread of life. Occasionally, the circuit preacher of the Methodist connexion might be seen, threading

his way along the "bridle path," that connected the line of settlements. The people generally were poor, religious books and tracts had not found their way there, and at least two-thirds of the families were destitute of the scriptures.

The people would come out to hear preaching on any day in the week from many miles distant. The calls on Mr. Williams for appointments were incessant, but until he had provided something for his suffering family to live on, he could not make extensive tours. His knowledge and skill in hunting was a ready resource, and a short ride, and the crack of his unerring rifle, often supplied his table. During one autumn he killed forty-eight deer, numbers of turkies, and obtained an abundance of honey from the deposits of the bee in the hollow trees of the forest. During one of these excursions, while dismounted, his horse broke from him and ran homeward, the deer escaped wounded, and as if ill luck was not single, he broke his leg—the wooden one we mean. Though in the wilderness, more than three miles from home, he contrived, partly by hopping on one leg, and partly by crawling, to reach his cabin, where the writer had arrived on his missionary tour, and heard him tell the story of his achievement, although it was a trifling incident in border life.

A small church, organized by the writer in 1819, existed in the settlement where he resided, and claimed his services monthly. Another small body of believers existed twenty miles east, and another small church had a name to live in the Gasconade country, fifty miles west. North of the Missouri river were two little churches, and a long string of settlements almost wholly dependent on his ministerial visits. In 1822 and 1823, the writer travelled over a large circuit in Missouri, as a missionary under the patronage of the old Domestic Missionary Society of Massachusetts. Our appointments were so arranged as not to come in contact until the autumn of 1822, when we met and spent

some ten days together in filling a series of appointments, and attending the Missouri Association, to which both of us belonged. During the preceding summer, we had heard the report frequently, of the success of the labors of Lewis Williams. Persons of some judgment and experience, spoke of his ability as a preacher, and the advancement he had made. Some of his hearers, with a spice of superstitious feeling, attributed this change to the loss of his leg. More sagacious ones would associate with his present usefulness, the advantages of even a little education received in 1819. Others would name the few books he possessed, and the habit of reading, even on horseback, as he travelled to his appointments.

Of course, on our part, curiosity was wide awake, and we took some pains to pass a few days in his company, both preaching at the same appointments. The first sermon we heard him preach for more than three years, excited surprise, wonder and joy. The text was Rom. iii. 24. "*Being justified freely by his grace, through the redemption that is in Christ Jesus.*" His language had changed, though not entirely freed from uncouth expressions and quaint phrases. The illustrations were drawn chiefly from hunting, warfare, and frontier life. But they were readily understood, and felt by his hearers. There was analysis and method in his discourse, logic in his reasonings, and the gushing up of deep feeling, while he poured out the simple and great truths of the gospel. We never heard the great doctrine of justification by faith through grace, more clearly and impressively set forth, while every figure and illustration was intelligible and impressive, because derived from things familiar to his hearers. Often have we regretted not having taken at the moment, for the press, a sketch of this sermon, preached at a little neighborhood meeting on a weekday, in a rough log cabin; the people sitting on split slabs for seats, and the preacher standing behind a rude table holding the New Tes-

tament in his hand. Our readers in the more polished circles of society, may rely on it, there are no sleepy or listless hearers under these backwoods sermons, and, as on the occasion alluded to, it is quite common to see half the congregation in tears.

For several succeeding years after he devoted a large proportion of his time,—every day that could be spared from the wants of his family,—in preaching the gospel to the destitute regions around. The association, a small body of destitute churches, adopted a plan to raise some funds and sustain circuit preaching, and the annual perquisite received by Lewis Williams would average from \$30 to \$50. Besides Sabbaths he employed not less than one hundred and fifty weekdays in each year, in performing the various duties of a travelling missionary. He entered, heart and soul, into every good work; bible, Sabbath school, temperance, and missionary efforts, had his ready and cheerful co-operation.

In October, 1828, a revival of religion commenced at the Missouri Association, then held a few miles from his residence. A sermon of the late Rev. Thomas P. Green, a visiter to the association from the southern part of Missouri, was impressed by the Spirit of God, with singular power, upon the consciences of many. This revival soon reached St. John's church, and the young family of our friend Williams. His eldest son, now known to many of our readers as an indefatigable and successful missionary in the western part of the state of Missouri, was one of the earliest converts, and commenced preaching at the unusual age of sixteen. All his children but one, are disciples of Christ. Two of his sons are in the ministry, and a third, in a letter to his brother, has just expressed his conviction of duty to engage in the same work.

After the organization of the American Baptist Home Missionary Society, Lewis Williams came under its patronage, was wholly devoted to the work of an evange-

list, travelling over an extensive district of country, and laboring unceasingly with untiring zeal, devotion, and success. Yet in no case did his salary from the society exceed \$100. He delighted to labor for the honor of Christ and the love of souls; and in these labors he abounded. His heart was in the work, and the Holy Spirit condescended to give success. He planted many churches, and some of them in settlements where a short time previous Satan had his seat, and sin triumphed. The most profane and wicked men respected Lewis Williams; and rarely, indeed, was there any person, however unfriendly to religion, who would show it in his presence. Several young preachers, besides his own sons, were raised up under his ministrations, to whom he was a father indeed. Free from personal, selfish, and narrow feelings and motives, he delighted in mutual co operation, and rejoiced in the success of the work by whomsoever performed. Though conscientious and strict as a Baptist, he loved and rejoiced in the labors of all good men, who held and preached the great truths of the gospel. Through his influence the Franklin Association was organized in 1832, virtually as a missionary body, of ten churches, eight ordained ministers, two licentiates, and three hundred and seventy-four members. Baptized that season, eighty-four. This body increased under his ministrations and that of his coadjutors. In 1835, it numbered twenty-one churches, and seven hundred and ninety-seven members; the increase being almost wholly from baptisms, and its sphere of operations extended through a thinly settled and rough tract of country, one hundred and fifty miles square.

In 1837, he sold his farm in Franklin county, having contracted debts in sustaining his family while constantly devoted to the gospel ministry, and almost constantly absent from home, and removed into a newly settled district, fifty miles further west, in Gasconade county. His chief motive was to get into a more desti-

tute field, leaving his old range to the labors of his younger brethren. It was his delight to range where the gospel was seldom preached. He had just commenced a farm on the borders of a beautiful prairie, when, as we journeyed through this region in the Home Mission cause, we saw him for the last time in his new half-finished frontier cabin. He spoke with exultation of the destitution and of the immense field for gospel cultivation around him. It was soon after the financial pressure came over the land, and the Mission Board were unable to sustain their missionaries in the Western Valley, and we were then on an agency to see what could be done to relieve them. After conversation on the unpleasant prospects for further aid, the reply was characteristic of the man. "Never mind, we can get corn bread and bacon enough to live on here, and if that fails, I have the old rifle yet"—and immediately began describing the destitute settlements along the waters of the Gasconade and Osage, and his project of a circuit through that region. Here were a scattered population of thousands, many of whom did not hear half a dozen sermons in a year, and it was a field exactly suited to his genius and taste. Still he was obliged to make frequent excursions to his old range, and visit and water the churches he had planted.

The labors of a faithful frontier missionary, exposed as he must be to storms and sunshine—cold and heat—swimming creeks during high waters, and often "camping out" in unhealthy positions at night, will break down the most iron constitution. Premature age was fast coming over this indefatigable and self-sacrificing missionary. Repeated attacks of disease forewarned him that his warfare was drawing to a close. In March, 1841, (was it 1842?) he rode to St. Louis, to purchase the land on which he had settled and made a small farm. The weather was unfavorable, he took cold, and complained of illness before he had finished his business. Returning homeward, he reached the

house of an old friend and early associate, James Walton, sixteen miles from St. Louis, where he was obliged to take the bed, and in less than a week expired, strong in faith, giving glory to God! His body sleeps in the ground adjacent to Feeffe's Creek church, awaiting the sound of the last trumpet. His deathless spirit has received the plaudit, "Well done, good and faithful servant."

Perhaps our readers may complain of the length of this memoir. It is the only tribute we can pay to the memory of an old and valued christian friend and brother. Besides, we think it will be instructive for our brethren in these old states, and who are surrounded with such a profusion of comforts, to have a bird's eye view of frontier life, and frontier ministerial labors. There is nothing singular or extraordinary in the life, character, and labors of Lewis Williams. He is a correct type of many who have gone to their reward, and of many more who are still living; of the ministers God has raised up to perform the work of pioneers in the Master's service. This class of men are not well fitted for the work of pastors in single churches, but they have admirable qualities for itinerant preachers in our new settlements. They make useful and successful itinerant missionaries, and have spread the elements of gospel truth over the wide-spread regions of the Western Valley. These are the men who would distribute tracts and bibles, and all our religious books, if, perchance, the good folks who have regular pastors, and every facility of religious instruction would but furnish the means. These are the ministers for whom we have plead so often and urgently, for donations of small libraries, that their usefulness may be doubled.

Will our brethren respond?

God only knows who is the greatest sinner; but every humbled sinner will think that he is the man.

REVIEWS.

Reasons why I am not a Churchman : Richmond, Va., Ellison, 1844.

Bible Episcopacy, a Bible Constituency of the Church and Bible Church ordinances exhibited. Eight Lectures delivered in the spring of 1844, in the Wentworth-street Baptist Meeting-house, Charleston, S. C. By THOMAS CURTIS, D. D. Charleston, Burges & James, 1844.

Both of these publications, as their titles indicate, have been called forth, in part at least, by the lofty pretensions of that little fragment of our American Zion which most arrogantly and unreasonably claims to be "the church." They both have obvious claims to our notice, not only from the importance of the topics which they discuss, and the sterling ability which they evince; but also from the standing and relation of their authors. Too seldom have we been favored with productions of equal talent with these from our southern brethren. We venture thus to speak of their authorship, for though the former is published anonymously, we cannot be misled in our conviction, that its paternity is distinctly traceable to a distinguished and beloved brother of the south, who from ample experience has known what it is to be a churchman, and who is therefore the better able to set forth, as in this pamphlet he has done with great clearness and force, the *reason why* he is not and cannot be, consistently with his convictions of scriptural religion, attached to the Protestant Episcopal church. The brief preface of the pamphlet sets forth adequate, though by no means the whole reasons for issuing it from the press.

To all who do not love "*a Church*" better than they love *Christ*—and are willing to receive the truth in the love of it—this Tract is inscribed. As an apology for writing it (a work but little congenial to his feelings,) the author would state that, besides the sectarian "*Walk about Zion*," another pamphlet, not to make people

Christians, but "*Churchmen*," has been circulated most industriously through the country.

Without saying any thing of the spirit which thus seeks to disturb and poison the peace of society, or of the unkindness with which these productions assail all other denominations, and the arrogance which puts forth claims that are a speculation on the ignorance of readers, I shall in a few words give the reasons why I am not, and cannot be, a Churchman, much as I love and revere many who belong to that sect, which rather invidiously seeks to monopolize the word "*Church*."

The reasons here stated are the following: 1st. Because the Episcopal Church has brought out with her from the Popish church, and perpetuates practices and doctrines repugnant to scripture and to common sense. Sponsors in the baptism of infants, and baptismal regeneration are here set forth prominently, and look ridiculous as well as impious. The 2d reason assigned is because the Episcopal church has entirely abolished the popular form of government instituted by Christ and his apostles, and introduced one which is aristocratical. 3d. Because the church as instituted by the authority of the New Testament, has only two classes of officers, Presbyters or Elders, and Deacons; and the third class, styled in England Lord Bishops, and in this country misnamed Bishops, is the creation of spiritual ambition, and condemned both by the spirit and letter of the bible. This last point is reasoned and proved at considerable length, in which the author is led to examine the testimony of "the fathers," and sift from the mass of superstitious contradictions which is there contained, enough at least to condemn the modern innovation upon the scriptural usages.

His last topic is thus set forth:

There are other and minor reasons why I cannot be a churchman; as, for instance, the Popish observance, the formalities of worship, priestly and Episcopal vestments, Rochets, Gowns, and Surplices, and their changes, so unlike the simplicity of apostolic customs, the appellation "*Priests*"

applied to Pastors, an abuse condemned by the New Testament, in which Christ is the only Priest, and which betrays its Romish origin by squinting hardly at the impieties of the mass. These are with me, however, inferior matters, I therefore do not insist on them, but at once give my last reason why I am not a Churchman, which is, that I find the church organized by the Apostles now existing, and I hold it my bounden duty to sustain it.

1st. The apostolic Churches consisted of baptized believers.

2d. The baptism of the New-Testament is immersion.

3d. Lastly, the popular form of government; the simplicity of worship; the orders of Presbyter (called Pastor or Bishop when having charge of a church,) and Deacon, (an officer having supervision of the temporal concerns of the Church,) I find in that body to which I belong. And, while I love many who differ from me, and respect most devoutly their right of private judgment, yet, as I love Christ more, and am soon to answer him. I dare not throw my little influence in favor of any other church, and in opposition to that which I believe is striving to preserve in all things, the doctrines and usages embodied in the Scriptures.

These remarks, reader, I now leave with you, praying that God will lead, and guide, and bless you for Jesus' sake; and entreating you to remember the admonitions, "Ye are my friends, if ye do whatsoever I command you." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Jesus Christ "being made perfect, became the author of eternal salvation unto all them that obey him."

This completes the notice of the first of the books named at the head of this article. The Lectures of Dr. Curtis are more elaborate and extensive. They fill a good sized duodecimo volume, and at the time of their delivery awakened a lively interest in our chief southern Atlantic City, nor will that interest be diminished in the perusal, now that they are issued from the press. We bespeak for them a wide circulation, and an attentive perusal. The eight lectures are disposed as follows:

Lecture 1.—Introductory—General Platform of the Christian Church. 2.—

The Apostolic Office. 3.—The Bishop of the New Testament. 4.—The Rights and Duties of the Christian Minister. 5.—The Rights and Duties of a Christian Church, or Biblical Church government not Imperial, nor Monarchical, nor Aristocratical, but a Self-government under Christ. 6.—Bible Church Government intended for a Bible Constituency only, but well adapted for the full development of the Christian System, and all the advantages of modern society. 7.—Bible Church Ordinances. 8.—Recapitulatory; and showing the connexion of the subject with certain Controversies: and in an Appendix alterations in the English and American Liturgies, etc.

We cannot better illustrate the ability with which these themes are treated, than by selecting a few paragraphs, from different parts of the volume; and as they must appear disjointed, we will give to each an appropriate heading.

Church and Congregation.

Among the instructions of King James I. to the authorized translators of this version, this was not the only one, but the most prominent. That the word *ekklesia* was not to be rendered congregation (by which the older version of Tyndale—and Doddridge and Campbell have rendered it) but church. Now the latter (church) had already become equivocal. It meant then, as now, either the people with their clergy, or the clergy without the people—sometimes "a synod of bishops or presbyters," says a competent authority. "Congregation" could not be made so accommodating. It meant, as does the original term, the whole, clergy and people—(as on this point the Episcopal church has well said, "The church is a congregation of faithful men.") Try the difference by the memorable law of our Saviour, Matt. xviii. Tell it (the offence of an obstinate brother) to the church. Hear the church. If this could not be forced to mean, Tell it to the clergy, Hear the clergy (the established governors of the church with the king at their head) it was desirable that it should look that way. It must not be suffered to mean, Tell it to the people, Hear the people, which had it been, as before, fairly translated "congregation" it would, inclusively have taught. No. It must look away from this, as far as possible—I

must not detain you with nice questions of criticism. "Acquaint the congregation"—"Hear the congregation" is Campbell's version, (a Presbyterian,) which he defends by a long note. "This must mean the particular congregation to which you both belong," says the learned Bloomfield, an Episcopalian. Pause, then, a moment over the breadth of this rule. "Appeal not in the last resort," (says Christ, virtually,) "to pope or cardinals; bishops or princes; general assembly, synod or presbytery; but tell it to the congregation—Hear the congregation. If he will not hear the congregation—your congregational or church power over him ceases. The laws of my kingdom provide nothing more." Let him be unto thee a heathen man and a publican. Surely it means to us all this!

Modern Episcopacy.

Modern Episcopacy cannot be Protestant. It is a portion of the Romish polity omitted to be protestantized in the English Reformation, and which still holds by Rome. The system unscripturally exalts church officers. It is based on church traditions, not on God's Word. It elevates the modern bishop avowedly, above the preacher, and the preaching of the cross of Christ.

The Apostles, as witnesses, not transferable.

They have prominently to prove to all time their Master's life, death and resurrection—and it must be no hear-say proof. They are chosen to be apostles, one and all of them as witnesses of these things. It is almost needless to observe, that but one set of men could do this: but very needful to recollect that you may practically and very materially weaken their testimony, by interfering with its originality, its prominence, or its entire peculiarity. By not permitting it to stand out singly and alone. You may divert from them the mind's eye by a parade of other objects. You may only hear them, as from a remote distance, and as the broken voices of age and imbecility, when God means their testimony to be "ever nigh" in the vigorous energy of its youthful tones. You may drown that testimony in clamor; you may hide them behind a crowd of cardinals and bishops, as easily as behind a mob of clowns. And you do essentially weaken it by allowing men a parity of office in the church with these men—those who have

not a shadow of claim to this primary qualification, this indispensable *sine qua non* condition of being heard as Apostles—"Have I not seen the Lord?" Yet men are to be acknowledged by us, we are told, "as if they were Apostles. Whatever we ought to do, had we lived when the apostles were alive, the same ought we to do"—in regard to "the bishops" of a particular church. It is a monstrous claim; and one, to admit which, is to weaken the greatest bulwark of outward and inward Christianity—the Apostolic testimony to the resurrection of Christ.

No rule in the N. T. for church officers to administer ordinances.

The New Testament guards in its very silence against ambitious spirits in the church. Aspiring men will deny it, but the revealed prerogatives of the permanent officers of the church are singularly few. There is an inspired jealousy of such prerogatives, so to speak. The Apostles disclaim all dominion over men's faith. They make themselves but a medium of divine communications. Our faith does not stand on their word, as men. They institute no sacrament. Nor can any man find the right to administer either sacrament, confined by the statute book of the New Testament, to any church officer. We believe it is the best construction of the commission to teach and baptize that none but regular teachers should baptize. We agree that both for order and edification, the bishop or pastor of a church should preside at the Lord's table, as in all assemblies of the church. But the earnest sticklers for power can find no express rule in the New Testament about either. Matter of construction is it after all: and a silent invaluable rebuke of the lust of power that it should be so. What Christ might have prescribed for the love of order; and what he may approve as done for the sake of order and decency, He would not prescribe in terms, lest the love of power should fasten upon it and abuse it.

Translation of the word episkopoi, Acts xx.

I will, for the present, only observe that this, the most important passage in the Episcopal controversy has been here, by the modern bishops, (so largely the translators of our version,) painfully and pitifully obscured to the common reader.—They must have known the original term

to have been by themselves on other occasions, translated "bishops." Why not, then, here preserve that term? I must add, that no motive honorable to these prelates can be assigned for this. Too well they knew that this text would have taught the common people that the Ephesian elders were all bishops; and were said by St. Paul to have been made bishops by the Holy Ghost. How dare any man, by translation or otherwise, unmake them? It is the most remarkable instance, perhaps, of these learned men yielding, unworthily, to the influence of their own office, under a pedantic monarch, King James—who, in the very conference that led to this translation, declared his strong attachment to the Episcopal system, as favorable to his own arbitrary views; or in so many words, that he was convinced of the truth of the adage, "No bishop no king."

Official relation of pastors to the ordinances of the Church.

He is the administrator, on the principle of order, of the Christian sacraments. No people have the right to constrain his judgment of fit candidates for either; while he has none to constrain theirs. On his commission from Christ he baptizes; into their social privileges church members are only to be admitted by the people's full consent.

Unauthorized Changes.

I will make, in conclusion, but a single general remark: "The authority to alter any thing legally complete or established, is always a prior question to that of any pretensions to improve it."

The Apostle illustrates this principle by "a man's covenant," which, although human, he says, "if it be confirmed, no man disannulleth (it) or addeth thereunto." In modern society, altering the face of a negotiable pecuniary instrument, to add to its value, is a high mercantile misdemeanor: altering by private hands a public document, is an usurpation of public authority.

Now, no man with the New Testament and any fair modern account of certain church offices before him, can doubt that large alterations have been made in them. The fact is beyond dispute. It is conceded in terms, because just impossible to be denied or concealed. Extensive alterations have been made. We know the

modern bishop of our church is not the bishop mentioned in the New Testament, say fifty able Episcopal writers. Our deacons are not those there described. It was an alteration made afterwards to avoid schism. I will only mention Bishops Jewel, Hooker, Hammond, Burnet and Heber, as all conceding this. It was after the Apostolic age, says Bishop Onderdonk, that the name bishop was taken from the second order (of ministers) and appropriated to the first. Then, *why* are they not respectively, the men known in the New Testament by those names? These officers are meant to be established there. Timothy and Titus are professedly taught by inspiration, how they ought to behave themselves in the establishment of such offices; how to supply every thing that was "wanting" in regard to them. The New Testament is itself a covenant of God, confirmed and complete, to bless His people through particular institutions; among the rest, through a certain description of holy and laborious men, His ministers there described. Now, may we not say to these brethren, have you "disannulled" no part of this covenant by no longer allowing the primitive elder or bishop to be a bishop? Have you not added to it largely? The Holy Ghost called and named one kind of man, of local and duly limited authority, Episcopos,—and you have called and named another kind of man, with much larger authority, Episcopos. He had but one church, as you admit, and the Apostles thought it enough for him: you give him many churches. He was always in charge of a parish: you give him no charge of a parish. He being a bishop at Colosse, would have been an usurper of authority had he required spiritual obedience from any one at Laodicea, three miles from Colosse. But you give him jurisdiction over whole provinces, and states, and churches, hundreds of miles apart. Pretensions to have improved his functions or his usefulness cannot be heard, according to St. Paul, in such a case. You have not proved the right to alter: you have trespassed in the matter of altering, a complete and confirmed covenant.

Free Church of Scotland.

Our chief fears for the Free brethren of Scotland is, that they are not quite recovered from the intoxicating cup of State endorsement. As we have read the history

of that church, how bitterly has she suffered from her political connexion! France and the House of Lorraine were, by means of it, nearly successful in crushing the young Protestant cause under Knox. It attained the degree of success it did, not in virtue of that connexion, but in spite of it. The Stuarts and hierarchy of England from James I. to Queen Anne, thus assaulted all her peculiar church polity. It has cost Scotland her best blood; the lives of her best patriots, and truest nobility; the time, talent and learning of her most distinguished men through a course of centuries; and now this original error of a christian church accepting State patronage, (and the modern result of statesmen being determined to manage it,) has been the bitter disruption of the whole fabric; shaken every rock in Scotland, under our eyes, and spread through all her glens confusion and strife. Our surprise is not, that such men as Chalmers and Sir David Brewster, see the inconsistency of all dependence of the church on the State to the degree they do; but that they did not perceive it much sooner, and do not abhor it more. Would you send a blind man to Europe to choose optical instruments for the new observatory at Washington; or even a young christian Cherokee, who knows nothing of Astronomy? Not a whit less preposterous is it to seek or to endure, (as we hold,) the interference of any worldly patron in the affairs of the christian church, and whether he appoint to her an archbishop or a parish minister.

Self-government of the church under Christ.

That bible system is, in fine, a Self-government under Christ. Our written constitution has its first and constituting article in the often-quoted text, St. Matthew's Gospel xviii. 20, "Where two or three are gathered together in my name, there am I." The whole chapter is built on the worth of one soul—"One of those little ones which believe." "Wo unto the man by whom causeless offences come into such a community." But the nature and powers of its government are illustrated by the manner in which he is to be treated. Cases of public scandal and offence there are, (as in all other communities,) specially provided for; and in which the executive officer or minister may act promptly. "Them that sin, rebuke before all."

But this chapter will illustrate the pervading spirit of Bible Church government,

and particularly its final power. It is chiefly devoted to this subject. So little disposed is Christ to bring these powers into frequent exercise, or to encourage among his people the lust of being "many masters," that he places all church interference, in the majority of cases, some removes off. If the individual offender or one supposed to offend, can explain himself or be reclaimed by another individual, it is first and most of all recommended that he should be. If this fail, an intermediate social exhortation is to be tried. This is better, says Christ, than any church discipline. Thus two or three peace-makers will do the best work they can for their brethren or that can be done by anybody in the case. "If he shall neglect to hear them," proudly resist their best efforts, or unduly hold the case in suspense or contempt, "tell it unto, or acquaint the congregation," as Campbell has it; "and if he will not hear the congregation, let him be unto thee as a heathen man," &c. Then follow the high sanctions of this congregational discipline.—"What ye bind and what ye loose, is bound and loosed in Heaven—(addressed, here observe, to God's assembled church or congregation.) And the stringent part of all comes now—the true key-stone of the arch of church power, (other than which must no man insert one)—the words which we first quoted—"For where two or three are gathered together in My name." It preaches out all other power to preach Christ, as we would, and that of a church acting on the simplest plans in His name.

We have been so deeply interested in the 6th lecture on Bible Church Constituency, that we have determined to obtain, if possible, the author's consent to transfer it entire, or with slight abridgment to our pages. It contains most important truths, so happily expressed and illustrated, that our readers will thank us for furnishing them in some future number of the Memorial, one of the longest and most valuable articles which we have ever published.

Never engage in any dispute about religious truths, knowing that it will only engender strife, and confusion, and every evil work.

DOMESTIC SLAVERY, *Considered as a Scriptural Institution, in a correspondence between Rev. Dis. Fuller and Wayland. Revised and corrected by the authors.* New-York, L. Colby, 1845.

This volume contains the letters which have been extensively published in nearly all the Baptist papers during the last six months. They are here collected into a convenient 18mo. volume of more than 250 pages, with a preface, and a concluding letter by President Wayland. We fully agree with him in the following remarks from the preface: "I think that the letters of Dr. Fuller must, in many cases, modify the views, and, in still more the feelings of christians at the North. Whether mine will have the same effect at the south, I am unable to determine. If in any manner the cause of truth shall be advanced, and especially, if the disciples of Christ, by more clearly perceiving the sentiments of each other, shall find that the ground of christian charity is both wider and firmer than they had apprehended, some good, at least, will have arisen from this discussion."

Deeply do we regret that the views here inculcated had not been presented earlier, and considered more thoroughly on both sides of the line. They might, and we think they would have powerfully aided to prevent that disruption among brethren, which now seems hastening to its lamentable consummation.

Still, as it is never too late, (that is, never useless,) to correct both our judgment and our feelings, we cannot but hope these letters will be widely circulated and prayerfully pondered. The additional letter of Dr. Wayland is specially worthy of notice, containing a summary of the points of agreement in this controversy.

OUR PERIODICAL LITERATURE.—The Christian Review for March is before us, with its usual variety of choice articles. The editor, Rev. S. F. Smith, has given us an introduction, in which the history of the work, and an analysis of its rich

and varied contents for the whole period of its existence, are faithfully chronicled. The inquiry is a natural one,—why has not so good a work received an ample support? Two or three reasons occur to us, as having tended to diminish its circulation. 1. The want of a larger number of denominational articles, not necessarily controversial, or generally so; but those having special reference to the interests, duties and relations of the great Baptist family. 2. The want of a knowledge of, or an interest in the authors of the several articles. Were their names generally connected with their writings, and did they prove to be, in most instances, beloved and well known Baptist brethren, we are satisfied the interest would be greatly enhanced. 3. The expensiveness of the work is objected to by some. They may compare the amount of its contents with our own, and finding them nearly similar, while the Review costs three times the price of the Memorial, they deem it incompatible with their notions of economy to subscribe for it. Still, we cannot but desire most sincerely that the work may be more generally patronized.

[Sears' New Monthly Magazine, Mrs. Allen's Mothers' Journal, and Keeling's Baptist Preacher will all receive the attention which our warm approval warrants, in a future number.]

ISABEL, or Trials of the Heart.—**VOYAGES ROUND THE WORLD, since the death of Captain Cook.**—**POEMS, by Fitz Greene Halleck.** These three small volumes from the Harpers, have just appeared, and are deserving of a more extended notice than our space will allow. The first as a simple, and we doubt not a truthful record, of the humble life, and every day trials of one who learned christian obedience by the things which she suffered, may be read with profit by a numerous class. The second, containing remarks on the social condition of the inhabitants in the recently discovered countries; their progress in the arts, and more especially, their advancement in religious knowledge, will not only

be read with lively interest at present, but deserves to be preserved for future reference. It forms an interesting addition to the much admired volumes of the family library.

The last contains within the limits of 100 pages, near 30 of the admired effusions of the gifted bard; some playful and humorous, and all worthy the high distinction which he has already secured. As a specimen adapted to our pages, we insert his version of Psalm cxxxvii, "By the rivers of Babylon."

We sat us down and wept,
Where Babel's waters slept,
And we thought of home and Zion as a long-gone happy dream;
We hung our harps in air
On the willow boughs, which there,
Gloomy as round a sepulchre, were drooping
o'er the stream.

The foes whose chain we wore,
Were with us on that shore,
Exulting in our tears that told the bitterness of wo.

"Sing us," they cried aloud,
"Ye, once so high and proud,
The songs ye sang in Zion ere we laid her glory low."

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?

No! sooner be my tongue
Mute, powerless, and unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the listener's joys or grief's in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, fallen city of my home!

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there
is none to save;
He from the mother's breast,
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

CONSOLATION.

PSALM XL.

BY THE REV. I. COBBIN, A. M., OF LONDON.

As pants the hart his thirst to cool,

So pants my spirit; Lord for thee:

As water to the thirsty soul,

So is thy presence dear to me.

When shall I visit thine abode,

I long to tread thy courts, my God.

By day, by night, my tears would flow,

These are a broken spirit's food,

Mock'd by a base insulting foe,

Who vaunting asks 'and where's thy God?'

Ah, I was wont a song to raise

With them that throng'd his courts of praise.

Why, O my soul, should sorrow throw

Around thee everlasting night?

Thy God athwart the gloom of wo

Can quickly shed celestial light.

Hope in his name, whose cheering rays

Shall turn thy mourning into praise.

O God, my God, my spirit sinks

Beneath the pressure of my woes,

Yet often still on thee it thinks,

And there would find a sweet repose.

From Jordan's Land and Hermon's Hill,

My soul would love and praise thee still.

In torrents pours the angry flood,

And waves on waves around me roll,

Yet thou wilt check their rage, my God,

And save from death my living soul.

The day shall break, and midst the night,

In prayer and praise will I delight.

With God my rock, my soul shall plead,

Why triumphs still the bitter foe?

O save me in the hour of need

And lay the vaunting rebels low.

'Where is thy God?' they ask; no dart

Can deeper pierce my bleeding heart.

Why, O my soul, should sorrow throw

Around thee everlasting night?

My God athwart the gloom of wo

Can quickly shed celestial light.

Hope in his name, whose cheering rays

Shall turn thy mourning into praise.

MONTHLY RECORD.

We lay aside every thing else prepared for this department, to insert, by request, for convenient reference, and permanent preservation, the documents connected with the threatened division of the South and North, in the work of Foreign Missions. The first item consists of

THE ALABAMA RESOLUTIONS.

Whereas, the holding of property in African negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist denomination united in benevolent enterprise: and by a large portion of our brethren is now imputed to the slaveholders in these southern and southwestern states, as a sin at once grievous, palpable, and disqualifying:

1. *Resolved*, By the Convention of the Baptist denomination in the State of Alabama, that when one party to a voluntary compact among christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper.

2. *Resolved*, That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission, or other appointment, which may run within the scope of their operations or duties.

3. *Resolved*, That to prevent a gradual departure from the principles of church independence, and the assumption, by Societies, Boards, or Committees, of the inalienable rights of the churches, as well as to prevent the recurrence of difficulties in future, this Convention do hold, that in all those Conventions, Societies, or Boards, of which we may be a constituent part, whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises af-

fecting his morals, or his standing in fellowship as a christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such individual is a member—as being the only body on earth authorized by the scriptures, or competent to consider and decide this class of cases.

4. *Resolved*, That the President and Secretary of this body be a committee to transmit copies of this preamble and these resolutions to those bodies for whose treasuries any of the funds, now in hand or hereafter to be received, may be designed—and to call their attention expressly to our second resolution: that, should any responses be received, the President of this Convention shall call together the officers and directors thereof, by a notice in the Alabama Baptist, inserted at least thirty days previous to the time of meeting; that a majority of these persons, or eight in number, shall be a quorum for business; and the quorum assembled, or a majority of them, shall decide whether the said moneys, or any portion of them, shall be forwarded to the bodies for whom they were designed, or be held until the next meeting of this body, subject to be reclaimed or re-appropriated by the donors severally.

5. *Resolved*, also, That the Treasurer of this body be, and he is hereby instructed, not to pay any money intended to be applied without the limits of his state, except at the written order of the President of this Convention, with the concurrence of the Board of officers before mentioned; and this body, profoundly sensible of the vast issues dependent on the principles herein advanced, will await, in prayerful expectation, the responses of our non-slaveholding brethren.

6. *Resolved*, That the Secretary of this Convention, as far as practicable, transmit at least one copy of these minutes, when published, to the presiding officers of each Baptist State Convention or General Association in the slaveholding states.

REPLY OF THE FOREIGN MISSION BOARD
TO THE ALABAMA CONVENTION.

Dear Sir: We have received from you a copy of a Preamble and Resolutions, which were passed by the "Baptist State

Convention of Alabama." And as there is a "demand" for distinct and explicit answers from our Board, to the inquiries and propositions which you have been pleased to make, we have given to them our deliberate and candid attention.

Before proceeding to answer them, allow us to express our profound regret, that they were addressed to us. They were not necessary. We have never as a Board either done, or omitted to do any thing, which requires the explanation and avowals that your Resolutions "demand." They also place us in the new and trying position of being compelled to answer hypothetical questions, and to discuss principles; or of seeming to be evasive and timid, and not daring to give you the information and satisfaction which you desire. If, therefore, in answering with entire frankness your inquiries and demands, we should express opinions which may be unsatisfactory or displeasing to you, our plea must be, that a necessity was laid upon us. We had no other alternative, without being wanting, apparently, in that manly openness which ought to characterize the correspondence of Christian brethren.

In your first Resolution, you say, "that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper." In these sentiments we entirely coincide. As a Board we have the high consciousness, that it has always been our aim to act in accordance therewith. We have never called into question your social equality as to all the privileges and benefits of the Foreign Missionary Union. Nor have we ever employed our official influence in impeaching or annoying you. Should we ever do this, "our united efforts," as you justly say, would "cease to be agreeable, useful, or proper."

In your second Resolution, you "demand the distinct and explicit avowal, that slave-holders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment which may fall within the scope of their operations and duties."

We need not say, that slaveholders,

as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the Constitution of the Baptist General Convention permits, and grants to its members. We would not deprive either of any of the immunities of the mutual contract. In regard, however, to any agency, mission, or other appointment, no slaveholder or non-slaveholder, however large his subscriptions to Foreign Missions, or those of the church with which he is connected, is on that account entitled to be appointed to an agency or a mission. The appointing power, for wise and good reasons, has been confided to the "Acting Board," they holding themselves accountable to the Convention for the discreet and faithful discharge of this trust.

Should you say, "the above remarks are not sufficiently explicit; we wish distinctly to know, whether the Board would or would not appoint a slaveholder as a missionary;" before directly replying to this we would say, that in the thirty years in which the Board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right, could not, in accordance with all our past arrangements or present plans, possibly occur. If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery.

In your third resolution you say, that, "whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party without ultimate appeal to the particular church of which such an individual is a member—as being the only body on earth authorized by the Scriptures, or competent to consider and decide this class of cases."

In regard to our Board, there is no point on which we are more unanimously agreed, than that of the independence of churches. We disclaim all and every pretension to interfere with the discipline of any church. We disfellowship no one. Nevertheless, were a person to offer him-

self as a candidate for missionary service, although commended by his church as in good standing, we should feel it our duty to open our eyes on any facts to the disadvantage of his moral and religious character, which might come under our observation. And while we should not feel that it was our province to excommunicate, or discipline a candidate of doubtful character, yet we should be unworthy of our trust, if we did not, although he were a member of a church, reject his application. It is for the Board to determine on the prudential, moral, religious and theological fitness of each one who offers himself as a missionary; it is for the church of which such an one is a member, to decide whether he be a fit person to belong to their body.

The other resolutions which were passed in your recent Convention, regard more your own action than ours. They therefore call for no remarks from us. We should have been gratified, in the present impoverished and embarrassed state of our treasury, if the brethren in Alabama, confiding in the integrity and discretion of the "Acting Board," could unhesitatingly have transmitted to us their funds. We have sent out missionaries, and enlarged our operations, in the expectation that, so long as we acted in conformity with the rules and spirit under which we were appointed, we should be sustained both by the East and the West, the North and the South. If in this just expectation we are to be disappointed, we shall experience unutterable regret.

We have, with all frankness, but with entire kindness and respect, defined our position. If our brethren in Alabama, with this exposition of our principles and feelings, can co-operate with us, we shall be happy to receive their aid. If they cannot, painful to us as will be their withdrawal, yet we shall submit to it, as neither sought nor caused by us.

There are sentiments avowed in this communication, which, although held temperately and kindly, and with all due esteem and Christian regard for the brethren addressed, are, nevertheless, dearer to us than any pecuniary aid whatever.

We remain yours, truly,

In behalf of the Board,

DAN. SHARP, President.

BARON STOW, Rec. Sec'y.

REV. JESSE HARTWELL, President Alabama Baptist State Convention.

The next document of interest was the ADDRESS by the Board of THE FOREIGN MISSIONARY SOCIETY OF VIRGINIA, to the Baptist churches of that State. We would gladly give the whole of this, but our space utterly forbids, and we insert merely an analysis, with the resolutions affixed to it.

Concerning this unexpected resolution of the Board, we wish to speak with candor and courtesy, but we must also speak with frankness and firmness. It is an outrage on our rights. This will clearly appear from the following considerations:

1. The decision of the Board is *unconstitutional*.

2. The decision of the Board is a manifest violation of the *compromise resolution* adopted at the last meeting of the Convention. This is the resolution—

"Resolved, That, in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or of anti-slavery; but, as individuals, we are perfectly free both to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit."

3. The decision of the Board is *inconsistent with admissions* made in the letter under consideration.

4. The decision of the Board is *unjust* to the Southern supporters of the Convention.

5. The decision of the Board, supposing it not intended to produce division, is as *unwise*, as it is unjust.

In view of the considerations above presented, the Board of the Virginia Foreign Mission Society have adopted the following resolutions:

1. *Resolved*, That this Board have seen with sincere pain the decision of the Board of the Baptist Triennial Convention, contained in a recent letter addressed to Rev. Jesse Hartwell, of Alabama, and that we deem the decision unconstitutional, and in violation of the rights of the Southern members of the Convention; and that all farther connexion with the Board, on the part of such members is inexpedient and improper.

2. *Resolved*, That the Treasurer of this Board be required to deposit in one of the Savings banks of the city, any funds which may be in hands or which may

come into them, to be disposed of as the Society, at its annual meeting, may direct.

3. *Resolved*, That this Board are of opinion, that in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention, to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

4. *Resolved*, That in the judgment of this Board, Augusta, Georgia, is a suitable place for holding such a convention; and that Thursday before the 2d Lord's day in May next is a suitable time.

5. *Resolved*, That while we are willing to meet our Southern brethren in Augusta, or any other place which may be selected, we should heartily welcome them in the city of Richmond—and should it be deemed proper to hold it in this city, the Thursday before the 4th Lord's day in June next will be a suitable time.

On motion,

Resolved, That churches and associations of the State be recommended to appoint delegates to the proposed Convention.

Resolved, That the proceedings of this meeting be published under the direction of brethren Taylor, Jeter, Walker, and Smith.

J. B. TAYLOR, *Pres't Board*.

C. WALTHALL, *Sec'y*.

Next we have a resolution passed by the

EXECUTIVE COMMITTEE OF THE GEORGIA BAPTIST CONVENTION.

Resolved, 1. That we fully approve the sentiments and resolutions of our Virginia brethren, and concur with them in the opinion, "that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

Then follows the response of the

ALABAMA BOARD.

At a meeting of the Board of the Alabama Baptist Convention, the following resolution was adopted :

Resolved, That with much reluctance and grief we are compelled to consider the communication received from the "Acting Board" of the Baptist General Convention to be a full and candid avowal, that they "are not willing to acknowledge our entire social equality, as to all the privileges and benefits of the union;" and, therefore, in the opinion of both parties, "our united efforts cease to be agreeable, useful, or proper."

And finally, we put on record the following from the

TENNESSEE BAPTIST FOREIGN MISSION SOCIETY.

At a meeting of the Board of the Tennessee Baptist Foreign Mission Society, held in Nashville, April 2d, 1845, the answer of the Acting Foreign Mission Board in Boston to the late questions of the Alabama State Convention having been read, the following preamble and resolutions were, after mature deliberation, unanimously passed :

Whereas, The dissemination of the word of God in all lands, and the conversion to him of the heathen world, is an object dear to our hearts; and whereas, the more effectually to prosecute this object, by the Church collectively, the Baptist Triennial Convention was organized, the duties of which, during its recess, are performed by an Acting Board at present, and for some time past, located in Boston; and whereas, that Board was virtually and substantially, instructed as to their course in relation to the question of abolitionism, by a resolution passed at the last session of the Convention, repudiating all connexion with both slavery and anti-slavery, in all official proceedings; Therefore

1. *Resolved*, That we sincerely regret that any portion of our brethren should have suspected the integrity of the Acting Board, and thought it necessary publicly to interrogate them, and require them explicitly to say whether they would obey the instructions of the Convention, or carry out its views, in the premises.

2. *Resolved*, That, as the Acting Board of Foreign Missions is but the agent of the Triennial Convention, and bound to obey its instructions, we exceedingly regret that in assuming the position indicated by their answer to the questions of the Alabama State Convention, they have,

by avowing their determination, in appointing missionaries, to have regard to the question of slavery, violated the trust reposed in them, and thus rendered themselves justly obnoxious to the censure of the whole Church.

3. *Resolved*, That we repudiate all idea of a dissolution of our Foreign Mission Union, and respectfully advise our brethren who may compose the contemplated Southern Convention, not to entertain a proposition looking to such a result, but to refer the whole matter to the adjustment of the Triennial Convention at its next regular meeting.

4. *Resolved*, That the present state of our Foreign Missions, the great want of funds for their support, and the perishing condition of the millions of heathendom, loudly demand increased efforts on the part of Christians, to sustain the work; and that we will still, for the present, relying upon their integrity and disposition to act in accordance with our instructions, continue to transmit our funds to the existing Board.

5. *Resolved*, That, in our opinion, the Convention will not sustain the position taken by the present Acting Board regarding slavery.

6. *Resolved*, That copies of these resolutions be transmitted to the Board of the Triennial Convention, soon to convene in Annual Session, at Providence, R. I., and to the Convention proposed to be held in the South, with the request that they be read, as expressive of our opinions, and designs, regarding the subject in question.

J. H. MARSHALL, PRS'T.

C. K. WINSTON, *Rec. Sec'y.*

EPIGRAMMA,

Perdere tempus magnum est,
Perdere fidem majus est,
Perdere christum tale est,
Quod nemo reddere potest.

TRANSLATION

The loss of time is much,
The loss of truth is more;
The loss of Christ is such,
No mortal can restore.

For the Memorial.

TO ONE IN HEAVEN.

BY REV. CHARLES W. DENISON.*

SWEET spirit! look upon me now—

O! bend thee from thy glorious throne!

I long to trace thy angel brow,

And listen to thy seraph tone.

A year has fled since thou didst die—

One fitful, thoughtful, vanished year:

Yet thou, methinks, art often nigh,

My guardian from the better sphere.

The vase is broken—but the flower

Pours out its odors on me yet;

Earth-borne o'er many a fragrant bower

Within the gates of Eden set.

The bark is wrecked—but precious gems

It bore to me, cling round my heart;

Oh! not for monarch's diadems

With one dear cluster would I part!

Bright angel! thou art hovering near—

Thy presence is beside me still;

Brooding above my pathway here,

To guide me with an angel's will.

My thoughts have loftier, holier range,

Than was their wont in time gone by:

My faith has flights sublimely strange,

For thou dost soar with me on high.

When at the shrine of prayer I kneel,

Thy gentle heart is laid by mine;

Its sinless joys I share—I feel

My pulse beat high with bliss divine.

Come near me, Mary! Let thy wing

Unfold its starry plumage now;

Heaven's dewy incense o'er me fling,

And waft me at its throne to bow.

* We are gratified to learn that a small volume of the choice effusions of this author, entitled "THE AMERICAN VILLAGE, AND OTHER POEMS," is now in press. It will be expected with interest, and we doubt not, perused with high satisfaction. We shall be disappointed if the noble lines on "The burial of Knowles," "The Anniversary Deaths," and these "To One in Heaven," written for the Memorial, do not find a place in it.

EDITORS.

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AND
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[No. 6.

BIOGRAPHICAL SKETCH OF REV. JOHN ARMSTRONG.

By Rev. WM. C. CRANE, of Columbus, Mi.

It is a grateful duty of all high-minded christians, (and there should be none others) to perpetuate the memory of the life and labors of such as have done valiant service in the cause of Christ. By reviewing the prominent events in any one man's life, and contemplating the various causes which prompted him to action, we may arrive at some intelligible estimate of the value of life. Whether life is rendered valuable or not, depends upon the mode, and the objects for which it is expended. It would be an extremely short-sighted view of the philosophy of existence, to suppose that only those devoted to the service of the sanctuary were useful. A Cobb, and a Cooper; a Lincoln, and a Brown, would rise up in testimony against such a sentiment. Nor should we be led to undervalue the labors of philosophers and historians, poets and statesmen, because, perhaps, they may not have proclaimed the gospel of Christ. It is our duty to weigh well all the results of human actions, and decide promptly and impartially as to their value, unmindful of the particular channel through which those actions have flowed. In giving a brief sketch of *John Armstrong*, let it be understood that we intend no undue exaltation of the

ministerial character: we desire only to place the sacred office upon that basis of eminence, of which, among the occupations and professions of men, it deservedly holds the chief place. The benevolence of its intentions, if nought else, properly warrants us in assigning it this elevation.

John Armstrong, the son of Robert and Mary Armstrong, was born in Philadelphia, on the 27th of November, 1798. Of his earlier years we have but slight materials to weave into a connected history. His later years manifested the simplicity of his youthful days. Though in a large city, he grew up without having been injured by the guilty snares of wicked men. His parents instilled into his mind those principles of strict propriety of thought and deed, which the religion of Christ was the means of amply unfolding and spreading. The exact period of his conversion does not appear among his memoranda. From a notice of the "*Memoirs of Rev. Wm. Staughton, D. D.*," under date of January 26, 1835, we infer that it must have been before he was sixteen years of age. Speaking of Dr. Staughton, he remarks, "He was the first person to whom I unfolded my anxieties in relation to the ministry, and the interest which he took in my behalf, embalmed his name in my memory. I was then about sixteen years of age, and from that time until I finished my collegiate course, he directed my stu-

dies. I uniformly found him a father and a friend. During my perusal of these memoirs, a thousand recollections have been revived. His labors in the Institution at Philadelphia, his lectures on Divinity, and his 6 o'clock lectures on Natural Philosophy, in Peale's Museum; his solicitude for the comfort, and literary and theological improvement of the students; his fatherly advice, and untiring labors, are all fresh in my memory. His zeal, his energy, his perseverance and success, as President of Columbian College,—his affections, his disappointments, all stand out in bold relief before me. But he is gone; the grave has closed over him,—he has left the scene of his toils and his sorrows—and he is happy beyond the reach of the wretchedness of this world,—*Quiescat pax!*" This brief extract informs us of the time when he first contemplated the sacred ministry, who directed his studies, and how well he loved and revered that distinguished man who was his spiritual guide and teacher. When the Columbian College went into full operation, in Washington, Mr. Armstrong became a student in one of the regular college classes. In college he was distinguished for close habits of study, and maintained a high standing for scholarship, among such distinguished heralds of truth as James D. Knowles, Robert W. Cushman, Baron Stow, and Robert Ryland. In 1825 he received the Bachalaureate degree, and very shortly afterwards he determined upon settling in the state of North Carolina. It was about this time that the writer first saw him, in Richmond, Virginia. We well recollect, in our boyish pleasure to accompany a young minister to his services, that we accompanied him to the First Baptist church, and thence to a baptism. At that early period he had gained a strong hold on the affections and good will of all who knew him.

The state of North Carolina presented an inviting field of labor. It had suffered and was suffering much from the spirit of antinomianism. The devoted Wait, and

the acute and able Meredith had hardly gained a foothold. With the latter, indeed, he had not yet formed that strong friendship which bound them to each other for fifteen years, by ties which death only could sever.

For nearly five years he was "the beloved and successful pastor of the Baptist church at Newbern." Here he was not without his trials; yet it does not appear that he abated aught of zeal or energy, in clearly unfolding gospel truth, and enforcing christian duty. Near the close of the time he spent with this church, he remarks:—

Sabbath, April 27th. "This day was employed in exposing the various evils to which the love of money subjects us. In the evening I endeavored to show the connexion there is between the usefulness of the pastor, and the prayers of the people."

April 28th. "It is to be feared that a large proportion of professors care more for their own things than the things of Christ's kingdom. The great object of the gospel is to destroy human selfishness, and where it has its proper influence, the interests of our fellow men will be, in our estimation, commensurate with those of our own."

In the month of May, 1835, Mr. Armstrong was appointed Professor of Ancient Languages, in Wake Forest Institute, (now College.) For a short time after receiving this appointment, he travelled throughout North Carolina, in the capacity of an agent, and was greatly successful in obtaining funds, and in awakening attention to the importance of a well educated ministry. He remarks in his Diary, "The Institute must be a blessing to poor North Carolina; it must tend powerfully to remove the wretched ignorance that now presses down the intellect of that state. I bless God that I am one of the projectors of the Wake Forest Manual Labor Institute."

While engaged as an instructor in the Institution, he was remarkably diligent in his attention upon the classes under his

charge, and zealously strove to perfect the course of study, as well as to carry out the Manual Labor System. He labored with the students, giving them a practical example of his belief in the benefits of the scheme. Whether his devotion to this plan was well founded or not, we shall not determine; at least, we must admire his consistency and energy.

The practical character of his mind is developed very clearly, in his remarks upon passing objects when he travelled. Under date of July 15th, 1835, he says, "I saw a man to day, robed in a dress, which looked as if the winds had blown it together; his head without a hat, and his feet without shoes. On my right was a hut, on my left was a corn field, upon which was stamped the appearance of the man. A woman stood near, with a pipe in her mouth, and she looked for all the world, like the wife of the man. As I passed, about ten dogs staggered out and barked at me. The whole scene presented to my view just such a place as suits the dwelling of squalid ignorance, and sordid poverty. As I passed along the road, this man was the subject of my meditations. I thought it was utterly impossible that he could be a christian, for every thing about him exhibited broad and prominent signs of a most shameful neglect. * * * * This man could not be religious, for inspiration has said that such men have denied the faith, and are worse than infidels."

In his utter dislike for every species of meanness, he sometimes expresses himself with great force, and apparently with severity. Still it was the result of strong, holy sentiment, and ardent attachment to the strict standards of gospel principles. The benevolent institutions of the day engaged very much of his thoughts, and properly to advance their interests, he was a warm supporter of the State Convention of North Carolina. "He was present at its formation, and so long as he remained in the state, he was the corresponding secretary of that institution." The editor of

the Biblical Recorder observes that "He was the first General Agent of the Wake Forest Institute, and did more, probably, than any other individual, in the establishment of that Seminary. In all our benevolent enterprises, and in all our efforts to elevate and improve the condition of our churches in North Carolina, brother Armstrong stood in the first rank, and probably was inferior to none, in zeal, in talent, and in self-devotion. Accordingly, in all the more important historical documents of the denomination of this state, for the time referred to, the name of *John Armstrong* will be found occupying an elevated and distinguished position."

Anxious to render himself more useful to the literary interests of the denomination in North Carolina, and especially called to serve the College, Mr. Armstrong embarked July 17, 1837, from New-York city, for Havre. On board the same ship were Prof. E. Robinson, D. D., the distinguished Oriental scholar, and the celebrated Ornithologist, J. J. Audubon. The sea voyage appears to have furnished him with much matter for epistolary communication with his friends. Very shortly after his arrival at Havre, he went to Paris. Here he commenced a course of reading, observation and study. For nearly two years he remained in France and Italy, during which time he made copious notes of all he witnessed, and prepared some very critical papers upon the classic character of the places which he visited. The antiquities of Italy, especially, attracted his attention, and developed his strong love for the pure streams of classic history. He prepared in manuscript a narrative journal of his tour, but for various reasons, and chiefly because so many books of travel have recently appeared, he never published it. He wrote a series of letters to his numerous friends in the United States, which were published in the columns of the "Biblical Recorder." These letters are eminently creditable to his head and heart. Inasmuch as Baptist books of travel are rather rare, and we have taken

almost all our impressions of foreign countries in christendom, from pædo-baptist writers, it may be well to consider the feasibility of publishing this journal and these letters in a volume.

On his return to North Carolina, during the summer or fall of 1839, he came to the conclusion that the Wake Forest College did not longer need his services, and that he could more efficiently promote the Redeemer's cause in some other sphere of usefulness. The church in Columbus, Mi., was then destitute of a pastor. A unanimous invitation was tendered to him to assume the pastoral relation with that people. After mature reflection, he decided to accept the call, and entered upon the discharge of his duties in the spring of 1840. He found the church much embarrassed by debt, and with the assistance of a deacon of the church, well known for his benefactions, and the generous efforts of others, he was mainly instrumental in raising the means to reduce the debt to a small sum, which has been liquidated during the ministry of the present pastor.— During the winter of 1840 and '41, aided by Rev John Peck, agent of A. B. H. M. Society, a meeting of considerable interest was held in the place, and over thirty persons were added to the church by baptism. During the whole period of his pastorate, he was faithful in the discharge of every duty, and with great sincerity and zeal, pressed the claims of the bible upon saint and sinner. His congregations were composed of persons generally eminent for intelligence, and his intellectual efforts were highly appreciated by the members of the church.

In June, 1842, Mr. Armstrong was married to Mrs. Pamela Pomeroy, a member of the church under his care. By this change in his temporal affairs, a considerable addition to his cares was made. He visited the north, with his lady, during the summer of this year, and returned to his charge, to continue in Columbus but a short time longer.

In the spring of 1843, he resigned the

pastoral care of the church, and removed to his plantation, in Noxubee county. The people of Columbus were unwilling to give him up, but he conceived that it was no longer his duty to remain. From this period until his decease, he preached to the churches in his neighborhood, and instructed a class of classical scholars. In the winter of 1843 to '44, he visited Texas on business. While he remained in Columbus, he took a deep interest in the Mississippi Baptist Convention, and attended several of its meetings. He was a Moderator of the Columbus Association, at its annual session in September, 1843, and at the following session, at the very time that he was on his death bed, he was appointed to preach the missionary sermon at the session for 1845. We come now to detail the last scenes of his life. We shall be pardoned for quoting our own language, published in *The Baptist* in September, 1844. "It has seldom fallen to our lot to announce an event which has produced such deep emotions of regret, and such painful reflections in view of our great loss, as we are compelled to publish at this time. *Rev. John Armstrong is no more.*— About a fortnight ago, we called on him, at his residence, in Noxubee county, Miss., between twelve and fifteen miles from Columbus, and found him with the first symptoms of bilious fever, but on our return from the Columbus Association, we learned that he had grown worse, and was in imminent danger. Special prayer was offered by the Association, and the Columbus church, in his behalf. But the appointed hour for his departure was drawing nigh rapidly. His disease took the form of congestive fever, and terminated his useful life on Sunday, September 15th, at 4 o'clock in the afternoon. His closing hours were marked by calm and sublime dignity of deportment, and perfect resignation to the will of God, which only characterizes the true christian, and the holy man of God. A chapter in the scriptures was read to him during the morning of the Sabbath on which he died, and he com-

mented upon it with evident pleasure, and to the edification of his friends. He expressed unbounded confidence in the Saviour, and remarked that he was leaving this world "a sinner saved by grace." His bereaved widow, a lone pilgrim in this world of sorrow, is the only near relative in this region of country, who lives to lament her sad deprivation of her earthly comforter."

His funeral services were attended on the Sabbath succeeding his death, by an overwhelming congregation in Columbus. The writer preached the sermon from Hebrews iv. 9th, "There remaineth therefore a rest to the people of God." There have been few such manifestations of deep grief as were exhibited on this occasion.

In closing this imperfect sketch, we beg leave to give the testimony of one who knew him better than we did, to his moral and intellectual worth. "As a minister of the gospel, brother Armstrong stood deservedly high. As a scholar, and a friend of literature, he was excelled by none of his brethren in this state, (N. C.) as a gentleman, and a pleasant and amiable family companion, he had few superiors, as a pious man, a devoted and sincere christian, a man of exemplary moral character, and of pure and spotless life, he was far above reproach or suspicion. Like all other men, he had his faults,—but they were probably fewer in number, and less aggravated in their character, than those of almost any other person possessing the same amount of moral excellence. In short, his career has been honorable, useful, and full of promise. Probably not exceeding the age of forty-five, he has been taken away in the midst of life—in the midst of usefulness, and without a cloud to overshadow his closing scene, or to obstruct the splendor of his previous life."

He is too covetous whom God cannot suffice: he hath all things who hath Him that hath all things.—*Bridge*.

For the Memorial.

BIOGRAPHICAL SKETCH OF REV. SAMUEL KINGSBURY.

Samuel Kingsbury was the son of Rev. Samuel Kingsbury, Congregationalist minister at Martha's Vineyard, Mass., who designed him for the ministry, from his birth. But the death of his father, when he was ten years old, and the impediments to his education, occasioned by the Revolutionary war, caused the abandonment of this design. He was brought up by an uncle in Dedham, Mass., where he acquired a thorough English education, with an extensive acquaintance with history, and other standard writings of the times. He early read the infidel works, then so rife, and was so affected by their corrupting influence, as to become nearly confirmed in infidelity. But God, who had other purposes to fulfil in him, made the following circumstance the means of reclaiming him. After spending a large portion of a night in musing upon the subject, almost resolved upon the entire rejection of Christianity, but deeply agitated by inward struggles against the desperate step, he fell asleep, and fancied himself laying upon the bed he had occupied in boyhood, in full view of the grave of his father, whose venerable form seemed to rise up from the ground and approach him, bringing a bible, which he placed upon his head. Awaking, he began to reflect upon his rashness in rejecting the bible without examining it, which he was conscious he had not done. Carefully reading it, he was soon convinced of its authenticity. The wounds it produced proved it the sword of the Spirit. He now set about reforming himself. Every approach to immorality or dishonesty was scrupulously avoided. Various Arminian authors became his companions. After the strictest sect he lived a pharisee, and, for years, never entertained a doubt of his peculiar goodness before God. In such a state of mind, he married, and removed to West Townshend, N. H., in 1799. Some

years after this a powerful revival occurred in an adjoining neighborhood, during which his wife and several friends were converted, but he remained entirely unaffected—thought it transient excitement, while his was the permanent religion of principle—that *he needed* no such change as others told of experiencing. Sometime after, he heard a little girl say to his wife, in an adjoining room, “Elder Coombs is at our house, and what do you guess he says about Mr. Kingsbury?” ♦ “I don’t know, what does he?” was the reply. “He says,” replied the child, “that he is like the young man in the gospel, all these things he has kept from his youth up; but one thing he lacks, and that one thing is every thing.” These words fell upon his heart, as a thunderbolt from the Almighty. The tool with which he was at work fell from his hand, and his head to his bench. He instantly felt that all his boasted goodness had lacked a principle of love and obedience to God, which was indeed every thing.

He who was just now exulting in his own purity and undoubted justification, is self-condemned, overwhelmed with guilt and despair. In this state he remained for some time, till it pleased God to reveal in him his Son. A Saviour was now his trust, and meditation, and joy. Him he extolled and recommended to others.

But after a time old Arminian notions began to revive, under somewhat new forms, producing perplexity, and, at length, anguish of spirit. Again God shined into his mind. He felt that God ought to reign. And viewing an infinitely holy and good being, ordering all things after the council of his own will, and having the destiny of all beings in his hands, he felt a submission and peace, so exceeding what he had known before, that his first conclusion was, that he had not till then been converted. Ever after, the sovereign, electing love of God was the rock and joyous repose of his soul. His former deep prejudices against the Baptists vanished, and he cordially united with the people

he had despised and reproached. He soon felt a secret impulse to devote himself to proclaiming that gospel of which, by grace, he was a partaker. But his self-diffidence prompted the conclusion, that he possessed neither the mental nor moral qualifications for the work; and he determined to continue in his wonted avocation. During the following years God rebuked him, by withholding spiritual joy; and by fire, the treachery of others, and sickness, blasting every worldly scheme. At length, after a long struggle, he resolved before the Lord, that, if his providence should open the door, he would endeavor to preach. Next day he was invited to preach at a funeral, and dared not refuse. At that time, there were but three or four professors of religion in the place. The Sabbath was desecrated, and morals were low. But individuals who professed no religion immediately procured a subscription for employing him as their preacher. After obtaining the approbation of the church to which he belonged, he with hesitancy commenced. After spending several years in preaching and study, and seeing the fruits of his labors in the conversion of souls, and the formation of a church, in 1808 he received ordination. This church had increased to a respectable body, when he closed his labors with it, in 1816. The next year he commenced his pastoral labors at Windham, where he continued to preach as long as his health would permit. This church had been rent, and apparently destroyed by difficulties. The few remaining members had, for some years, been without preaching, or any church action. But an individual, mourning the desolations of Zion, employed Elder Kingsbury to preach a Sabbath. Another employed him another Sabbath. So for some time, till they were encouraged to unite in calling him to become their pastor. The time to favor Zion had come. Seven in number, they met at the Lord’s table. A deep seriousness prevailed, and continued with frequent conversions, for four years. They, at

length, built a house for worship, and during his entire ministry, enjoyed a measure of concord and prosperity rarely experienced. In 1837, after he had been their pastor twenty years, and seen the feeble band increase to the number of one hundred and fifty, his growing infirmities rendered it necessary for the church, in accordance with his oft repeated desire, to obtain another preacher. He retired from active labors, but ever retained their confidence and filial regard. In a recent report to the Association, they attribute their present prosperity, under God, "To the fervent prayers, holy example, and judicious labors of their former pastor, Rev. Samuel Kingsbury." This year his worthy companion was taken from him by death.

After this, he frequently preached, when in health, but spent most of his time in studying the bible, with various commentaries. He said, that he had often prayed that he might not outlive his usefulness, but he now saw the peculiar goodness of God, in giving to him a season, after the close of his public labors, for personal preparation for death. He had been little aware, he said, how much he had suffered his care for others to detract from his personal benefit, in his reading, and other religious exercises. This part of his pilgrimage was through the land of Beulah,—tranquil and happy. To the young and worldly, he would sometimes say, "What a wretched old man I should be, without an interest in Christ! My companion, and most of my friends have left me—the pleasures of the palate and the eye have nearly ceased,—and the delights of life have lost all their charms—but the name of Jesus grows sweeter and sweeter, and the delights of religion more and more charming. Such a religion he could confidently recommend to others."

His habitual feelings, he said, were expressed by the words—

"Jesus, to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command
To drop into my dust."

And when his cough and pains denied him sleep, with such feelings the nights were not tedious, but seasons of inexpressible comfort. Nor did he in reality outlive his usefulness. Numerous friends delighted to call and be instructed and comforted by his conversation; and his holy example shed a hallowed influence on all around. His last sickness, of a few days continuance, was a season of unconsciousness, with the exception of a few intelligent moments, in which he expressed a sense of his unworthiness, and of the preciousness of his Saviour. On the first day of the present year, (1845) he calmly fell asleep.

He was buried among his former people in Windham, after an appropriate discourse by Rev. Horace Fletcher, of Townshend.

The characteristic qualities of the deceased were not such as spread his name abroad, but such as made him dear to those who knew him—most valued by those who knew him best.

He ruled his own house well. In the family circle, the law of kindness ever ruled his words and actions. Harshness and severity were unknown, yet his wish was always obeyed. After he had mildly said, "I think it not best," inclination spoke no more. Every member of his household early became members of the household of faith, and rarely has the earth nourished so quiet and happy a family.

He had a good report of those without. For a number of years during the first of his ministry, he depended mainly for support upon his office, as Justice of the Peace, yet in his official or private conduct, no one is known to have ever suspected any want of integrity. Feeling that it was better to suffer wrong, than to do wrong, he was so careful never to receive more than an equivalent for his property or services, that he often failed to be just to himself. He had no enemies. Opposers to religion said if there was a christian in the world, he was one, and declared their conviction of his sincerity. This reputa-

tion gave him a power to do good, for which no eloquence can compensate.

He was discreet and prudent. His opinions slowly formed, firmly held, and moderately expressed, were not listened to as the dreams of fanaticism, or the dictates of prejudice and interest, but received as the results of candid, patient investigation. His counsel was often sought. No exciting influence moved him from his steadfastness.

Among the christian graces which in beautiful harmony adorned him, perhaps meekness and humility were the most striking. He had learned of him who was meek and lowly of heart, and the accents of peevishness, moroseness, and fault-finding were unheard from his tongue. "He was gentle unto all men," and "delighted himself in abundance of peace." He esteemed others better than himself. Being told of remarkable success, which on a certain occasion attended his labors, he made the characteristic remark, that when God blessed the labors of great men, they shared the glory, but by blessing him he secured it all to himself.

He was a man of strong faith. In every event he would recognise the hand of God, and quietly wait for him. In the darkest dispensations, he would cheerfully say, "Providence will open a way for us." And Providence always did send relief, often in ways that almost seemed miraculous. In poverty he would say, "I always have been provided with comfortable food, and raiment, and shelter, and I have no concern but I always shall be."

Those who heard him pray had no doubt but he was often at the throne of grace.

His heart was much in the great work of giving the gospel to the heathen, as the liberal contributions of himself and his people testify.

His preaching was solemn, evangelical, and instructive; adapted to edify the christian, rather than please the popular ear. He dealt with the understanding, the conscience, and the heart, rather than the

passions. He did not expect the sanctification of his people from moral essays, but from the power which God gives to his own truth. And with rare exceptions, those who united with his people, lived as becomes those professing godliness. The high standard of christian character and morality in the place was often remarked.

There was an uninterrupted and cordial friendship between him and christians of other denominations. His preaching was never controversial. He opposed error only by building up truth; yet in few places has the conquest of truth been so complete.

Towards the younger ministry, he manifested only the kindest feelings, and ever rejoiced in their superior attainments.

Happy the church, when God shall raise up a ministry, who with the mental culture of the present day, shall unite his close walk with God.

MARTIN LUTHER'S EPITAPH.

Upon Luther's tomb the University of Wittenberg directed the following inscription:

Martini Lutheri S. Theologiæ
D. Corpus H. L. S. E. Qui Anno
Christi. MDXLVI. XII. Cal.

Martii Eisleben in Patria
S. M. C. C. V. An.
LXIII. M. III. D. X.

TRANSLATION.

In this place lies buried the body of Martin Luther, Doctor of Divinity, who died at Isleben, his birth-place, on the twelfth of the Calends of March, in the year 1546, where he had lived sixty-three years, three months, and ten days.

MONTHLY RECORD.

As usual, our June number must be very largely filled with the sayings and doings of our religious anniversaries. These developements of benevolence occurred the present year, at Providence, R. I., where a little more than two centuries since the exiled Roger Williams sought and found "freedom to worship God."

Under other and less disquieting influences, the gathering on this honored ground would have awakened the liveliest interest, and perhaps would produce in the more susceptible an emotion allied to the morally sublime.

We chance to know that the services have been anticipated with a delightful intenseness of religious feeling, slightly tinged with solicitude by the members of the church, and the inhabitants generally, of that quiet city. Nor were their hopes disappointed. In the language of one of the fair and good, penned a few days after the anniversary services terminated, there occurs the following happy delineation :

"These anniversaries have been a good thing for us in many ways. They have gratified exceedingly many of us, who have never before had an opportunity of witnessing the gathering of the tribes of our Zion. A favorable impression of our strength has been made upon the community. 'A noble set of men you have,' is the sentiment which we hear repeatedly from our neighbors. And '*the quarrel*,' as some are pleased to term it, is not so much of a drawback as we feared. The thing seems to be understood, and the odium to rest where it belongs. Mr. Ide's sermon receives unqualified commendation from all sorts of persons. One says, 'it was all gold;' another, 'a string of jewels;' another, 'a production of dazzling beauty.' For myself I feel that I have something to feast upon for a long time. The opportunity of looking upon and listening to the men honored among us for their long and faithful devotion to the interests of the Redeemer's kingdom, was no small gratification."

In the account we are about to give of the services connected with the annual

meetings of the several Societies and Boards, we shall glean freely from the columns of the several religious papers whose editors were present, and laboriously employed during the whole series of meetings. Having rendered to some of them our slight modicum of assistance, we feel the more entitled to claim for our pages and the benefit of our readers such parts of the accounts furnished out by careful comparison of them all, as shall give the most compact, truthful, and life-like description of the whole. Nor would we fail, in this connexion, to express our high satisfaction with the interest manifested by the conductors of the secular press. The Providence Journal especially, filled many of its columns with very correct reports of the proceedings day after day, throughout the whole series of meetings.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The first meeting in connexion with the anniversaries, was held on Monday evening, when the annual sermon before the A. and F. Bible Society was delivered at the First Baptist Church, by Rev. Prof. CHASE, D. D., of Newton. A large congregation was assembled. The devotional services were conducted by Rev. Dr. Sherwood, of Illinois, and Rev. Mr. Bennett, of New-York, with excellent singing by the choir.

The sermon was a chaste, highly finished, and truly excellent eulogy on the sacred Scriptures. It was founded on Psalm 119: 105. "Thy word is a lamp unto my feet, and a light unto my path." After a brief and appropriate introduction, he stated his theme, which was—"the Bible as a light given for the guidance of all amidst surrounding darkness." It was a light before the coming of Christ. Who can compute the value of the volume even when it contained only the five books of Moses? There is the record of the creation, and of the early history of the human race. There are narrations the most touching and instructive. There is the rebuke for the first transgression, the sentence pronounced on man, the first intimations in regard to the Almighty Deliverer.

Thus all the great and striking facts of these ancient books were briefly announced by the preacher. And he added that it was saying little to affirm that in all heathen antiquity, there was never a light equal to that which shone from the Pentateuch, nearly a thousand years before the first glimmering of philosophy among the Greeks, and more than a thousand years before the days of Socrates and Plato. From this he passed to a rapid and graphic view of the other portions of the Old Testament Scriptures; and then proceeded to exhibit and illustrate the value and interest of the New. This enables us to distinguish between the transient and permanent in the Old. It confirms Old Testament predictions, and with that forms a library of religious knowledge, acquainting us with God, man, the relations of men to God, and to one another.

Dr. C. presented a discriminating view of the different classes of truths taught by revelation, distinct from and in harmony with those taught by nature. The universal adaptation of the Bible to men everywhere, of all grades and conditions, was another subject of eloquent remark. The Bible bears the impress of the different ages in which its different portions were delivered. It arrests and fixes the attention. It is admirably clear and easy to be understood. It addresses not the understanding alone, but the conscience and the heart.

The value placed on the Bible by the apostles, the primitive Christians, and the use made of it by the Papal church, in the middle ages, and by the Waldenses, were vividly presented. Also the circumstances attending its restoration to its rightful supremacy.

The subject was applied by a clear statement of our duty with regard to the Bible, in view of the history of the past, and the circumstances of the present. 1. It was our duty *to guard against those things which have obscured at any time the light of the Holy Scriptures.* 2. It is our duty to promote the diffusion of the Scriptures, far and wide, among all classes of men. 3. It is our duty to connect with our efforts in this enterprise, corresponding efforts elsewhere, and fervent prayer. 4. It is our duty to yield ourselves cordially to the guidance of the word of God.

We have given a mere outline of one of the best of religious discourses, which was earnestly delivered, and listened to with more than ordinary pleasure.

TUESDAY, A. M.

The A. and F. Bible Society met in the vestry for business at 9 o'clock. The President, Rev. Dr. Cone, in the chair. Prayer was offered by Rev. A. Bennett. Rev. E. Lathrop, of New-York, was appointed Secretary *pro tem*. A committee to nominate officers was then appointed. Devotional services followed, prayers being offered by Rev. Messrs. Stow, J. H. Kennard, and J. S. Eaton. The committee reported officers for the ensuing year, who were elected.

At 10 o'clock the spacious edifice was again occupied with an attentive audience whose unflagging interest held them for more than three hours in attendance on the 8th anniversary of the Society.

Br. John Peck opened the services by reading the 55th chapter of Isaiah.

Br. J. B. Jeter, of Virginia, engaged in prayer.

The treasurer, Br. Wm. Colgate, then read his report, showing receipts the past year of \$34,930; far more than any other year, except that one in which \$8000 was given by a single individual.

After the acceptance of the report, an address was delivered by the President, Br. Cone, characterized by his usual eloquence and feeling, but we have not room for more than a sketch.

BR. CONE'S ADDRESS.

He expressed himself happy in meeting the friends of the A. and F. Bible Society, and addressing them in the place where Roger Williams found a refuge from sectarian persecution. There was something in the traits of this man's character, which he said claimed more than a passing notice. Persecuted in England he came to Massachusetts. He was about 30 years of age when he arrived, and he came there with a principle which was part and parcel of his life—liberty of conscience the right of all men—the right to worship God as each might please, free from human control. In Salem, where he was first settled, his principles were held forth with a prominence that exposed him to bitter persecution; and what added to his affliction, his wife deemed him wild in his views, and took part with his persecutors. Learning that it was the design of the court at Boston to put him forcibly

on board a ship and send him to England, he made his escape in the cold month of January to the wilderness of Rhode Island, and for fourteen weeks he knew neither *bed nor bread*. With Canonicus, the Indian Chief, the Lord gave him loving favor. He was received by him as his own son, and he loved him to his last breath. Opposition did not move him. He had rather die than sacrifice his principles. The eloquent and just tribute paid to him by Mr. Bancroft was happily introduced and read.

Liberty of conscience was his great theme, and this he advocated with his last breath. Instead of making himself a great lord as he might have done, after settling in this state, he divided his lands until he had nothing more to give. He lived until over 80, and exhibited in his life a bright example of his Christian profession and his principles. But for this example the Puritans of New-England might have continued the drowning of old women for witches, and applying the lash to Quakers, and *Ana-Baptists*, falsely so called. Williams was one of the brightest stars that the Father of mercies ever gave to illumine the pathway of our erring race. The principle of the Am. and For. Bible Society he said was a kindred principle to that of Roger Williams. It is the giving of the Bible which asserts the great principles of civil and religious freedom—faithfully translated; and for doing this we have been separated from the connexion we once held with the American Bible Society.

We are charged with making Baptist Bibles because we thus faithfully translate the Bible. He expressed his regret at the unworthy conduct of the old Society in opposing our incorporation. He thought it had been outrageous. Although all their objections were shown to be groundless, they were still persisted in. On taking the vote, however, of the Legislature of New-York, the vote stood two to one in favor of the bill for our incorporation, but being a two-third bill, it failed. But the matter would not be given up. We should again and again, as the descendants of Roger Williams, claim our rights as American citizens, and should not cease our applications until the charter was granted. *Pedo-baptists* ask for charters and obtain them, and Baptists present their application and are refused, because of the name! The old Society having imitated the British and Foreign Bible Society, they were

not long sighted enough to adopt the entire name. Foreign was omitted. If it had not been we should have had no plea left us; they would have driven us where the Indians say they were driven by the whites, to the last verge. Our name however can not be altered; it has gone too far abroad, and we claim the right to choose the name for our Society, as well as they do a name for theirs. And what right have they to christen us? Has their unauthorized practice of christening babes made them thus presuming? The battle he said had but just begun, and we shall go to the legislature next year, and ask for our rights as American Baptists; and what right has the legislature to sit as a bench of Bishops or as an assembly of critics on our application? But the community were becoming enlightened on the true merits of the question, and we shall have, eventually, our rights.

The report, or rather an abstract of it, was then read by Dr. Babcock.

Abstract of the Eighth Annual Report.

A proper acknowledgement of gratitude is in the beginning made to our Heavenly Father, for preserving the lives, cementing the union, and enlarging the means of usefulness at the disposal of the Board of Managers. Humiliation is also expressed in view of the multitudes who have been allowed to pass away from their probation unblest with God's word.

A cursory view is then presented of the means employed in the different sections of our country to enlist the interest and call forth the efforts of those who should be the active supporters of the Society. A tabular statement follows, presenting, on a single page, the amount received from each State and Territory, in donations or for books; the volumes of Scripture sent into each, with their cash value; the number of new auxiliaries formed and the number of life directors and life members in each State and Territory the last year. From this table it appears that the donations last year amounted to \$27,677 15; the payments for Scriptures to \$6,855 50; making the total receipts for the depository year \$34,562 70; volumes issued, 26,239, valued at \$9,483 27. The new auxiliaries recognised the last year number 60; and 25 life directors and 285 life members have been enrolled, more than double the number of the preceding year.

Four travelling agents, viz. Rev. Messrs. Maclay, Seaver, Clift, and Tucker, have been employed through the year; and Messrs. Westcott and Fletcher, of New-York, Battle, of North Carolina, Haynes, of Maine, Cressey, of Ohio, and Dr. Wm. B. Johnson, of South Carolina, a part of the time. Messrs. Kingsford, of Alexandria, and L. Austin, in Ohio, have rendered valuable services, chiefly gratuitous. Their incidental usefulness is adverted to as a reason why the expense of sustaining so many should not be grudged.

Some important suggestions are then offered in relation to auxiliaries, and the reasons given for striking the names of some from the list. The formation of Female, Juvenile, and Penny-a-week Societies, in different parts of the country, is hailed with satisfaction.

The receipts of the year, more than \$11,000 larger than the preceding, and also larger than any former one, are analyzed into the different sources and designations &c. &c. Since the formation of the Society, it has been enabled to devote \$131,342 to the foreign distribution of the Scriptures, and \$49,743 to the home supply.

In noticing the disbursements, the reasons are stated why a much larger sum has been expended the last year than in any former one, for Bibles and Testaments for our own depository. To have a requisite supply on hand, properly seasoned and in due variety, to meet the demands of all the auxiliaries, seemed an obvious duty. If the credit system could be dispensed with, so as to secure prompt payment for books in every instance, the stock would mainly replenish itself, and leave a much larger proportion of all that comes into our hands for Foreign Distribution. The sum of \$2500 was devoted early the last year, to aid in completing the Sanscrit Bible by Dr. Yates, of Calcutta. His admirable qualifications for the thorough revision of this, as well as the Bengali and Hindoostani Bibles, is adverted to, and the importance of giving ample facilities and continued support for this thorough revision, is shown by pertinent examples, and testimony, ancient and modern. Interesting extracts are furnished from several of the missionaries in *hither India*, giving facts and arguments in confirmation of the necessity of greatly enlarging this part of our operations for evangelizing the nations.

A valuable report from Mr. Oncken, of Germany, shows the extent and success of

his labors. He had distributed in the preceding year 7121 volumes of the Scriptures, chiefly at our expense; one-third in the vicinity of Hamburg, the remainder in Oldenburg, Bremen, Hanover, Holstein, Denmark, Norway, Prussia, Bavaria, &c. So deeply do the little, persecuted and poor churches at Hamburg feel the importance of our enlarged operations, that they contributed and forwarded \$28 50 for this object, quite unsolicited by us. May their example provoke to generous emulation many of their more favored brethren in this country. The sum of \$1200 has been given to this field the last year. The report of Mr. Oncken closes with these lines: "Let me remind your endeared board, that in our own march onward, we cannot do without their aid. We stand or fall by the Bible; our preaching is drawn from the Bible, and the tribunal to which we appeal is the Bible. The Bible, therefore, we must have, as all who hear, and all who join our ranks, are referred to the word of God, which abideth forever."

Mr. Osgood, missionary printer at Maulmain, *Burmah*, says, if this country should again be thrown open to us, the means at hand would scarce supply the demand for the Scriptures a single month. The Scriptures printed at our expense at that press alone, amount to 12,000 copies, containing in the aggregate 15,000,000 octavo pages. To *Tavoy* \$1,000 have been devoted this year to print a second edition of the Karen Testament. While this interesting people are turning by thousands in a year to the Lord, we shall be most inexcusable if we do not furnish them the inspired and infallible guide-book of salvation. To *Assam* also \$1000 have been appropriated to aid in completing the New Testament. For *Telogoos* \$500. To *Siam* \$1000 dollars for a second edition of the Testament. *China* has required at our hands \$3000. Several native Christians are now engaged as colporteurs at our expense, aiding the missionaries in distributing portions of God's Word. Our beloved brethren there employed, assure us that there is at this day work for a thousand hands to give the bread of life to these famishing millions.

In *Western Africa*, where the Rev. Ivory Clarke is left alone to carry forward, as other duties will permit, the printing of important portions of the Scriptures for the Bassas, \$300 in addition to former grants have this year been devoted.

For the *American Indians*, chiefly the *Cherokees* and the *Putawatomes*, something has been accomplished, and about \$250 have been granted for this purpose.

The aggregate appropriations for the foreign distribution including the premium, freight, and insurance on 2000 Mexican dollars shipped directly from New-York to Hong Kong, falls a trifle short of \$11,000. There is reasonable prospect of being required to furnish double this amount the next year.

In regard to *new fields to be cultivated by us*, the report expresses the conviction of the Board, that while the work already commenced on the Eastern Continent and Islands is not to be abandoned, we are more especially bound to look for additional openings in the Western world, so that the millions of America may not be forgotten in the endeavor to evangelize the world.

The *officers of the Society* are engaged as last year; the Corresponding Secretary and the Assistant Treasurer being alternately at the Rooms, and making tours abroad in furtherance of the interests of the Society.

The *publications* of the year have been more than double those of any previous year, amounting to 53,546 Bibles and Testaments, and an aggregate since the Society commenced the work of home supply, of 132,751 volumes of the Divine Word. How immense the good resulting to this and future generations from these radiant points of holy light and divine influence.

In the *conclusion*, the predictions of the *opposers of the Society* were noticed, that because of what they regarded its sectarian character it would soon come to nought. Since more than twice the time which they indicated as sufficient to evaporate such heat, has actually passed, and the organization still holds on its career with enlarged prosperity, injuring none, and blessing with fraternal aid kindred endeavors for the advancement of Christ's Kingdom, such opponents were asked candidly to reverse their hastily formed opinions, so as to conform them to the results.

The fundamental principle was shown to be neither modern nor sectarian, but important, comprehensive, and truly catholic. Its advocates were conjured to imbibes the spirit, as well as follow literally the dictates of this book, which they are laboring to send to the destitute millions of mankind.

MR. EVERTS' REMARKS.

The acceptance of the Report was moved by Mr. Everts, of New-York. In substance, he said:

Bible societies are peculiarly the institutions of Protestants. By them the bible is published and circulated for the instruction of men in the way of salvation. Papists have never been thus engaged. The withholding of this book from the people has been their great concern, and to keep them in ignorance of divine revelation. The simple word of God alone, without the aid of the living teacher was appropriately noticed, and two or three touching illustrations adduced. One where Dr. Scudder fell in with a dying man, at the foot of the Himalayah Mountains. On inquiring of him as to the prospect before him, he replied that he hoped to be saved—and the astonished missionary pressing the inquiry how? the dying man showed him the leaves of a bible that he had picked up in the streets of Calcutta. Another where a trader in the Carribean Sea, who by reading a bible, was brought to a knowledge of the truth, and returning to his native island, became a teacher of others. A bible given to a Catholic young lady, resulted in the founding of the evangelical mission station at Grand Ligne, in Canada. While Papacy was issuing its Bulls against the bible, Protestants were united in carrying it, flashing with Heavenly light, to the extremities of the globe. In giving it to foreign lands, the American and Foreign Bible Society have been zealously engaged, and each successive year it has increased in interest, and in the enlargement of its operations. The principle adopted that the bible should be *the rule* in translating into foreign tongues, the only sound and impregnable principle, was dwelt upon at length, with singular force, and with several irresistible illustrations, which any candid, reflecting mind, would be compelled to admit to be entirely aside from sectarianism. Yet pedo-baptists have the strange presumption to make this charge against us, and call us schismatics.

MR. NEAL'S REMARKS.

Br. Neal, of Boston, followed. He said he felt a reluctance at making a speech, but this reluctance was overcome by the interest he felt in the Society. He knew of none having a stronger claim to public patronage and support. He spoke with touching interest of the bible, being the book in which his sister first taught him

his letters, and in which she taught him to read. He loved this book, and loved to commend it to others. He spoke of its influence on a man who used to frequent the church at the Navy Yard in Washington, with which he once labored, who was singularly weak and imbecile. But by reading the bible according to his counsel, he was brought into the liberty of the gospel. The renovation of the man produced a change throughout, that was indeed surprising—his appearance, his attire, his deportment, and indeed every thing about him—the simple was made wise. When in his recent visit to Denmark, he was deeply interested with the dear persecuted brethren there, but being unacquainted with their language, he was unable to converse with them, and in order to get over the difficulty, the bible was adopted as the medium of communication. He would turn to a passage in the New Testament in English, and the brethren after turning to the same passage in Danish, would reply in turning to a passage in their bible, which he would ascertain by referring to the same in the English bible, and thus a most delightful conversation was carried on by the aid of the blessed book alone; and thus the brethren were in the habit of conversing with other christian strangers who visited them. The language of the bible was altogether the most expressive and appropriate in visiting those in affliction, or on the dying bed. To the latter, what more appropriate than the passage used by him to a dying member of his church a few days ago—"We know if our earthly house of this tabernacle be dissolved, we have a house not made with hands eternal in the heavens." The late Prof. Knowles used to say, if he wished to publish Baptist sentiments, he would give the widest circulation to the sacred scriptures. He was struck with the truth of this remark in his visit to Germany. A few individuals who had never heard of our denomination, from reading the bible they became dissatisfied with the national church, and withdrew, and held prayer and expounding meetings by themselves. In these circumstances, hearing of the imprisonment of Br. Oncken for his peculiar views, they conferred among themselves and said, it may be this man holds sentiments similar to ours, and let us inquire as to the facts. The result of the inquiry showed them exactly accordant in their understanding of the scriptures, and in the end they were baptized and organized into a church,

which afterwards became flourishing and prosperous. Notwithstanding the persecution and corruption in Germany, he had strong hopes for that country. They had the bible and read it, and he was struck with the remarkable respect exhibited when it was read. He had seen a whole congregation rise on the reading of the text, and on reading a chapter in the bible, and this respectful reading of the bible was his hope for Germany. The Am. and Foreign Bible Society had trials to contend with, but these were not to be minded. God would bless them in their work, and he wished them prosperity.

After the resolution for printing was adopted, Br. Dean, the missionary from China, delivered some excellent remarks on a resolution, which in view of the teeming millions of China, and the providence of God in opening the door of access to them, enforced the plain and palpable duty of the christian church.

MR. DEAN'S REMARKS.

In the opinion of Br. Dean the population of China is over three hundred million. At first he doubted this assertion, but on a more full investigation, he became satisfied of its truth. We might safely say that China is open. The wall of prejudice was broken down virtually, and so broken down that the whole church might enter the empire and preach the way of salvation by Jesus Christ. The angel of mercy is saying, walk in and take possession. He loved to think of the providence of God, of which the resolution spoke. It regarded objects most minute, as well as those of the greatest magnitude. His providence had been wonderfully unfolded in the opening of this empire. Here he went into some extended remarks on the language and dialect of China. There are 30,000 characters, each standing for a word. Where we end a book, there the Chinese begin, and instead of reading horizontally, as we do, they read perpendicularly, as children do in the columns of the spelling book. Though the characters are so numerous, six or seven thousand are amply sufficient for all necessary purposes. One-seventh of the males, perhaps may read, and one out of a thousand of the females. The difference of dialect is such that a Chinese from one section often cannot understand a fellow countryman of another; and even men high in station have to employ interpreters in exchanging communications. He himself

has been the interpreter of the Chinese who spoke different dialects. There are many who read but do not understand, and like Philip, they need some one to guide them. The obligation of the church to give them the bible faithfully translated, was beyond question. And as there was no privileged ones, none exempt from duty each one was under obligation to engage in this work, and if all were to do their duty, what a liberal supply of the scriptures would be speedily furnished to these dying millions—and as the resolution speaks of a privilege as well as obligation, who would not esteem it a privilege to give the bible to the Chinese? Try it, *try it*, said Br. Dean, and be assured if there be no privilege in this, then the privilege of the church is a mere delusion.

This resolution being seconded by Br. Campbell, of Georgia, and adopted, Br. Kincaid offered a resolution, declaring that the principles of this Society ought to make it dear to the heart of every friend of missions.

MR. KINCAID'S REMARKS.

He wished to remain silent, but the distinguishing sentiments of the Society harmonize so entirely with his own feelings, and all his missionary brethren, it would be his privilege to make a single remark. He had been picturing to himself a company of the apostles present, and what would be their testimony in regard to the translation of God's word. He could but consider them in a state of indignation at the idea of a transfer of words, or leaving any word untranslated. "All scripture is given by inspiration of God, and is profitable, &c., that the man of God may be thoroughly furnished unto every good work." How can a man be thoroughly furnished, when any part is left obscure? In the city of Ava, one of the most distinguished princes, a man of eminent ability and learning, who possessed a large library containing books in various languages, sent for him to come and see him at his palace. On arriving, he was conducted by one of his servants into the apartment in which he was, and he found him sitting on his mat entirely alone. He invited me to come and sit near him. On taking his seat he saw he had a book in his hand, and on closer approach discovered it to be a translation of the New Testament into the Burmese. Leaning over, he saw the place opened at Paul to the Romans. He exhibited peculiar partiality to this part

of the scriptures. On inquiring about the Psalms, he spoke of them as sublime and beautiful, and full of poetry. But this book overwhelmed him with its profound reasoning and instruction. He applied to him to give him some instruction in it. Soon his wife and children came and took their seats. Suppose now, he had turned to the sixth of Romans, he said, and asked him to explain, and had proceeded to the third verse, "Know ye not that as many of us as were"—blank—a pause—what is that? says he—baptized—why not translate it there? What satisfactory explanation could have been given him? He was a keen, discerning man; he would have seen through it in a moment, and in what light would the missionaries in Burmah appeared before him? When the intelligence of the conduct of the American Bible Society reached Burmah, sustaining this concealment, they were afraid to let it be known to the natives, so fearful were they of disastrous consequences to the cause of religion.

Br. Kincaid's remarks were quite extended, and illustrated in a most striking manner the afflicting position in which the American Bible Society stand in this matter, and it is yet hoped that they may see their error and repent of it, and abandon it. The responsibility of those engaged in translating God's word, to do it faithfully and fully, must have been sensibly felt by all who heard Br. K.

The resolution having passed, the meeting now closed, and we believe every one on leaving the house, considered it one of the most interesting Anniversaries they had ever attended. It was repeatedly said, We shall have nothing better, depend upon it, we shall have nothing better.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The annual meeting was held in the First Baptist Church, Providence, Tuesday, at 2, P. M. The Scriptures were read by Rev. Mr. Tucker, of New York, and prayer was offered by Rev. Mr. Barnaby of Massachusetts. A Committee of five brethren, viz.: Kennard, Graves, Campbell, Peck, and Fletcher, were appointed to examine the certificates of members.

The report of the Treasurer was then read by Mr. Martin, from which it appears that the expenses for Missionary ser-

vices, &c., have been, during the year \$13,857 62. Received in cash, \$18,675 68. Reported by state Conventions, \$30,625 21, leaving a balance in the Treasury, of \$5,736 49.

The annual report was then read by Rev. B. M. Hill, the Secretary. Mention was made of the decease of several of the early friends and former officers of the Society. Its constant friend, and founder, Rev. Jonathan Going, D. D., has during the year been called to his rest. Rev. William T. Brantly, D. D., and Rev. Mr. Miller, the former Life Directors, have been called away during the year.

Abstract of the Report of the American Home Mission Society.

By the Report of the Secretary of the Home Mission Society, it appears that the operations of the Society have been extended over eighteen States of the Union, besides stations occupied in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of its action. The amount of receipts into the treasury (independently of funds received and expended under the direction of auxiliary societies) is \$18,675.

The number of Missionaries employed, 99.

Churches constituted 51, in connexion with which 32 ministers have been ordained.

Members added by baptism, 818.

Sunday schools established, 145, comprising 3,910 pupils.

Houses of worship completed, 7.

In addition to these results, auxiliary societies, in different States, have received into their several treasuries the sum of \$30,625, have employed 260 missionaries and agents, whose labors jointly have been equal to the labor of one man 138 years; 1,435 persons have been received to church membership by baptism; 18 new churches organized, and 15 ministers ordained.

The labors of the Society during the past year have been considerably more extensive than during any previous one of its existence.

Rev. Mr. BENNET, of New York, moved the acceptance of the report. North America, is a part of the world to which the Society's commission to preach the Gospel, extends. The Western valley is an important part of this country. But I would not urge the preaching of the Gospel there, because there are Papists there,

nor because there are pious people there, but because there are sinners there. A sailor said he did not pretend to preach, but he sometimes talked of the Saviour, to men of his own class. That is the labor we want in this Society. May the time never come when the doctrine of Christ crucified, and of redeeming love, will cease to interest us and our congregations.

The Society then united in prayer, that the decease of several prominent members might be sanctified. Rev. Mr. Stow led the devotions of the Society.

The President of the Society, as chairman of the Committee, appointed last year to take into consideration the subject of an amicable dissolution of the society, reported. This committee met on the day following their appointment, and being unable to decide on any course of action, resolved to refer the subject to the churches. The Committee met yesterday, in the lecture room of this house, to form their report, which was submitted by Rev. P. Church, of New York.

A discussion arose in reference to the circulars issued by certain members of the Committee, to the Churches, and whether the report just read was in accordance with the replies from the churches to those circulars, in which Rev. Messrs. Welch, Hill, Choules, Colver, Church, and others took part.

A minority report was then presented by Rev. Mr. Colver.

Rev. Dr. Wayland addressed the meeting. He observed that it appeared to him that the course taken by this Committee had been the most remarkable that he had ever witnessed. To refer a question of this kind to the churches was an unheard of course. What have the churches to do with this question? It was for the contributors, not for the churches to decide. What if all our societies should pursue the same course? What would become of our churches if their meetings were to be disturbed by questions of this kind? He maintained that the contributors, and nobody else, had any thing to do with this question.

Again, he had just been told that there are 9,500 Baptist churches in this country, and this circular had met the response of 172. Many of the churches, to his knowledge, had paid no attention whatever to it. They did not consider the question as proper, nor as coming within the scope of their duties. He moved the indefinite postponement of the whole subject. Mr.

Colver, wished to explain, that he only mentioned the responses of the 172 churches as one item in making up the report. The Doctor replied, that he did not see how he was corrected, for he had mentioned it only as an item, and he thought it a very small item.

Rev. Dr. Welch then moved that the Executive Board be instructed not to appoint any man as missionary of the society, who holds slaves as property. He said he did so from a sense of duty. He expressed the highest regard for his southern brethren, and he was sensible that the strongest ties which bind together the different parts of our country, are the religious ties. He would not propose separation. But he would leave the measure proposed to work its own results.

The meeting was then adjourned to half past seven in the evening.

EVENING. Prayer was offered by Rev. Mr. Williams, of Maine.

The resolution offered by Rev. Dr. Welch, was taken up for further consideration, and the previous question called for. The following is the resolution :

Resolved, That in view of our allegiance to the King in Zion, it is, in the judgment of this Society, inexpedient for the Executive Board to employ brethren holding property in their fellow men, as missionaries in the field of their operations.

Rev. Mr. Campbell, of Georgia, opposed the resolution on several grounds. Is this Society a northern institution? No. Will you then, on northern ground, with a northern delegation, pass such a resolve? But it proposed what was in gross violation of the spirit of the Society's Constitution. Men from all parts of the country were appealed to whether in view of the known views and feelings of its founders such a resolution could pass. More than this it was a violation of the Constitution. A majority of the Baptists, he thought were not in the North or Free States. He warned the society lest, in passing such a resolution, they proscribe not only the South but also the North. Northern ministers would no longer be received at the South. A jealousy, nay, an impression of positive opposition to Southern institutions would be created. He closed by warning brethren against constitutional violations and the array of one portion of the country against the other.

Rev. Mr. Colver, of Massachusetts.

The Society was neither a northern nor southern institution, but an institution of Jesus Christ. He maintained that there was no violation of the Constitution contemplated, since the Board was to judge of the entire moral and religious character of those whom it sends out as laborers. The Constitution of the Society he contended was religious, and southern men were tenaciously wedding themselves to slavery. He wished to hold no rod over the South. But he could not endorse the appointment of a man who should preach a defective gospel. He would not favor the appointment of an officious, injudicious abolitionist to a southern field. He spoke of Southern laws, the cruelties and corruptions of slavery. The brother from the South was a slave. He could not preach the whole truth. He had said that pass this resolution and northern ministers could not freely come to the south. He avowed no unkind feeling towards southern men. He wished them to cling to the Society, and he would give them for one a cordial greeting. But they must not ask him to do wrong. He was already proscribed at the south, and so were others. But though we pass this resolution, we would not proscribe southern brethren. There was a time when no line was drawn in reference to rum sellers. They were members in good standing in our churches. But light was breaking in on the world. He wished for the good old times when wrangling would cease and our meetings would be feasts of love.

Rev. Dr. Wayland, then arose, and said the resolutions spoke of its being *inexpedient* to appoint men, &c., because of our allegiance to the King in Zion. He had to learn that allegiance to the King of Zion taught expediency. It spoke of holding property in man. Men there were, holding slaves, who were doing the very best they could in the circumstances in which they were placed. But the resolution was in violation of the Constitution of the Society, and with its passage the Society would be annulled.

He viewed union as most important to maintain. Peace, brethren thought, would be secured by division. He thought otherwise. Men who trample on the rights of others at the same time trample on their own. Former resolutions were referred to, and he could not see how consciences should be disturbed. He was known to be hostile to slavery, but he could in this Society co-operate. He thought the present, with an

almost entire northern delegation, not the time of action. He was in favor of justice to all.

Rev. Mr. *Choules*, of Massachusetts, thought the plea, that the present was not the time to act, unfounded. Heretofore the delegation at more southern points had been large from the south. This was known the country over to be the annual meeting.

Dr. *Wayland* insisted on our being on all hands just, even should there be division. As it was a great constitutional question, he was in favor of its reference to a select committee.

Rev. Mr. *Tucker*, of New York city, doubted the practicability of continued connexion with the South. He had no sympathy with the spirit of anathematizing. He regarded wilful, pertinacious slaveholding as a disqualification for a missionary, though not necessarily so in all cases. He had kind feelings towards southern men. He believed the south as well as the north would concur in the practicability and necessity of a separation.

Rev. Dr. *Williams* expressed the same sentiment before observed, that the passage of the resolution would not be just. It would be a violation of Baptist principles. It would prove disastrous to the slaves themselves. If division must take place, it should be in the spirit of kindness, of magnanimity, and of love.

Rev. Dr. *Sears*, thought it evident that this resolution would be a signal for division. If it were to occur on the basis of this resolution, it would be a source of everlasting disgrace. The South would be the injured party, and would have the sympathies of Christendom. We were not to discuss the right or wrong of slavery, but what is right and honorable here. He feared the influence of violating thus the obligations of solemn compacts. He knew not how any society could stand before such a mode of procedure. If there could be an amicable disunion, where all parties could be fairly represented, the result would be incomparably happier than now.

Dr. *Welch* disavowed all unkindness.

Rev. Dr. *Maginnis*, of Hamilton, N. Y., believed all the brethren conscientious.

Rev. Mr. *Hill*, Secretary of the Society, had ascertained from legal examination, that the Society could not be dissolved except through a Court of Chancery, it being an incorporated institution.

The Society adjourned to Thursday, A. M., at 9 o'clock.

The Society met pursuant to adjournment, at 9 A. M., on Thursday. Prayer was offered by Rev. Mr. Wildman, of Connecticut. The record was read by the Clerk, and approved. The President stated that the resolution offered yesterday by Rev. Dr. Welch, was the subject before the Society.

Rev. Dr. *Maginnis* then offered an amendment to the resolution of Dr. Welch, prefacing it by a few remarks. He observed that the Secretary had said that the Society could not be dissolved but by an application to the Court of Chancery, so long as one member objected to it. But a division is not a destruction of the Society, nor of its constitution. The passage of the original resolution, he argued, would divide the Society. That result was inevitable. But if it must come, it should come in a proper, honorable, and constitutional way. If we must divide, let it be peaceably, and let the South or the North take the charter, and carry on in its own way the cause of missions. The amendment, which amounted to a substitution of a proposal entirely different, proposed that as it had become evident that all who had heretofore co-operated in this Society, could not continue to act harmoniously together, a committee be chosen to report a plan for the division of the Society, so as to secure the rights of Northern and Southern members.

The mover, in further explanation of his intention, declared that he had no purpose but to effect the object contemplated in the amendment.

Rev. Mr. *Hill*, the Secretary, said that Dr. Maginnis, expressly stated, in his previous remarks, that his object was the *dissolution* of the Society. This led him to explain its legal character; but as the Dr. now explains himself, no resort to chancery proceedings would be necessary, if the Society saw fit to make the change proposed, though in his opinion it is not desirable.

Mr. Colver, would oppose the amendment, but if the original resolution passed, he would propose an equitable division of the funds of the Society. Mr. Tucker hoped that the amendment would pass. The question was now called for from several quarters. Rev. Mr. Church, hoped that it would not be passed in haste. We need deliberation. He would rather stay a week than take the question in such a state of excited feeling. The amendment was then passed amid considerable confusion, and the resolution

as subsequently adopted. Messrs. Maginnis, Tucker, Wayland, Sears, Webb, Taylor and Duncan, were appointed the committee. The Society then adjourned, to meet at the call of the President to hear a report of the committee.

Half past 2 P. M. Prayer by Rev. J. Cummings, of Concord, N. H. A resolution was adopted that those who speak, be limited to ten minutes. The report of the committee chosen at the close of the previous meeting was presented by the chairman, Rev. Dr. Maginnis. The report in substance recommended, that as the Society was planted at the North, was there endowed with a charter, and has its executive board there, the existing society be given up to the North—to such as may be willing to co-operate on the principle of restricting missionary appointments to non-slaveholders, and that all claims of contributors be fairly and equitably adjusted. Some inquiry arising in reference to the practical working of this plan, the Chairman explained that the life memberships of the Society could not legally be changed. Those now held by Southern men could still be held—the field of operations would be the same, their charter would remain the same, and their measures must remain the same.

Rev. J. M. Peck, spoke of the fact that at the origin of the Society this question was not supposed to present any obstacle to co-operation. He said that if an anti-slavery Home Missionary Society should be formed, its missionaries could not go to the South Western States. That portion of the field must remain uncultivated, as no society would be formed in the South Eastern States which could assist them. Doctor Brisbane hoped that the report would be adopted, and that we would part from the brethren of the South in peace, and with love. Rev. Mr. Church said he hoped he should be spared a division. He had done what he could to prevent it. He thought it uncalled for, but if it must be, he bowed to the necessity as he would submit to the decrees of Heaven. Rev. Mr. Morse, of Michigan, said, he represented 8000 Baptists, all of whom were opposed to slavery, yet he felt deeply for this Society. He would submit to the necessity of division if it must be. At the West we feel deeply for the Home mission cause. He had trembled when he saw such an apparent eagerness, to seize the dividing knife, to sunder the Society.

Hon. J. H. Duncan said, that the report

of the Committee contemplated an amicable, voluntary division of the Society. We could not destroy it; its charter and operations would remain unchanged, except that a certain portion of its supporters would withdraw. Rev. Mr. Kennard regretted that the present state of things rendered any such course necessary. The state of things in reference to slavery are precisely as when the Society was founded. It had, in his mind, but one object—to preach the gospel. He had never regarded it as having any other object. He deplored the state of feeling which rendered division necessary. He was neither a Northern nor a Southern, but was between the two, and would to God he could stretch his arms so as to lay his hands upon each and restore peace.

Hon. W. Colgate, of New-York, said he formerly thought he should never see his brethren so discordant. It was proposed to divide this Society. Divide this Society! Why what evil had it done? Has it not preached the gospel? Is not that a sufficient object to engage its attention? Has it proved recreant to its trust? What is the reason for division? It seemed to him that the work of preaching Christ crucified had gone much out of fashion. He had thought that his Baptist brethren could labor together in this work. W. Crane, Esq., of Maryland, responded most heartily to the sentiments expressed by Mr. Colgate. He had lived at the North and at the South, and he thought that all we need, in order to co-operate is, an increase of piety.

Rev. Mr. Wildman said, we might adopt this report and yet the question of division be still undecided. He hoped we should not take a step here at the North, which would make division necessary. He felt that it would not be acting a Christian part to pass any such resolution. Rev. Mr. Jeter said, in explanation of the feelings of the South, that they had no wish for a division. They loved their northern brethren, and would not separate from them if it could be honorably avoided. But the South would not co-operate except on terms of perfect equality. That equality would be preserved only by having it distinctly understood that slaveholders of unexceptionable character should be appointed as missionaries, on the same footing as others. But the responsibility rests somewhere. We begun with you on terms of equality, and if you violate the condition we will not. If we must sepa-

rate, I yield to it. But, said he, brethren, be assured there is a spirit among you, which if not repressed will do you incalculable injury. My earnest wish is, that you may greatly excel us in good works. He parted with his brethren with deep emotion.

[Here followed a series of motions, amendments, and remarks, which it is judged best to leave unreported.]

Rev. Dr. *Cone*, had not been able to be present during the discussion; he desired explanations, which were given by Dr. *Maginnis*. Rev. Dr. *Caswell* moved that the whole subject be laid on the table, but the motion was lost. Rev. Mr. *Colver* moved an amendment. While this was under discussion, a motion to adjourn prevailed.

FRIDAY, A. M.

Prayer by Rev. Mr. *Morton*, of N. Y.

Rev. Mr. *Tucker* arose. He had said little, but had felt much. They had considered the subject at meetings of the Board. He had committed himself there—he had done so because he deemed it the will of Christ. He could not believe it proper to appoint a slaveholder—had everywhere recorded his vote against it. We must decide the question—decide it now, and deliberately, and so that brethren in New-York can act together. Otherwise the influence will be disastrous. He would do nothing violent—nothing dishonorable. He was on the Committee appointed yesterday, and entered upon his duty, hoping for happy results. They had free conversation with Brother *Taylor*, of Virginia. His spirit was exceedingly kind, and he did not materially object to the report which they decided to make. They understood the report to imply that hereafter no slaveholder would be appointed. He feared, however, there was some misunderstanding on this point. The Chairman, Dr. *Sears*, and others so understood it—that no such appointment would be made. Bro. *Taylor* had gone home with this impression. But he and others at the South would regard the amendment proposed by Br. *Colver*, as directing a violation of their constitutional obligations. Brethren *Jeter* and *Taylor* say the charter and the Society should be left with the North. The brethren of New-York, he had no doubt, would agree, on the basis of that report, not to appoint a slaveholder. He should propose to amend the Constitution next year. All admit the necessity of separation, the prevalence of

anti-slavery sentiments. He was seriously, earnestly, entirely opposed to slavery. Adopt this report by itself and there will be no division in New-York.

Rev. Dr. *Maginnis* stated the object which the Committee had in view. They all agreed in the object; it was to have a society in the north that will not appoint slaveholders. The only difficulty was with regard to the manner of accomplishing it.

Rev. Mr. *Gillette* was opposed to the resolution, and in favor of the report. He and his brethren in Pennsylvania, were generally satisfied with the H. M. Society as it is. He spoke of the destitution in that State, and of the amount the churches had done for Home Missions.

Rev. Mr. *Colver* referred to the history of this movement, and to the present state of things; expressed confidence in the statements which had been made by the authors of the report relative to the future appointment of slaveholders, and withdrew his amendment. The question now was on the adoption of the report.

Rev. Mr. *Cutting*, of Mass., thought we had no right to pass a northern resolution in a national society. He therefore was gratified that the one proposed had been withdrawn; he hoped no more resolutions would be presented, but that we should act at once on the report.

Rev. Mr. *Blain* offered some very conciliatory remarks, being entirely in favor of the report, since it is understood that the Board will not appoint slaveholders.

Rev. Mr. *Church* had concluded that the course proposed was the best. He agreed in regard to this measure with Br. *Colver*. He hoped for unanimity.

The report was adopted by an almost unanimous vote.

The Society presently adjourned.

FRIDAY, P. M.

The Society met in the lecture room. The Committee on nominations reported a list of officers—the following, with a board of forty Managers.

HON. FRIEND HUMPHREY, <i>President</i> .	
WILLIAM COLGATE, Esq.,	} <i>Vice Pres.</i>
WILLIAM CRANE, Esq.	
Rev. B. M. HILL, <i>Cor. Sec.</i>	
Rev. DAVID BELLAMY, <i>Rec. Sec.</i>	
R. W. MARTIN, Esq., <i>Treasurer</i> .	
J. R. LUDLOW, <i>Auditor</i> .	

A resolution was passed expressing confidence in and pledging support to the Corresponding Secretary.

The Society adjourned to meet at Brooklyn, N. Y., in 1846.

AM. BAPTIST PUBLICATION SOCIETY.

The Annual Meeting was held in the First Baptist Church, on Wednesday, April 30, at half past 2, P. M. Rev. J. Kennard, the President, in the chair.—Prayer was offered by Rev. R. Babcock, D. D. The Act of Incorporation passed at the late session of the Legislature of Pennsylvania, was read by the Corresponding Secretary, and accepted by vote of the Society. The Report of the Treasurer was read, from which it appeared that the total receipts have been \$20,803 78. Expenditures, \$20,785 24; leaving a balance on hand of \$18 34.

The Annual Report of the Board was then read by the Corresponding Secretary, Rev. J. M. Peck. A deserved tribute of respect was paid to the memory of those departed worthies, Brantly and Going, and prayer was offered by Rev. Mr. Bill, of Nova Scotia. The Report then presented an account of what the Society had done since the change of its name. Ten tracts have been added, making the series 170, of which they have published 322,241 copies, including 4,230,255 pages, most of which have been circulated gratuitously. They have circulated 143,809 bound volumes, of which 39,858 are of the publications of the Society, and 103,951 were purchased from other publishers; 10,000 copies of the Almanac and Baptist Register have been also circulated. The colporteur system of this Society is different from that of the American Tract Society. Our agents are generally travelling preachers. They are furnished with books at a discount which they are to sell, receiving a small profit. Thus all the expense of outfits is saved, and a most efficient corps of colporteurs is secured. One of the colporteurs has travelled 2486 miles, visited 40 churches, and 275 families, preached 66 sermons, made 28 public addresses, sold 644 volumes, and distributed 9000 pages of tracts. His salary was \$75; his travelling and other expenses, \$27 12. A large proportion of the forty churches visited were destitute of regular pastors, and have only occasional preaching. For every one hundred dollars given as a special donation for this object, the Society can put a missionary in some destitute field.

The Society is now engaged in a heavy enterprise, in publishing a new and improved edition of the "Complete Works of Andrew Fuller." The first volume is ready, and the second volume in press.

Rev. Mr. Teasdale moved the accep-

tance of the Report. He had listened to the Report with mingled emotions. He was encouraged that so much had been done, yet he was pained that it was so little in comparison with what needed to be done. He loved all our societies—we could not afford to lose one of them, but he was convinced that the Publication Society had not received all the attention which it deserves. It is our duty to publish the gospel for the salvation of a lost world. We must do it by means of the press and the living voice. We cannot do without either of these instrumentalities. The living preacher must be heard. This Society is disseminating truth by means of living preachers, as well as by means of books and tracts. He considered the system more efficient and economical than any other that could be devised.

Rev. Mr. Campbell, of Georgia, offered the following preamble and resolution:

"Whereas, several associations have already provided a Book Fund, and facilities for colporteur operations by their itinerant ministers, and many others have commenced similar measures, therefore,

Resolved, That this Society has great confidence in this mode of associated action, that it is admirably adapted to each section of the country—furnishes peculiar facilities to reach every class—is simple in its form, and can be made exceedingly effective in carrying out the purposes of the Society."

Mr. C. said that at the South and West this plan was of great importance. He urged the sentiment of the resolution on the ground—1st, that its object is to spread *light*.—2d, on the ground that it promotes union by disseminating *truth*. Men do not understand each other. Some are Arminians, as they suppose: others antinomians. Give both classes the truth, and let them honestly seek it, and they will come together. He deemed it no advantage for christians to be divided. But in no way can they be united but on the truth.

Again, he liked the simplicity of the plan. The most powerful agencies in nature are most simple in their operation. One great simple principle holds together the universe. And the excellence of any system of principles or of operations depends in a great degree on its being simple. Farther, it is an efficient plan. It has been proved to be. It is the identical plan on which they have been for several

years operating in the south. Every minister in his Association is a colporteur. They distribute books and publications. And more books are needed—are sought for. They want denominational works, as well as those of a general religious character. The actual gain of the denomination in Georgia in five years has been 20,000, and it is said that no denomination has so extensive an influence. They are not a book-making people. Many families have no books but the bible; many indeed have no bible, and the ministers who act as colporteurs take bibles to distribute. Many of the ministers have no libraries. These need the advantages offered by this Society.

Mr. C. related an interesting case of a lad who bought the only testament in school of a school-companion for a bag of marbles. That testament he read, and it was the means of his conversion. He is now an active and useful pastor. Another incident of a pious female who visited a poor woman in her neighborhood, found that she had not been to meeting for ten years, that she had no Bible, and no other religious book. Her poverty prevented her going to the house of God. She was provided with a bonnet, and the next Sabbath wept under the preaching, by which she was abundantly blessed. Such are the facts of frequent recurrence, showing the need of colporteur labors and religious publications in the south.

Rev. Mr. Kincaid followed with interesting remarks, illustrative of the importance of the principle on which this Society is based. All the *missionaries* are circulators of tracts. He had made many tours, on which this was a principal business, attended with expositions of the word of God, whenever at the villages they waited for audiences to gather around him.—Once as their boat was moored in the river for the night, he was aroused in his sleep by an old man, who had come to the boat asking for a religious book. Mr. K. graphically described the scene as an illustration of the work they were all engaged in doing. Mr. K. spoke also of the want of books in the west, as had been observed by him on his recent tour through the valley.

Rev. Mr. Peck, the Secretary, offered the following resolution:

Resolved, That the project of employing itinerant ministers in the destitute parts of the Western valley as colporteurs and

missionaries, whenever specific donations are made for that object, at a salary not exceeding \$100 per annum, together with such per centage on sales of books as will sustain them, and pay all contingent expenses, commends itself to the churches as combining efficiency, economy, and great usefulness.

He described the plan of the Society in sending out colporteurs who should be preachers. He was satisfied that it was the plan which was needed. We ought to send out a hundred such laborers during the coming year. It is a self-denying labor, as a brother engaged in it said, "We leave our wives widows, and our children orphans." Here I perceive that the ladies go with their husbands. He hoped that many present would make themselves life members, and that the pastors would be made life members.

Rev. Mr. Gillette moved that the thanks of the Society be presented to the American and Foreign Bible Society, for a liberal donation of bibles and testaments for the supply of the destitute, which was adopted.

Rev. Dr. Babcock, the Secretary of the latter Society, responded, and spoke of the harmony which existed between the character and design of the two Societies and their supporters. The list of officers for the ensuing year is nearly the same as last year. The Society adjourned at 5 P. M.

BAPTIST BOARD OF FOREIGN MISSIONS.

The meeting of this Board was opened on Wednesday, at 10 A. M., in the spacious chapel of the first Baptist church—a prayer meeting having been held previously in the lecture room at 9 o'clock. Br. S. H. Cone, one of the vice-presidents, in the chair. Br. Alfred Bennett led in prayer, after which a hymn was sung. The president then expressed his regret that Dr. Sharp, who had presided for many years, was absent at such an eventful crisis, when we were in so much need of wisdom and strength, as had been so eloquently expressed in prayer—let us then go to the strong for strength and to the Infinite for wisdom. The rules of order were read from the chair, and a letter of welcome from the first church in Providence to the Missionary Board.

The Treasurer, Br. Lincoln, was next called on for his report, which was read with some minuteness of detail, showing in the aggregate, expenditures \$122,491 44, and the receipts from all sources, \$82,302 95, leaving the enormous debt of \$40,188 49 against the treasury, though there had been an increase of receipts of more than \$6000—which must now be provided for.

The Home Secretary, Dr. Pattison, next read his report, which contained the afflicting announcement of the deaths of Brn. Going and Farwell, officers of the Board, and the deaths of missionaries Dean, Comstock and wife, Br. Crocker, and Sister Shuck. In view of these solemn dispensations, prayer was offered by Br. William R. Williams. In the reply to the Alabama resolutions which the Board were required to answer, they did not set forth any new principles of action, but only stated what they were able to do; and though they adhere to their principles of neutrality, they never could be a party approving of slavery. Br. S. Peck, the Foreign Secretary, now read a lengthy abstract of the report in his department, an abridgment of which is as follows. The summary shows the field of our operations to be very extended.

The whole number of Indian missions now under the direction of the Board is 6, embracing 14 stations, and 7 out-stations; 29 missionaries and assistants, of whom 10 are preachers and 2 printers; 9 native assistants; 15 churches and 1559 members; 110 baptized the past year; and 10 schools with 300 pupils.

Whole number of missions in Europe 13, with 21 stations and 34 out-stations; 4 preachers, and 5 female assistants; 28 native preachers and assistants; 28 churches; 123 baptisms reported; whole number of church members about 900; 1 school of 50 pupils.

WEST AFRICA.

The death of Mr. Crocker occurred Feb. 26, at Monrovia, a few days after his arrival. Mrs. Crocker proceeded to Edina. The missionaries have had repeated attacks of illness, but were in comfortable health at the last advices. The principal seat of the mission is about to be removed to Bexley, distant 6 miles from Edina, on the St. John river, continuing however, the school at Edina. Both the schools at Edina and Bexley have been well attended. Much labor is

given to preaching among the native villages, and the influence of the mission is steadily on the increase.

The whole number of missions in Asia is 7; of stations and out-stations, 51; missionaries and assistants, 66; native assistants, 84; churches, 34; baptisms, 2,360; members, 2,257—not including churches near Rangoon, and exclusive of 1550 baptized in Burmah Proper, and not known to be organized into churches; schools 42; scholars, about 1000.

RECAPITULATION.

The number of missions under the direction of the Board, is	17
Number of stations and out-stations	130
“ missionaries and assistant missionaries,	109
(of whom 42 are preachers,)	
Number of native preachers and assistants,	123
Number of churches,	79
“ Baptisms reported,	2,593
“ church mem., more than	8,000
“ schools,	56
“ scholars, about	1,350

Two preachers and 4 female assistants have joined the missions during the year; and 3 preachers and 4 female assistants have been removed by death.

The report having been read, Br. Cone gave the cordial hand of welcome to Br. Dean, the missionary from China. Abock, the Chinese convert, was now introduced, who accompanied Br. Dean to this country. He appeared in the costume of the country as worn in China, and Br. Dean said he was a fair specimen of the class to which he belonged. He is a farmer, about 23 years of age, and not until he was twenty had he ever heard of the Christian religion. He reads and writes imperfectly. After one year he manifested a change of heart and was baptized. He interested the assembly by singing a verse of a hymn in his native tongue, accompanied by Br. Dean. The report on the expenditures of the Board, and the salaries of the Secretaries, &c., was now read by Bro. Duncan, from which it appeared that the most satisfactory judgment and economy in all the pecuniary concerns of the Board, and the salaries of the Secretaries was fully certified to, and no change could be judiciously made. A report was also made on Mr. Malcom, sent to India, which exculpated the Board and messenger from blame in this business.

The report of the Acting Board was read, and parts were referred to committees, as follows :

On the reply of the Acting Board to the inquiries contained in the resolutions from Alabama, Messrs. F. Wayland, G. S. Webb, A. Sherwood, J. B. Taylor, E. Tucker, B. Sears, and E. B. Smith. On the state of the Treasury, Messrs. Linnard, Colgate, and Thresher. On the Asiatic Missions, W. R. Williams, J. N. Granger, and J. H. Duncan. On the European and African Missions, Messrs. Chase, Crane, and Hague. On the Indian Missions, Messrs. Bennett, N. W. Williams, R. Turnbull.

The Board adjourned to meet at 10 o'clock, Thursday, A. M.

ANNUAL SERMON BEFORE THE BOARD OF FOREIGN MISSIONS.

The annual sermon before the Board was delivered on Wednesday evening. The spacious house was filled in every part, and the services opened with an anthem by the choir. In the devotional parts, Rev. Mr. Church, of Rochester, and Rev. Mr. Dean, from China, participated. The preacher was the Rev. G. B. Ide, of Philadelphia. His theme was, "The moral elevation of the church essential to missionary success." His text Isa. 40: 9. The introduction was expository, from which it was proposed to consider, 1. The important trust committed to the church. 2. The moral position which it demands of her; and 3d. The spirit in which she should devote herself to its performance.

In the commencement, the preacher defined his meaning in the use of the "church." Those of every denomination who receive Christ as their divine and only Saviour, confide in Him, and love His cause, are to be considered as members of his mystical body, partakers of his grace, and heirs of his glory. On the people thus chosen, a vast responsibility has been imposed. The church is charged with the proclamation of the glorious intelligence, that a way has been opened for the recovery of our fallen race, and that the heritance of heaven is now freely offered to every believing penitent. This is her grand and paramount business; the great object of her existence and establish-

ment. After presenting the sphere of the church in a vivid light, he exhibited the testimony of Scripture on the subject not by quoting texts, but by a comprehensive and glowing statement of Scriptural doctrine. He next said that the duty of the church is evident from the very nature and design of their religious profession. The very fact of the reception of the gospel implies the obligation to diffuse it. Heaven is not farther removed from earth than is true religion from every approach to selfishness. The early Christians dispersed themselves abroad, proclaiming everywhere the message of salvation.

Again, the gratitude which believers owe to Christ binds them, by all its sweet and resistless claims, to publish on every shore the wondrous story of his love.

The duty of the church is evinced finally, by the fact that God has appointed no other channel for its diffusion. On this point the preacher was exceedingly eloquent and impressive. He said that apart from this, (the instrumentality of God's people,) there is not an agency in the universe whose office it is to publish redemption. No trumpet from the eternal throne proclaims it. No seraphic voices chant from the skies. No angel messenger bear it on their wings. No Urim and Thummim flashes with its rays. No oracle announces it. No vision reveals it. No breeze murmurs it. No music of air, earth, or sea, whispers, in its many-toned utterings, a syllable of the glorious theme.

The myriads of the unevangelized must remain for ever ignorant of the salvation of Jesus, and perish in the blindness of heathenism, unless the news of his mercy be conveyed to them by the lips of the living heralds. The apostle's argument (Rom. x.) on this subject was here eloquently enforced by the preacher.

He next proceeded to the second division of the subject. "Get thee up into a high mountain." The thoughts on this point (the moral elevation to which the church must ascend) were arranged under the following heads:—1. Her views of divine truth must become much more clear and perfect. 2. There must be a much higher elevation of Christian principle. 3. She must have eminent personal holiness. 4. She must ascend to a nearer and intimate dependence on God. 5. She must be elevated in the grandeur and universality of her plans of benevolence. No person who did not hear the preacher can conceive of the beauty and power with which

se great truths were invested as they
ne from his lips.

The last part of the subject, the spirit
h which the church should engage in
mission, was exhibited with equal
pressiveness and effect. 1. She is re-
ferred to devote to this work her utmost
energy. 2. She is to enter upon it with
courage. 3. She is to have confidence in
tidings which she proclaims. Finally,
she is to be undismayed by the number
and power of her adversaries.

The discourse was concluded by reflec-
tions and appeals worthy the discussion
which preceded. For an hour and a
quarter the whole of that vast audience
listened with ears intent and deep silence;
and hundreds of hearts beat more rapidly
and glowed more warmly, responding to
every word which seemed to fall, each
with a distinct weight upon the ear, so ap-
propriate was its use and so emphatic its
bearing.

THURSDAY, A. M.

Met according to adjournment—the Rev.
J. C. Cone in the chair. Prayer was offered
by the Rev. Prof. Bacon; and the pro-
ceedings of yesterday were read by the
Recording Secretary, Rev. B. Stow.

The first business done was to invite
ministering brethren present to a seat with
the Board, and to participate in the delibera-
tions.

The Com. on the Alabama resolutions
reported as follows:—

The Committee to whom was referred
the correspondence between the Alabama
State Convention and the Acting Board,
have attended to the duty confided to them
and ask leave to present the following
statements, as embracing, substantially,
their views on the subject to which the
correspondence refers. They are happy
so to add that in these views, the mem-
bers of the Acting Board present, in gene-
ral, coincide.

1. The spirit of the Constitution of the
General Convention, as well as the history
of its proceedings from the beginning, ren-
ders it apparent that all the members of
the Baptist denomination in good stand-
ing, whether at the North or the South, are
constitutionally eligible to all appoint-
ments emanating either from the Conven-
tion or the Board.

2. While this is the case, it is possible
that contingencies may arise in which the
strictly out of this principle might create
the necessity of making appointments by

which the brethren at the North would
either in fact or in the opinion of the Chris-
tian community become responsible for
institutions which they could not, with a
good conscience, sanction.

3. Were such a case to occur, we would
not desire our brethren to violate their
convictions of duty by making such ap-
pointments, but should consider it incum-
bent on them to refer the case to the Con-
vention for its decision.

All which is respectfully submitted, in
behalf of the Committee,

F. WAYLAND, *Chairman.*

Rev. Dr. Welch opposed the reception
of the report on the ground that it is too
ambiguous to meet the expectations of the
denomination in this period of earnest agi-
tation. He remarked that we are called
as honest Christian men to meet the ques-
tion, whether the North and South shall
co-operate in the great work of Foreign
Missions. He proposed to add to the re-
port resolutions sympathising with the
Acting Board in their trying circumstan-
ces, and fully sustaining their late actions.

Rev. Dr. Wayland moved to take up
the report article by article, which motion
passed. The first article in the report
was then read by the President, and adopt-
ed. Three members dissented, Rev.
Messrs. Hague, and Stow, and Dr. Welch,
who subsequently stated their reasons for
so doing.

The second was read. Dr. Welch doubted
whether the language was sufficiently de-
finite and intelligible, and requested that
it might be explained. Dr. Wayland, the
chairman, said he could make it no plainer.

Rev. Mr. Hague, thought the language
plain. His difficulty hinged upon the first
article. He had always understood that
the North and South acted together in the
Convention on grounds of social equality
—not of moral. He will go with the
South as heretofore, if they will not de-
mand that in the appointment of mission-
aries, the slaveholder and non-slaveholder
be placed on the ground of moral equality.
It can be proved that the spirit of the com-
pact never involved such an idea.

Rev. Mr. Jeter gave his explanation of
the first article—that the Constitution re-
cognised no distinction on the ground of
slaveholding in the matter of appoint-
ments.

Rev. Mr. Parker desired to know whe-
ther the second item involved the obliga-
tion of appointing slaveholders.

Rev. Dr. *Welch* might vote for the adoption of the report if he could comprehend its meaning.

Rev. Mr. *Leverett*, of Mass., expressed a strong desire that all reasonable questions put to the Board might be fully and plainly answered. He desired that the doings of the Board might be well understood. He understood himself to be at liberty to regard the dictates of his conscience in the appointment of missionaries—if the general Board sustain him, *well*,—if not, he would resign in silence.

Rev. Mr. *Williams*, of Maine, understood the Board to have the right to consider and determine whether slaveholding was a disqualification.

Rev. Mr. *Stow* remarked that it is implied in the recent action of the Acting Board, that slavery as affecting qualifications, comes legitimately under the scope of their consideration. He had never imagined that the freedom of the Acting Board is at all abridged. He was sure that such were the views of the President.

The second article was adopted. The third was taken up.

Rev. Mr. *Everts*, of N. Y., remarked that the expectation was entertained by the churches that the action of this occasion would be definite. He would like to know whether the contingency alluded to was the matter of appointing slaveholders as missionaries.

Rev. Dr. *Sears* thought it not desirable to be *precise* with regard to future action. Contingencies might arise of different character from what we anticipate. We are poor prophets and might find ourselves unfortunately fettered. We need only to determine general principles.

Rev. Mr. *Swain* was opposed to that part of the last article which proposes reference to the Convention.

Rev. J. M. *Peck* thought a division inevitable—he was in favor of the report as preparing to effect it in the best way.

The third article was then adopted.

Rev. Dr. *Welch's* resolutions were again read.

The first, which was ultimately adopted, was as follows:—

Resolved, that we sincerely and deeply sympathise with our brethren of the Acting Board, charged with the interests of the Missions during the recess of the Convention, in the responsibilities they sustain and the difficulties with which they are surrounded, and we now pledge to them our cordial co-operation and liberal support.

The second having been again read, Rev. Mr. *Jeter* arose and stated, that the South would never have participated in forming the Convention, if they had not supposed themselves on terms of perfect equality with their brethren at the North. He thought it therefore not improper for the Alabama Baptists to address the Board as they did. They had besides some special reasons. The Home Sec., Dr. *Pattison* had written or caused to be written a letter for the express purpose of inducing the loved and useful missionary *Bushyhead* to resign *because he was a slaveholder*. The Board, he remarked, were bound to reply. And their reply he understood, as at first, notwithstanding all explanations. It made slaveholding a disqualification. And in doing so it cuts off the South from all participation in managing the affairs of the Board. We regard the position of the Board as unconstitutional. If they had left us an inch to stand upon, we would have remained in co-operation with the Board. But, said he, we have not that inch left. We are cut off. He wished the brethren of the North union among themselves, and feelingly adverted to his own position as a slaveholder by necessity, rather than by choice.

Rev. Dr. *Williams* dissented from the second resolution of Dr. *Welch*. It seemed to him that the adoption of the resolution would destroy the unity of the report of the Committee. He thought the report, as it stood, adapted to produce a soothing effect—a soothing effect at the South, though co-operation cannot be maintained—a soothing effect at the North, which would tend to harmony in this section of the Union. He desired the separation to be relieved of its unhappy features, and to be marked by such sentiments of piety and affection as should be approved by the Holy Ghost. He thought we had done well to pass the first resolution, expressing our sympathy with the Board, but thought it could do no good to go further.

Rev. Mr. *Stow* was opposed to the passing of this resolution—first, it would tend unnecessarily to exasperate the South. The South are about to withdraw—let us not, said he, give bitterness to the separation. Second, there are many in the Northern and Middle States who do not sustain the Board, and these he would not exasperate—and third, the Acting Board do not desire it—the first resolution is all that they desire. If the Board pledge their sympathy, and continue their co-operation

no more is desired. The doings of the Acting Board are before the world, and may be left to stand or fall upon their own merits.

The Board adjourned to meet at 4 P. M.

THURSDAY, P. M.

Prayer, by Rev. Mr. *Webb*, of Phila.

Rev. Dr. *Bacon*, of D. C., felt anxious that the report of the Committee *only* might pass. Rev. Mr. *Stow* considered that the report, like every thing from the pen of the author, was perfect, and could not be altered without injuring the whole; and yet he thought the report contained a covert censure of the Acting Board, and if it should pass without some expression of confidence in the Board, he could not *now* see how he could retain his seat.

Rev. Dr. *Welch* said, our views have been entirely Southern—what will please the South? He wished the Acting Board supported. It must be, or the treasury will suffer; some of the Board will resign and we shall have a rival association by our side, while we are forty thousand dollars in debt.

Mr. *Linnard*, of Philadelphia, thought the reverse true of Pennsylvania. He could not pledge support he did not mean to give.

Rev. Mr. *Blain* stated the action of the ministerial Conference in the vicinity of New-London, in favor of the decision of the Acting Board. Adjourned.

Prayer by Rev. J. M. *Peck*.

FRIDAY, A. M.

Prayer by Br. *Kennard*. The report of the Committee on the Indian Missions was read by the Rev. R. *Turnbull*, and adopted.

A resolution was presented by Rev. Mr. *Ide*, of acknowledgment to the American Tract Society for its donations to the Board, which was adopted. Mr. *Ide* stated that the donations of that Society to the Board since its organization amounted to \$49,750.

Mr. *Thresher* reported from the Committee on the state of the Treasury. The Report concluded with a recommendation to the Board, unless the receipts are increased, to lessen the number of stations. Dr. *Wayland* inquired if the Board were accustomed to make a careful estimate of the probable receipts, and to conform to these in their expenditures? The Corresponding Secretary replied in the affirmative, and stated several unforeseen events which had increased their expenditures.

Dr. *Williams* reported from the Committee on the Asiatic missions, and Rev. *Peck* reported on Agencies. Both reports were adopted.

Rev. Wm. *Hague* reported from the Committee on the European and African missions. A very interesting discussion followed, in which Dr. *Wayland* stated several facts with reference to the European missions, and suggested that the Acting Board have leave to discontinue the missions in France and Greece. He was interested in their establishment, desired their continuance, but he feared that the state of the Treasury was now, and would continue to be such that the Acting Board would be compelled to retrenchment. He was followed by Mr. *Hague* in a strain of earnest and eloquent remark, in favor of the continuance of these missions. He believed much more money could be raised by dispensing with primary missionary societies, and making each church such a society of itself according to the primitive method.

Rev. A. *Bennett* stated several facts with reference to raising funds.—Mr. *Church* thought agents visited churches too little. They could accomplish more with them than by attending associations and larger bodies. He was in favor of the penny-a-week system.—Mr. *Thresher* said it ought to be understood that the Board must proceed to the retrenchment, unless the donations are greatly increased.—Dr. *Welch* urged going forward, trusting in Jesus. Dr. *Sears* thought we ought to consider our circumstances as well as trust God. He was willing Providence should lead into difficulties, but would not plunge into them trusting to Providence to help him out.

Mr. H. *Marchant*, of R. I., thought more money could be raised by addressing circulars to individual members of churches who are able to give. He pledged himself to be one of twenty to pay each \$500, in addition to his ordinary subscription during the present year.—Dea. *Colgate* suggested that some individual might be found to sustain each missionary sent out. He abhorred the penny system almost as much as the Jew abhorred a hog for a sacrifice. A cent is of too small value to be deemed a contribution worthy of such a cause. Rev. Mr. *Choules* thought there was no cause of discouragement. The north had been crippled, she would be so no longer.

The Report was re-committed. We much regret that our limits do not allow us to give a full report of the remarks referred to above. The addresses of different brethren were made with deep feeling, and

more of a missionary spirit was manifest than at any other meeting during the week.

The meeting was adjourned, prayer being offered by Rev. A. Sherwood.

FRIDAY, P. M.

The Board met, and listened to the reports of the different committees. The report on the European missions was referred to the Acting Board, who were authorized to discontinue the missions in France and Greece during the present year, should they find it necessary.

The officers of last year were re-elected. W. Colgate, Esq., of New-York, was chosen Vice-President in place of Rev. Dr. Goings, deceased, and John B. Jones, Esq., of Roxbury, was elected one of the Managers in place of Dea. Colgate.

The Rev. Prof. G. W. Eaton, of Hamilton, New-York, was appointed to preach the next annual sermon; Rev. William Hague, of Boston, in case of his failure. The next annual meeting was appointed to be held with the Pierrepont-street Church, Brooklyn, N. Y.

REVIEWS.

Sketches of Protestantism in Italy, past and present; including a notice of the origin, history, and present state of the Waldenses. By ROBERT BAIRD, D. D. Boston, Benj. Perkins & Co. 1845.

The author of this volume is a Presbyterian clergyman, who has resided for the last twelve or fifteen years chiefly in Europe, where he has been successfully engaged in advancing the interests of the Redeemer's kingdom in a variety of ways. Bible societies—missionary enterprise—temperance reform, and the cause of education have all received his zealous co-operation. In effecting his aims and purposes, he has travelled very extensively; visited nearly every court in Europe, and established a very high and widely extended reputation. Perhaps, there is no protestant now living, whose "ipse dixit" will be received with greater deference by the religious world, upon the moral and evan-

gelical condition of the European continent. Dr. Baird was admirably qualified for the duties assigned him. He went abroad in the prime of life, with polished manners, fine education, and a well digested theological system. He had travelled extensively over his own country—thoroughly understood its history—its ecclesiastical and educational features, and possessed a truly catholic and liberal spirit. We well remember the satisfaction with which we looked at him in Paris, ten years ago, as the representative of his country, during a winter which we passed in that metropolis. Few men have had such opportunities offered them of doing good, and very few have been as true to their mission.—The churches of France and Switzerland owe a vast debt to this devoted laborer, whose eloquent pleadings have elicited in their behalf the warm sympathies of the American Israel.

The interest which our author excited in all the circles which he visited, in England, Scotland, and on the continent, and the thrilling accounts which he afforded of the "goings of God" in the sanctuaries of his native land, caused a general request that he would prepare an ample narrative of the history and state of religion as it existed in the United States. This important work he undertook, and the result was the publication of two octavo volumes, containing an abler view than was ever before exhibited, of the religious state and statistics of America. This work has never been objected to by any of the divisions of the christian church, whose facts are narrated—if we except the class of individuals who reject Christ as the head, and who hold another gospel.

This very important work was reprinted a few months ago, for fifty cents, by Messrs. Harpers, and ought to be in the hands of every minister, and on the shelves of every Sabbath school library. One chapter in that work, *on American Revivals*, is invaluable; it contains more than we have ever seen brought together upon the subject, and what is better, it is the

th of the case. Since Dr. Baird's return to America, his friends have been furnished with the impartations of facts which they have gathered in the social circles, and he has been solicited to unlock the treasures of his observation and experience to the American public, by lectures, and a condensed narrative of the religious state of Europe. During the past few months, he has attracted large audiences in many of our cities, who have been intensely interested with the life-like portraiture which he has drawn of kings and queens; pastors and professors of the old world, and religious sensibility has been deeply stirred as he has delineated the struggles of the Manichæans, and shown the sad state of Europe, and the prevalence of a perverted Christianity. This volume is the first of a series which may be expected from his pen, covering various portions of Europe. Italy has been held up in this work as she is, and whoever wants to know what Popery is, and what of hope exists for the church in the country where "Satan's seat is," will find this charming volume.

Many of our readers will be pleased to learn that there are about forty Protestant ministers in Italy, about half of whom are dwelling in the valleys of the Waldenses. It is greatly to be hoped that this publication will procure aid for these devoted witnesses of the truth.

Dr. Baird regards the Waldenses at present as the advocates of infant baptism, and admits that formerly some of the churches probably were Baptists. Of this we have no doubt, and believe it is not long before the religious world will receive decisive evidence upon this subject.

Our readers will perceive from the following notice of the contents, that the work cannot lack in its claims for interest.

Italy before the Reformation.—Entrance of the Reformation into Italy.—Progress of the Reformation in Italy.—Suppression of the Reformation.—Dispersion of the Protestants.—Italy since the Reformation.—General state of Italy.—State of Reli-

gion.—Protestant chapels in Italy.—Origin and antiquity of Waldenses.—Description of the country inhabited by the Waldenses.—History of Waldenses.—Present state, ecclesiastical organization —Doctrines, and modes of worship.

We heartily commend this work to our friends, and cannot close our notice without praising the publisher for the very admirable style in which it is gotten up. A more elegantly printed volume, we have rarely seen from the American press, and not an error have we observed in the typography. We shall anticipate the succeeding volumes with great interest.

THE MINISTRY *demand*ed by the present crisis. By George B. Ide. Philadelphia, Am. Baptist Publication Society, 1845.

An 18mo. volume of 100 pages, under this title was issued by the Society some months since. We have just perused it with deep interest, and would fain persuade our readers to do so. Indeed we cannot conceive of a more appropriate and timely devotement of a small sum, than to the purchase of a sufficient number of these books, and furnishing the candidates for the ministry in our Colleges and Theological Seminaries each with a copy. The times loudly call for such notes of warning, of entreaty and encouragement as are here put forth in a voice of strength and fearlessness, well fitted to awaken from the dreaming insensibility, or supine apathy, in which the majority, we fear, have been indulging. The ministry must awake, or they will not sound the timely note of warning and preparation for the great contest with the beleaguering hosts of evil influence by which the good are now environed.

Hearers as well as preachers, churches as well as pastors, have a deep interest in this subject, and to both would we most fervently commend this volume.

EDITORS' TABLE.

New Relations and Duties.—So prolific are these stirring times, with all the excitement of northern and southern feeling, that the accumulations on this subject in letters, papers, pamphlets, and private and public discourse, have almost engrossed the thoughts and themes of all, to the exclusion of accustomed topics. In the last number of the Memorial, and in this, all the important facts are preserved, so far as northern action, and the incipient steps of southern organization are concerned. In giving so fully all the important documents and discussions on this, to us, painful subject, we have surely not been guided by inclination, but by the imperative demand of that necessity which would not yield to our preferences. There will naturally exist a wish to preserve these records, however painful the whole subject to which they pertain. They belong to the passing history, and will leave their traces, for good or evil, for weal or woe, too deeply imprinted to be soon, if ever obliterated.

The time for wise retrospection of all this, has not yet arrived. But when it shall come, and hearts which now throb with too intense sensibility over the riven and blasted hopes which from the days of our fathers had been cherished, shall either find peace in the grave, or rejoice in the wonder-working beneficence of Him {who can bring good out of evil—*then*, we doubt not, will all these steps be reviewed, with advantage to those who shall come after us.

In the meantime, it ill becomes us to give way to undue depression and moodiness of spirit. The christian should remember with thankfulness that all things work together for good to them that love God. Perhaps we needed to be thoroughly humbled; to be constrained to feel that not numbers, not worldly respectability and influence, but an inward conformity of heart to our divine Saviour, is what, most of all, it becomes us to seek and rejoice in.

In so far as there is union in Christ, these external tendencies to avulsion cannot sunder us. If one in him, we shall have fellowship one with another: shall rejoice in one another's prosperity, and sympathize in one another's afflictions. May we not also feel constrained, by what has already transpired, to cherish more sedulously the ties of external union, which still remain to us?

Happy shall we be, if our monthly sheet may

be of the number. Its thousands of readers are very equally divided on opposite sides of the line: and since there is no reason why our page should assume a partizan character, may we not hope for the continued sympathy, and prayers and favor of the same great family circle, henceforth meeting less generally in some of our long-cherished and sacred associations, and hence having need to use some common medium of inter-communication, some common vinculum of no lofty or imposing character, but which by its very gentleness and kindness, may be welcome to many a yearning heart.

How much the difficulty will henceforth be increased, of making our sheet such as this design implies, we are not insensible. All that we can promise is an honest, true-hearted endeavor. With the continued aid of those who desire the accomplishment of what is above indicated, we shall by no means despair.

We insert here a short communication, just as it came to hand, a few days since.

For the Memorial.

SIGNIFICANT MARKS.

To R. B.—In your tour, as reported in the February number of the Memorial, you mention *Canton College*, and the degree of L. L. D., which it had conferred. There is one item in the history of this affair rather amusing, or strangely unaccountable: viz—that two or three of the trustees, as I understand, when the *parchment* was presented for signature, were either so *Catholic* in their notions, or held learning in such contempt, that they made the sign of the cross, as do my Lord Bishops Hughes, Kenrick, and other Catholic bishops!! This is a curious affair, but I am assured by one who has seen the Diploma that such is the fact. I do not know that any of the trustees are Roman Catholics, as it was regarded a Protestant institution; but facts are stubborn things; and how else are we to account for those "significant marks." Were they designed to introduce the mysteries of Popery in disguise? Having travelled extensively, you may be able to inform whether Catholic laymen dare to make use of *signs* peculiar to ecclesiastics. Please throw some light on this singular affair. If in the Catholic Colleges it is usual for all the trustees, whether bishops or not, to make the sign of the cross on diplomas, the mysterious is made clear; if not, then I hope you will make inquiries by corres-

pendence, and explain the matter; for in regard to the clandestine schemes of the Jesuits, I am as timid as one of Virgil's orators: Timeo Danaos et dona ferentes.

QUISQUIS.

New-Jersey, April 21st.

REMARKS ON THE ABOVE COMMUNICATION.

—When we were in Illinois, we heard something of these very singular marks. We call them *singular*, from the position in which they are said to be found. It is not so rare as to be very singular, that an individual should be found so unfortunate in his early years, as never to have learned to write even his name. We have here and there met one of this character; and when the individual felt the deficiency, and lamented it, we would be the very last to add to his mortification. But that such an one should aspire to the management of a literary institution of the highest order, and should affix his name to a diploma, or a certificate of the honorary degree of L. L. D., is certainly one of the most preposterous things we ever heard of. Yet such was the only intimation which we received at the west, and in the vicinity of the transaction.

But our correspondent "Quisquis," has suggested another solution. The wiles of Jesuitism, he correctly intimates, are shrewd and subtle, beyond the fathoming of us uninitiated novices. Who can tell, therefore, but there may be some mysterious connexion between those significant marks † †—*crosses*, the Catholics call them, while they are ignorantly or sneeringly denominated *daggers*, by Protestants—and the recent transition of the redoubtable Doctor of Laws, to the priesthood of a church nearly allied to Rome! "Slipsidification," to use a word coined by this great Doctor of all sorts of things, medicine, divinity, and laws,—could never have had a fuller illustration than he has furnished.

Seriously, we would inquire, what estimate can intelligent and candid men put on a transaction like the one above contemplated? A man professing to be an humble minister of Christ, after all that has occurred to him in former years of an admonitory character, connected with the claims of an honorary degree, goes to the far west, trumps up a College, "*so called*," of which "he is top, bottom and sides"; and gets from the simple minded men who fill the place of trustees, a diploma or certificate of his having received from that College the honorary degree of L. L. D.—which document our correspondent says, he understands was signed by men, some of whom could only make their mark! All comment on such a procedure is superfluous.

FOREIGN INTELLIGENCE.—An abstract of the Report of the English Baptist Missionary Society, presented May 1, shows a general state of progress. There had been printed the last year at Calcutta 54,700 volumes of the sacred scriptures, in four or five different languages. The generous assistance received from the American and Foreign Bible Society in aid of this object, is gratefully acknowledged. This Society supports 155 missionaries, 137 schools, 9225 scholars, and 10,969 in Sabbath schools. There were added to the churches last year 2430 members, making a total of 38,609 communicants. The total of receipts for all purposes are £20,564, 3s. 6d., leaving a balance against the Society of £2398, 9s. 8d.

The letters and papers by the late arrivals are teeming with spirited opposition to the further endowment of Popery in Ireland. Scotland and England are astir in this matter, and the entire body of dissenters, with a respectable portion of the established churches, are making strenuous endeavors to arrest this anti-christian and anti-protestant measure. Petitions by thousands are pressing into parliament against the passage of the odious endowment of Maynooth. The Baptist ministers and churches in the vicinity of London, have adopted spirited resolves against it, drawn up by Dr. Cox, of Hackney. We cannot but hope this agitation will open the eyes of all consistent men against the manifest wrong, and wholesale corruption of religious establishments.

The Baptist Missionaries in China, have sent us their annual report of operations for the last year; and it certainly indicates an amount of prosperity most cheering and satisfactory. Though Mrs. Shuck has been removed by death, and the Rev. Mr. Dean has been compelled by ill health to suspend his labors, and temporarily leave the field, yet they rejoice in the accession of Dr. and Mrs. Devan—admirably qualified for this important station—and should their lives and health be spared, destined, we doubt not, to eminent usefulness.

The importance of this field, and the inviting facilities now furnished them for evangelizing vast masses of our fellow men, cannot be over estimated. Will not the Board of For. Missions at Richmond, early turn its attention in this direction? The united testimony of the missionaries is, that there is now work for a thousand hands to give the bread of life to perishing souls.

For the Baptist Memorial.

ROGER WILLIAMS' ROCK.

BY S. DRYDEN PHELPS.

[After taking his final leave of Massachusetts, Roger Williams passed over in a boat to the west bank of the Seekonk River, and first landed upon a rock, which still bears his name, and is situated a little east from the city of Providence. He was there met by a party of friendly Indians, who addressed him with the words, "What cheer?" a phrase equivalent to "How do you do?"]

Rock by the lonely shore,
Where briny billows roar,
On thee I stand.
Heré erst the Indian strayed;
Here once his dwelling made:
And here his children played
Upon the sand.

Years rolled their circles round;
And here they still were found—
That red-browed race:
Their hunting grounds were here,
Where dwelt the bounding deer;
Where oft with bow and spear,
They joined the chase.

Moved by a deep desire,
Perchance the aged sire,
With woes opprest,
Came here at even-tide;
O'er all his sorrows sighed:
To the Great Spirit cried
For joy and rest.

Perchance, upon this stone,
The trusting maid, alone,
Hath placed her feet,—
Her lover's form to view,
Gliding the forest through;
Faithful and ever true,
His love to meet.

Once passed along this wave,
A patriot pilgrim brave,
Who landed here;
And ROGER WILLIAMS then,
As he surveyed this glen,
By wondering forest men
Was hailed, "What cheer?"

He met the Indian band,
And took their friendly hand,
Upon this stone.
Free from oppression's rod,
This peaceful shore he trod,
With heartfelt praise to God
For kindness shown.

Yon goodly city's name
Still speaks its founder's fame—
Yes, PROVIDENCE
Tells of the guiding power,
That in dark peril's hour,
Had been the EXILE's tower,
And strong defence.

The Indian tribes are dead,
Or far away have fled;
No sons remain
Of painted chiefs of yore,
Whose warwhoops echoed o'er
Old Narragansett's shore,
In PHILIP's reign.

The Exile, too, is gone,
While years have circled on
Their ceaseless round.
The truths for which he fought,
The principles he brought,
As this fair land he sought,
Here yet are found.

And still may they abide
Along this peaceful tide,
Till earth's last shock.
May Freedom here remain,
Religion hold her reign,
And Truth her sway maintain,
Firm as this ROCK!

THE
BAPTIST MEMORIAL

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MONTHLY RECORD.

Vol. IV.]

NEW-YORK, JULY, 1845.

[No. 7.]

REV. ELISHA S. WILLIAMS.

BY REV. C. W. FLANDERS,
Of Beverly, Mass.

This venerable man was the oldest Baptist minister in Massachusetts, if not in New-England. The career of Mr. Williams was a remarkable one, as will be seen by the subjoined sketch of his life.

He was born in Hartford, Ct., Oct. 7th, 1757. His father was a Congregationalist clergyman, and his mother was an own sister to Dr. Thos. Scott, author of Scott's Commentary. When very young, he entered Yale College, and graduated, 1775, at the early age of eighteen. He was the last survivor of his class, and the last but one of his father's family. Deeply imbued with a love of adventure, and above all with a love of country, he entered the army in 1776, as adjutant of a regiment of young men from his native State, and most of them from within the range of his own acquaintance. He crossed the Delaware with Washington, and was in the battles of Trenton and Princeton. Having acquitted himself with much honor on the land, he entered with high enthusiasm upon the broad and perilous service on the ocean. He went on board the privateer Hancock, of 28 guns, in which, after some weeks' cruise, they encountered, somewhere on the coast of Bermuda, the British frigate Levant, of 30 guns, when, after a most sanguinary conflict, the latter blew up. In his action, Capt. Hardy, the brave com-

mander of the Hancock, was shot down by the side of the deceased.

Returning after a most perilous expedition, he visited his father's house. About this time he was married, and in 1790 moved to the State of Maine, and took up his residence in the newly settled town of Livermore, which was named for his father-in-law, and in which his father-in-law built the first frame house. It was while residing in this place, that he believed his heart was renewed by the Holy Spirit. The steps preparatory to his conversion are peculiar and interesting. When in a state of impenitence, he was very much opposed to what he called the hard doctrines of the gospel. Natural depravity, Divine sovereignty, the merits of Christ, the only foundation of the sinner's hope, were especially offensive to his preconceived sentiments and feelings. He resisted these doctrines with a bitter and determined hostility. Nothing was more annoying to him than to hear them preached; even to name them in his hearing would highly excite him. But the enmity of his heart was soon to be subdued.

On a certain day notice was publicly given, that a Baptist clergyman of the name of Smith would preach in the evening, in an adjacent part of the town. Having never heard until then of such a denomination, his curiosity was excited to attend the meeting. He entered the school-house in which the services were

he could better hear the speaker and see his person—to hear his words only to cavil when he returned to home. The speaker arose, a plain, honest-looking, intelligent man, unlettered, but not unlearned, especially in a thorough acquaintance with human nature, and consequently with the human heart. As Providence would have it—for I think Providence had something to do with the matter—the speaker had for his subject some of those unlovely and repudiated doctrines against which his heart revolted. His text was in Matt. 3: 7. “Who hath warned you to flee from the wrath to come?”

By explanation, illustration, and appeal, the minister went into the particular views and feelings of his hearer with such a discriminating minuteness and power, that he left the house, to use his own words, “with his refuge of lies battered down over his head,” which all the resources of his well-disciplined mind could not enable him to reconstruct. He had most unceremoniously, and in no gentle manner been ejected from his own premises. Notwithstanding this rude assault upon his long-cherished sentiments, he hated the man who made it, yet he was impelled by a certain indescribable curiosity, to repeat his visit the next evening to the same place. On this occasion, the good man drawing his bow at venture, drove an arrow into his heart. So vividly, as in transparencies of ingratitude and rebellion against God, did he paint the scenes of his own life, that his knees smote together, and his spirit sunk within him. With a deep conviction of his destitution of any hope in the mercy of God, only as it beamed from the face of a crucified Saviour, he returned home with convictions almost too painful to be endured, and a heart too full for utterance. Strange as it seemed to him, those doctrines which he once hated, he now loved. He now contentedly believed, what he could not, in all its parts, comprehend, and received, as his faith,

what he could not fully explain: and as in a fast anchorage, cast his hopes in those doctrines which he once supposed had not the permanency of the morning vapor. He felt—for it was a matter of heart work—that he was no less a free agent because God was a divine Sovereign—that he had none the less to work out because God worked in, and that repentance and faith were none the less essential to his salvation because they were of no importance, only as they regarded the Father through the sacrifice of his Son.

Here I must speak of his views of Christ. He had had such enrapturing views of the Saviour, he had seen such unsurpassed dignity in his nature, such inexpressible loveliness in his character, that from a full, gushing heart he could say, “My Lord and my God.” When he reflected upon the intolerable burden of conscience which he had been permitted to throw down at the foot of the cross, and the joy which exhilarated his spirit at the loss of the load, he felt that loving Christ with *all* his heart, was not loving him too much. He had been introduced to a being of such winning charms, and such melting benevolence, that his heart at once fixed upon him, and he could not divide his affections with another.

Established in these doctrines of the gospel, and most anxious that they should be proclaimed to a lost world, God was preparing him for a new sphere of action. Endowed with a vigorous and discriminating mind, and a faculty readily to communicate his thoughts, to both which were added a liberal education, possessed but by a few of his times, and especially by those whose religious opinions he had embraced, his friends urged him to enter the ministry. To their pressing solicitations he, at first, turned a deaf ear. He told them that in their conference meetings he would employ his gifts as well as he could, but to think of entering the ministry he could not. It was a David to be equipped in the armor of a Saul. He felt his insuf-

ficiency, and declined. He consented, however, to conduct their evening meetings. By this humble preparation, God was maturing and developing the gifts of his servant.

After some months he was urged to preach in public. Committing his case to God, he consented. Notice was given that he would preach. The house was crowded. With a trembling heart, yet trusting in God to assist him, he entered the desk and preached, and that effort, as a means, saved a soul from death, and gave to the church and the world a devoted disciple of Christ. This indication of his being called to preach the gospel, removed his doubts and dissipated his fears. He now more especially turned his attention to the subject, and soon after was ordained a minister of Jesus Christ. In this section of country he remained about fifteen years, building up and establishing churches, of his own denomination. In this work to which he had been set apart, he sometimes met with opposition. In preaching his peculiar and strange sentiments, as some were pleased to call them, he was regarded as a rude innovator upon the ancient landmarks. To illustrate this, I will relate one incident of his history, while residing in this vicinity, where he was then preaching.

It was announced, that on a certain day he would administer the ordinance of baptism. Immersion was an act seldom seen in that section of the country, on which account it excited much curiosity. A great crowd was assembled at the water's side; and while the administrator was in the act of immersing the individual, a heavy piece of ordnance was discharged from the midst of the people.* Surely, thought the deceased, my Lord was never honored in *this* manner. Nothing intimidated by such a display, since he had seen some service in defending his country, he was the more determined, from this event to defend the cause of his Master—and he

had occasion frequently to disturb the waters.

In the summer of 1803, he received a call from the first Baptist Church in Beverly, to become their pastor. He accepted the invitation, and the first sermon he preached in this place was from Acts 10:29. "Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me." He was installed their religious teacher and pastor, and remained with them until the fall of 1812. Under his preaching there were two interesting revivals of religion, which gave to the church 157 members.

There is one event in his life while pastor of the church in this place, which for the interesting circumstances attending it, deserves a place in these remarks. The Rev. Daniel Merrill, pastor of a Congregationalist church in Sedgwick, Maine, having been induced to turn his attention to the subject of baptism, became convinced that he had not been baptized, according to the gospel mode. After a thorough examination of the subject, he called together his church, and informed them of his change of sentiments. The result of this interview was, that almost every member of his church embraced the same views. After much consultation, at a meeting of the church convened Feb. 28, 1805, "they voted unanimously to send for a council of Baptist Ministers to assist them in the following particulars, viz.: 1. To administer Christian Baptism to them; 2. To constitute them into a church upon the primitive Baptist platform; 3. To set over them in the Lord, the Rev. Daniel Merrill, to be their minister.

"Agreeably to this request, the Rev. Messrs. Pitman, of Providence, Baldwin, of Boston, and Williams, of Beverly, accompanied by a number of brethren, took passage at Salem, at 8 o'clock on Thursday evening, May 9, and arrived at Sedgwick the Saturday following, at 1, P. M.

"On the next Sabbath, at half past 10

* This incident occurred in Gloucester, Mass.

o'clock, Mr. Pitman preached from Acts 5: 20—"Go stand and speak in the temple to the people, all the words of this life." After an intermission of half an hour, Mr. Baldwin preached from 1 Cor. 3: 9—"Ye are God's building." After another intermission of a few minutes, Mr. Williams addressed the people again from Proverbs 25: 25—"As cold water to a thirsty soul, so is good news from a far country." At 6, Mr. Baldwin preached again from Solomon's Song, 1: 8—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the Shepherd's tents."

"After an examination of the candidates on Tuesday, Mr. Williams preached particularly on the institution, from Acts 2: 41—"Then they that gladly received the word were baptized." The place fixed for the administration of this solemn ordinance, was in the tide water of Benjamin's River, about one mile from the sea. A more beautiful or convenient place is scarcely to be imagined.

"As soon as the people were assembled at the water's side, solemn prayer was offered up to that God whose ordinance we were going to attend. A profound silence reigned through the assembly when Mr. Baldwin took Mr. Merrill by the hand, and walking slowly into the water, repeated these words—"And they went down both into the water—both Philip and the eunuch, and he baptized him." When they had gotten to a suitable depth the ordinance was performed. The dear man rising from the watery grave with a very pleasant smiling countenance, could not refrain expressing the heart-felt satisfaction which he enjoyed in this act of obedience. As they ascended out of the water Mr. Williams went down with Mrs. Merrill, repeating these words, 'And they were both righteous before God, walking in all the commandments of the Lord blameless.' In this way the baptizing was conducted, until all the candidates present were baptized. Here we beheld sixty-

six persons buried in baptism by these two administrators, in forty-two minutes. At the ordination of Mr. Merrill, Mr. Williams gave the right hand of fellowship."

In the year 1812, having by his own request been dismissed from his charge, he removed to the city of Boston. Of his particular history while in that city I have not been informed. Believing himself qualified to build up the cause of Christ in preaching as an evangelist, he chose and remained a minister at large until his death. While in Boston, he was more or less associated with Drs. Baldwin and Stillman. While here, he rendered essential service in forming new, and assisting feeble churches in the vicinity of Boston. I might mention the churches of Canton, Weston, Waltham, and West Cambridge, also the first church in Salem, to which he rendered very valuable service, Danvers, Marblehead, and Gloucester. Both his services and his means were liberally expended in thus doing good.

Having seen much service in the cause of his Master, and becoming enfeebled by advancing years, he left his more active pursuits, and returned and spent his days among his friends, and with his children in Beverly. With them he has resided about eight years. In this time he has been called to part with his companion, his second wife. Within a year past he has suffered much, and sometimes excruciatingly with a disease attendant upon old age, and which at last wore out his life. In this time I have seen him frequently, and conversed with him much. His conversation has, almost invariably, been upon his own hope and the realities of another and better world. But death came and he was prepared for the summons. Confiding in God through the merits of his Son he died quietly and without a struggle. He gave up the ghost and died in a good old age, an old man and full of years; and was gathered to his people.

With these few prominent outlines of his history it may be proper to turn our

thoughts to a more minute analysis of his life and character.

As a *man*, he was more intellectual than sympathetic, but not by any means deficient in the warm affections of a friend. While he did not neglect the more tender sensibilities of his nature, he cultivated more the powers and faculties of his mind. Deliberate and cautious in forming his opinions, he held them *when* formed with indomitable tenacity. Confiding much in his own matured decisions, it required argument more than ordinarily forcible, and truth more than ordinarily impressive to change them. The permanency of his convictions depended very much upon the circumstances in which they were matured. Both his political and religious opinions derived their power over his mind very much from the peculiar condition in which he was when he formed them. And when in both of these departments of life he was, in after years, thrown among conflicting opinions, he would naturally go back to early impressions, to decide the justness of what modern politicians or theologians would urge upon his belief.

As a *patriot* his love of country germinated and grew amid the troubles of those "days which tried men's souls." It was a patriotism which sprung, neither from love of personal distinction—generous emolument, or increase of party. It was rather a strong affection for country, cut up by no party divisions, bounded by no sectional landmarks. It trusted more in the God of Hosts, and less in the passions and instrumentalities of men. It aimed to make men freer and better. If unlike the patriotism of our own times, it was less boisterous, it had, as he thought, a more sensible and consistent zeal. It uttered fearlessly what truth and conscience endorsed, and it was too precious in the estimation of its possessor to be sold at the ballot box. Confining itself within the precincts of no profession, it spoke from the plough, the workshop and the pulpit, and the *people* loved to have it so. It opened the mouth of the good man, as he stood

in the sacred desk, while his hearers thought it no dereliction of his office thus to speak his sentiments. It was a patriotism, which infused high and generous thoughts into the patriot's heart, and gave him a field as broad as his country, in which to proclaim them. It coined not its checks to smiles or with honeyed phrases offered the incense of vulgar flattery upon the shrine of popular vanity.

Such was the patriotism of our venerable friend. He loved to rehearse the vigorous discipline by which he was taught it, and to cherish in his heart the remembrance of those days which fed it. As a son of New-England he loved to be ranked among the old school of American patriots, while to the last he delighted to offer in the service of his country the fruits of his wide experience and extensive knowledge. Amid the distraction of political sentiments in his last days, he never renounced those opinions which he formed amid the scenes of the revolution, but died in the firm persuasion that future times will yet do justice to those who embraced them, by awarding to them the proud title of true patriots.

As a *Christian*—with his commendable qualities and excellencies he was not without his failings. Indeed, to say that a man is without his failings, is almost to say that he is destitute of some elements of character essential to make him a man. The inconsistencies of Christian character are frequently only the injudicious ebullition of those emotions, a proper control of which is essential to a consistent Christian life. The impetuosity of Peter, which in a more moderate temperature, nerved him for the crisis, rose to a rash heat when he smote off the ear of Malchus. That zeal, a calmer expenditure of which, gave James and John such efficiency in their Master's cause, was about to be wrongly directed, when they would call down fire from heaven upon the unbelieving Samaritans. That decision of character so conspicuous in Paul and Barnabas, and which so eminently qualified them for

their work, resolved itself into a reprehensible obstinacy, when they so hotly disputed about their fellow laborer Mark. And yet these blemishes in the lives of these eminently good men, and of good men since, seen sometimes in the life of the deceased, are but the injudicious expenditure of those emotions and application of those powers which, when properly directed, make the man and the Christian. Of an ardent temperament and adverse to the doctrine of expediency, when the truth was to be told, he not unfrequently spoke his mind when his mind unspoken, would have been, as he has often confessed to me, more conducive to his own happiness. But notwithstanding these shades in his character, he was, I believe, a good man, one who loved his race and his God, to whom the cause of Christ was more precious than all causes else combined—who was conscious of his infirmities, and was praying God to forgive them, while others, perhaps, were commenting upon them.

AS A CHRISTIAN MINISTER.

In his discourses he was more intellectual than pathetic, more didactic than persuasive, more doctrinal than practical. Doctrine was a feature in his preaching more prominent than any other. He ranked himself among the divines of the old school, and natural depravity, divine sovereignty, election, and a special providence, covered a large portion of his discourses. And if we remember the prominent features in his conversion, at which we have now glanced, it will not surprise us that he dwelt so much upon these doctrines. Like the indentations upon the newly made wall, they became more inefaceable as time passed on. The severest struggle in his conviction was, in contending against these doctrines, and the first ray of light dawned upon his mind when he ceased his opposition and embraced them. No wonder then, that those features, so prominent in the commencement of his Christian course, should mark him

all the way on in his pilgrimage. And yet with all the importance he gave to the *doctrines* of the gospel, I think, that the nearer he approached his end, the more deeply he felt the importance of practical piety, both in the church and in the ministry. And judging from the sentiments which he has expressed to me upon this subject, I have no doubt, that could he have lived his years over again, while he would not have preached Paul less, he would have preached Jesus more—that while he might have loved to talk of special grace, his theme would have been more of free salvation—and while he would not have admitted a substitute for the term *election*, he would have been very careful that his hearers should not construe it into the doctrine of reprobation.

In reference to those doctrines which he believed himself called to proclaim, he spoke freely, ardently, and positively. Above all things, he would not be a temporizing minister. He trembled when he thought upon the results of thus proving recreant to Christ. Upon great moral questions, he thought it were better to speak freely, yes abruptly, than not to speak at all. He thought it were better to anticipate public opinion, than to reserve his until until every one else had spoken theirs. To speak and not to speak, with him, was the question, and yet a question with him readily settled, for he *spoke*, and when he spoke he was understood, and when he was understood, his preaching was frequently attended with happy results.

Superior talents give no security for propriety of conduct; on the contrary, having a natural tendency to nourish pride, they often betray the possessor into such mistakes, as even more moderately gifted never commit. Ability therefore is not wisdom; and an ounce of grace is a better guard against gross absurdity than the brightest talents in the world.—*Cowper*.

For the Memorial.

THE ENTHUSIASM OF ERROR.

No writer on mental philosophy has attempted to furnish the reason why men run more rapidly in a *wrong* track than in a *right* one. That this is the fact, history and our own observation abundantly testify. Why the same mind, when controlled by Bible truth, the rules of reason and propriety, should be content to keep pace with its contemporaries and equals, but when jostled out of the way, should gather so much momentum as to ruin itself, is a matter for serious consideration. When it embraces some new error, some theory that partakes of the wild and the marvellous, it keeps diverging, like the radii of a circle, further and further from settled principles, and pushes its discoveries so rapidly as to undermine all that is venerable in religion, and in the science of government. Now, is the mind unbalanced before it leave the path and boundaries of truth? or does its aberration unbalance it? This is a question, which it is wished our writers on metaphysics would settle.

Enthusiasm has exhibited itself in the unscriptural peculiarities of all the *sects* in religion. All these peculiarities must be errors, for they have no support from the Bible, yet they are propagated with more zeal than the real truth in all its majesty has ever inspired. How much enthusiasm has been exhibited to prove the dogmas of the *real presence*, the superiority of some of the clergy, the infallibility of the Pope, the identity of the church under the Mosaic and Christian dispensations,—the sprinkling of infants and the ten thousand errors afloat in the world. If the advocates of these are driven by absence of scripture for their theories, and by irrefutable argument, they fly to others equally as indefensible, and reason from them with as much gravity and zeal as if they were founded on scriptural declarations. If you demolish the superstructures they may

have reared, or scatter their fine spun theories to the four winds with a single breath of truth, it serves only to inflame their zeal and rouse up the angry passions of their frail nature. The authors of most of these dogmas are men with temperaments partaking of the sanguine and the erratic. They start up like a man from a fearful dream, announce their discovery with a loud tone and confident air, and so impatient are they if any incredulity be exhibited in regard to the truth or value of their speculation, they denounce the stupidity of their hearers, and class them among the enemies of God, religion, and the best interests of the human family. They are positive that they have discovered the long sought philosophers' stone, that will not only convert dust into gold, but cure all the diseases of both our physical and moral nature, and put away the last evil from our fallen world. While engaged in the ordinary pursuits of life, they have shown no more untiring industry, no more enlarged benevolence, no more disinterested philanthropy than others around them; but now they are gods in their own estimation and that of their disciples—they are leaders, and this idea is quite enough to add such an impetus to their movements and plans, that it will soon consume by its own friction the machinery of the human frame.

Clear the track, ye drones, in religious matters, ye idlers in the Lord's vineyard, ye slothful servants in your Master's cause, or these Jehus will run over and demolish you. The whole population in the district will be converted and made Christians if you will allow us to bring to bear upon them the force of our new machinery; even the devil himself cannot withstand one broadside from our impregnable battery.

In Mormonism has been exhibited the spirit we have under animadversion. Though of yesterday, it has already made proselytes in every quarter of the globe. Its missionaries start off on foot to visit

and proclaim "another gospel" than that taught in the Bible, to every creature. It dares to disclose its idiocy and slaver its insipid nonsense within hearing of the fulminations of the Vatican.

Who has forgotten the enthusiasm of Millerism for the few past years? The day and hour of our Lord's second advent, was proved biblically, figuratively, and mathematically, and the heinous sin of the age was unbelief in this dogma. It overlooked all other sins and all other duties;—the interests of inquiring souls about the Bible plan of salvation, the cares of home and family, were all swallowed up in this one isolated obligation to admit that Christ would appear on a certain day. It mattered little how much one man over-reached another, how much of immorality existed—the staunch believer in the proposed theory was safe if he would denounce opposers vehemently, and look frequently toward the East for the Saviour's triumphal chariot. This canonized disciples and prepared them for their upper flight.

Enthusiasm renders men notorious, and brings them before the gaze of the multitude—a position they earnestly court.—The promulgation of a gross error, connected with some truth, is the very way to gain notoriety and kindle up in favor of new notions a flaming zeal. The publication of the truths of the old Bible is a vapid employment—there is in it nothing to attract a crowd—nothing to excite curiosity, and wing it with celerity. The multitude must assemble and gaze and wonder—the storm must arise and blow and thunder, and cast out its bolts, or the authors of these new-fangled notions cannot exist; the very element of life consists in the huzzas of disciples or anathemas of opponents.

Love of change is inseparably connected with this enthusiasm. The *hobby* of last year is too old or too tardy for the present—it is turned loose like an old worn down horse, for something more fleet or more showy. This is the game played

from year to year by these universal reformers; they catch at new theories, which embody more or less of error and demand enthusiasm to propagate them, or they would never be known.

We might borrow illustrations for our theme from a thousand sources and parties that bustle and clamor in this enthusiastic age. The religion taught in the Bible, the only standard for our faith and practice, that subdues and sanctifies the heart, and renders its subjects blessings to the world, is not dependent on the extraneous machinery which has passed under review to prosper it and give it success. It relies on its author, God, to make a lodgement for it in the heart, and to sway the life to virtue and well-doing. It requires zeal to be sure, but it must be tempered with knowledge, not that hair-brained temerity which defeats the object designed to be accomplished. True religion needs neither pomp nor show nor over-strained effort; for men are neither to be scared nor scolded into possession of it. Its soul-comforting doctrines are embraced in sober moments and by evangelical means—for the animal excitement produced by machinery makes only spurious conversions. The enthusiasm we condemn, has no connexion with the ordinary means of grace—it has no attachment for established Bible principles and no sympathy with the plain interpretations of that old-fashioned volume.

One element peculiar to the spirit under consideration is its power of isolation in regard to sin—its capacity of concentrating all evils into one aberration from moral rectitude. It fixes on the guilt of transgression of law, and seems to think that the only sin in the universe—"the crying sin," "the heinous sin," "the soul-damning sin" of the age, and forgets all others, or looks with indifference upon them because they are not the special object of detestation. Hence enthusiasts for a time, have bent all their energies upon the destruction of war—the violators of the ninth commandment—upon the evils of civil government—domestic and family

relations, and other evils in their estimation; but they can see but one at a time that needs correction or extinction. The Bible, however, condemns all sin, and not unfrequently numbers a score in one or two verses, enjoining on us to abstain from all and labor to destroy the whole. If this be the Bible plan, no wonder that enthusiasts have succeeded no better to revolutionize the world.

But what has been the result of the labor of enthusiasts in their course of error? They have torn asunder the ties of social life—they have split churches with parties and divided them by schisms—they have seriously embarrassed civil government—have uprooted the very foundations of good order, and filled many with wild and erratic notions. Their influence on the community has been decidedly deleterious. They have weakened the influence of the settled pastor, the man of God who was watching for souls as those that must give account—they have occasioned a distaste for Bible truth and have materially aided the cause of infidelity. Let these suffice, but hundreds of other evils might be recorded in this catalogue.

Where is the long catalogue of those who have yielded themselves to the enthusiasm of error which we have been considering? They were once among the most useful in the country when they pursued the even tenor of their luminous course, regulated by the principles of the good old Book—men of versatility, of talents, and some of high mental acquirements. But they have over-tasked their energies in such a degree as to become old at 40, and have gone into retirement, mad with themselves and all around them because the world would not adopt and carry out their wild speculations. Inquire for them and they have either turned skeptical in sentiment or settled down into a cruel misanthropy—incapable of being excited by any beneficial influences. But so did not Baxter and Whitfield and Fuller spend the later years of their life,—yet who exhibited more of

the zeal which the gospel recognises, than they? None. They continued to their expiring moments, to regard the Bible as their polar star, the man of their counsel and the sphere of their usefulness and weight of their character kept increasing as does the sun at its setting. But the others were wiser than the Bible—there was not in its teachings fervor and heat enough to suit their temperament,—hence they must transcend these to gratify the enthusiasm of their spirits, and push the world into more correct views.

PR****

For the Baptist Memorial.

OBITUARY NOTICE OF MRS. HENRIETTA SHUCK,

Of the American Baptist Mission in China.

In obedience to the command of that ascended Saviour who has all power in heaven and on earth, this departed missionary left her father's roof, numerous and endeared connexions, and native land, and braved the dangers of the deep and the perils of a foreign clime, to do what she could in teaching the gentiles the way of life and salvation. She relied upon his power, and enjoyed the fulfilment of his blessed promise, "Lo! I am, with you *always* even to the end." Through all the varied vicissitudes of her times, she was animated and sustained by this promised blessing, and up to the last day of her life was allowed the happiness of being actively employed in her domestic duties and missionary work. She lived up to the very close of life in cheerful activity, and then, the veil being drawn aside, she stepped from time into eternity, entered from the church militant into the church triumphant.—In expectation of full details of her life and labors being given to the public in another form, a few brief notices must suffice for the present.

Mrs. Henrietta Shuck, the daughter of the Rev. Addison Hall, was born at Kilmarnock, state of Virginia, United States, on the 28th October, 1817. Under the in-

fluence of eminently pious parents and extensive Christian privileges, she, in the thirteenth year of her age, afforded the happiest evidences of genuine piety, and in the same year was baptized by the Rev. J. B. Jeter, upon the profession of her faith, and became a member of the church of Christ. At twelve years of age she entered a seminary for young ladies in Fredericksburg, Virginia, under the superintendence of Mrs. Little, a lady of piety and intelligence. But her father, wishing to have his children educated under his own inspection, soon after this procured a competent instructor and established a boarding school on his own premises. Here the subject of these notices won, by her diligence and amiableness, the high esteem of her instructor and the warm love of her fellow students. About this time her beloved and pious mother died, leaving six children, one a very young infant, under circumstances somewhat similar to those in the midst of which she has vanished from amongst us. In the beginning of 1835, she removed with her father to Richmond city, the capital of Virginia, where he became the general agent of the State Colonization Society, and Miss Hall entered the seminary in that city under the care of the Rev. Mr. and Mrs. Keeling. Upon leaving this seminary she received, unsolicited, written testimonials of the highest character. On the 8th of September, 1835, having long cherished the true spirit of missions, she was united in marriage to the Rev. J. Lewis Shuck, of Richmond College, and on the 22d of the same month, sailed from Boston in the ship *Louvre*, Capt. Brown, for the far East. Besides Mr. and Mrs. Shuck, the following missionaries were fellow passengers in the same ship, viz.; Rev. Mr. and Mrs. Reed, destined to the Chinese, Rev. Mr. and Mrs. Davenport, for the Siamese, Rev. Mr. and Mrs. Day, for the Talingoos of Madras, Rev. Mr. and Mrs. Ingalls for the Burmese, Rev. Mr. and Mrs. Haswell for the Peguans of Burmah, Rev. Mr. Abbott and Mrs. Ma-

comber for the Karens of Burmah, Rev. Mr. and Mrs. Sutton, Rev. Mr. and Mrs. Phillips, and Rev. Mr. and Mrs. Noyes all for Orissa, south of Calcutta. The Rev. Mr. Malcom, as visiting agent of the American Baptist Board to their eastern missions, also made one of the passengers. *The *Louvre* touched at Bengal, Burmah, Penang, and Singapore. At this latter place Mr. and Mrs. Shuck remained four months, where their eldest son, now eight years old, was born. In September, 1836, they arrived in China, and remained at Macao till March, 1842, when they became permanently located at Hongkong. Mrs. Shuck was the first American *female* missionary to China.

While she made respectable advances in the literature of the Chinese language, her knowledge of it was chiefly confined to the colloquial, and she spoke it with usefulness and success. She ever felt it her duty to teach the children of the heathen, and from her first coming into the field has had more or less of them under her immediate tuition, and at the time of her demise she had twenty Chinese boys, six Chinese girls and her own four children, making in all *thirty* children, under her care and taxing her anxieties. She was emphatically a *working* missionary, and she was permitted to see the *fruits* of her disinterested toils, and was allowed to rejoice over the blessings of the spirit of God upon her instructions to the young. Yes! she was a *successful* missionary, as well as a *laborious* missionary. To her disconsolate husband she was a devoted and affectionate wife and a helpmeet *indeed*; to her children, a fond and faithful mother; and to the mission, a beloved and highly valued member.

For several months previous to the brief illness which terminated her earthly career, she enjoyed unusually good health, and yet she often expressed most singular presentiments that she should not survive her approaching season of trial. In view of these premonitions she became more fervent in prayer and more faithful in her

work, and for several months she manifested a marked spirituality of mind, and a lovely ripeness of piety. She made her arrangements in view of what she believed would end her pilgrimage on earth. She spoke of it to her husband and to her friends, but never with gloomy forebodings, such was the activity of her Christian hopes. Even every drawer and all her little boxes, with their various articles, have since been found arranged with singular neatness and order. A day or two after her demise the following, among other papers, were discovered in her writing table, and bearing evidence of having been written about two months previous, "I am so strongly impressed with the idea that some great and calamitous event is about to befall me, that I cannot but write it down. *What it is, God only knows. I feel a presentiment that something is going to take place, something dreadful.* Oh! Lord prepare me for all that thou art preparing for me! Help me to take every dispensation of thy providence as for my own good." At about midnight, on the 26th November, before calling her physician, she requested her husband to join with her in prayer, and as he took her hand and knelt by her couch and mingled their supplications before the throne, she seemed to enjoy fellowship with the Father and with his Son Jesus Christ. Her whole frame of mind was eminently prayerful and heavenly. At half past one o'clock she became the happy mother of a healthy son, and gave thanks to God for his delivering mercies, and called upon her friends to join her in prayer and praise. After making some maternal inquiries about the child, she added, "May he be a missionary." At this time there was full prospect of her soon being restored to her domestic circle where she had so long been the presiding sun. But God's ways are not as our ways, nor his thoughts as our thoughts; and soon a peculiar fainting and nervous prostration ensued, similar to what on a former occasion had indicated her near approach to the grave, and which now, in

defiance of every remedy which medical skill could suggest, told the last beating pulse; and at 3 o'clock, on the morning of November 27th, her pure spirit winged its flight to the heavenly world, to the bosom of Him whom she loved and served in earth's vale of tears. Her final exit was singularly easy, being attended with scarcely an apparent pain or struggle.—She literally "entered heaven with a prayer," and in the fullest sense fell asleep in Jesus. She had the high privilege of passing from a day of willing activity and toil, in the master's service, to an eternity of bliss and rest without the usual lingerings and sufferings of disease. She completed the work assigned her, died in the midst of her labors, and finished her course with joy. That the golden bowl of life has been broken is gain to her, for she indeed was ready, but she has left a widowed husband and five motherless children to mourn their irreparable loss.

A copy of the "Gems of Sacred Poetry," presented her by her husband, she had long been in the habit of using as a companion to her Bible. Since her departure it is discovered that in this little relick, *words, lines and whole poems*, on the subject of death, the grave and the heavenly world, are marked and underscored in pencil with her own hand, and some of them are singularly prophetic of what has been fulfilled in her passing away. In one she says,

"Lord, it belongs not to *my* care,

Whether I die or live,

To love and serve thee is *my* care,

And this thy grace must give.

If life be *long* I will be *glad*,

That I may long obey;

If life be *short* I am not sad,

I long to be away."

Again she says,

"Oh what is life? 'Tis like a flower,

That blossoms and is gone,

It flourishes its *little* hour,

With all its beauties on;

Death comes, and like a wintry day,
It cuts the lovely flower away.

"Oh! what is life? 'Tis like the bow,
That glistens in the sky,
We love to see its colors glow;
But while we look, they *die*;
Life fails as soon; to-day 'tis here,
To-morrow it may disappear.

"Lord, what is life? If spent with thee,
In humble praise and prayer,
How long or short, our life may be
We feel no anxious care,
Though life *depart* our joys shall last,
When life and all its toils are past."

Again she adopted the following as her own.

"My times are in thy hands,
My God, I *wish* them there,
My life, my friends, my soul I leave,
Entirely to thy care.

"My times are in thy hand,
I always trust in thee,
And after death at thy right hand,
I shall for ever be."

Religious services having been conducted at the house, by the Rev. Dr. Devan, her remains were borne to their final resting place by the European Police corps (who made special application for the privilege of doing so) followed by an unusually large number of persons both foreign and native. The Rev. Mr. Brown made an appropriate address at the grave and offered prayer. All who knew her loved her. On the Sabbath following, at 11 A. M., the Rev. Mr. Gillespie of the Lon. Mis. Soc. preached at Hongkong with special reference to the event, from the text, "Blessed are the dead that die in the Lord," &c., &c.; the Rev. Mr. Dean at night at the Queen's Road Chapel, from the promise, "Lo, I am with you alway even unto the end;" and at Macao, the Rev. Mr. Lowrie of the American Pres. Mission from the text, "Ye shall know hereafter," &c. All the Chinese services of the same Sabbath in connexion with

the Baptist Mission, were made to bear directly on the subject, and the mysterious Jehovah has already caused good spiritual results to ensue.

Mrs. Shuck's religious character was marked by strongest *faith*, and there have been some *remarkable* and *direct* answers to her fervent prayers. She was punctual in her private devotions, and warmly believed in a *minute* as well as in an all-comprehensive Providence. It was her constant delight to commit all her interests for time and eternity to the care of her Heavenly father.

In her domestic relations she was happy, kind, and true to her trust, and shed light and happiness upon the circle over which she presided. As a *wife* and a mother she was most affectionate, faithful and devoted. Her solicitude for the welfare of her family though *intense* was coupled with a sweet resignation to the divine will, and a hearty committal of all her loved ones to the care of the Christian's God. That fond maternal care for these defenceless babes was mingled with peaceful thoughts of confiding trust in that kind Father in Heaven, who had provided for herself when a motherless child, and who had been her guide in riper years. For the proper training and spiritual good of her children she cherished the keenest anxieties, but notwithstanding her numerous and responsible duties to her own offspring, she ceased not to labor, though with a delicate constitution, for the children of the heathen and the destitute around her; and how *many*, both among the native and foreign community here, will ever have occasion to think of her either as a spiritual guide, or as a friend indeed! She blended in admired proportions the lovely christian, the intelligent lady, and the gospel laborer. In her *Missionary capacity* she was indeed a bright ornament, and discovered an active mind and a judicious judgment, and was a safe counsellor. The success of her husband's labors, and the prosperity of the Mission with which she was connected, may in no small degree be

attributed, under God, to the wisdom of her counsels, the zeal of her endeavors, and the fervency of her prayers. She wrote considerable, and her compositions were characterized by simplicity, ease and elegance. Her prayerfulness, her faith, and her habitual confidence in God, mingled in an interesting manner with all her anxieties, cares, toils, and joys of life. In all her ways she emphatically acknowledged God, and she *believed* that *He* directed her paths.

The day previous to her departure she wrote two long letters, one to her former Pastor, and the other to her Richmond preceptress, each breathing a spirit of thankfulness, resignation, and Christian hope, affording an additionally consoling balm to the wounded hearts of surviving friends. Her health was so good even a few hours before her departure, and her demise so sudden and to us so unexpected, that we find it hard to realize that she is *really gone*. She has indeed vanished from our sight like a *meteor*, but her light still shineth: yes! she has vanished from our sight, yet we have so long been accustomed to witness her smile of joy and contentment, and to listen to her words of friendship, to behold her benevolent efforts and mingle with her hallowed devotions, that her removal strikes us as a dream of the night. Like Enoch she walked with God, and *is not*, for God took her.

She realized the fulfilment of the promise, "Lo, I am with you alway, even unto the *end*." In her *childhood*, in her *youth*, in her *journeyings*, in her *labors*, in *all her life*, and in her *peacefully triumphant death*, this promise was verified. Those who witnessed the peculiar smile of joy that rested on her sainted countenance, when the pure spirit had been disimbodyed, and life had departed, will see a prophetic interest in the following verse, taken from one of the favorite poems of her little book, every word of the fourth line having been underscored by her own hand.

"O! for that summit of my wish
Whilst here I draw my breath,
That promise of eternal life.
A glorious smile in death."

Again she specially marked the following, as if in prediction of what was soon in *her own case* to be fulfilled.

"I do remember, and will ne'er forget.
The dying eye! that eye alone was bright,
And brighter grew, as nearer death approach'd:

As I have seen the gentle little flower
Look fairest in the silver beam which fell
Reflected from the thunder cloud that soon
Came down, and o'er the desert scatter'd
far

And wide its loveliness. She made a sign
To bring her babe—'twas brought, and by
her placed:

She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon't;
and laid

Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heavens, unutterable blessings, such
As God to dying parents only granted,
For infants left behind them in the world.
"God keep my child!" we heard her say,
and heard

No more. The Angel of the Covenant
Was come, and faithful to his promise stood
Prepared to walk with her through death's
dark vale.

And now her eyes grew bright, and brighter
still,

Too bright for ours to look upon, suffused
With many tears; and closed without a
cloud

They set as sets the morning star, which
goes

Not down behind the darken'd west, nor
hides

Obscured among the tempests of the sky,
But melts away into the light of heaven."

The greatest difficulty in conversion is, to win the heart to God; and the greatest difficulty after conversion is, to keep the heart with God.—*Flavel*.

REVIEW.

SYMBOLICAL PROPHECIES.

BY J. M. PECK.

I. *A Commentary on the Apocalypse*, by Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover, Mass. Two vols. octavo; pp. 504 each. Andover: Allen, Morrill, and Wardwell. New-York: H. M. Newman, 1845.

II. *The Prophecies of Daniel and John Illustrated by the Events of History*. By Isaac Taylor Hinton. One vol. 12mo., pp. 375. St. Louis: Turnbull & Pray; Woodward & Matthews; David Keith, 1843.

The first step to the correct interpretation of that class of the prophetic writings which are peculiarly symbolical, is to obtain correct principles of interpretation. And when these are obtained it is indispensable that they be carried out with exactness and rigor. We have long contemplated giving a brief review in the Memorial of the work of Mr. Hinton, placed at the head of this article, but the pressure of other engagements hindered until we saw the announcement of the work of Dr. Stuart, as forthcoming, and have since delayed a little time to see and examine, what doubtless the venerable author regards the crowning work of his life, "A Commentary on the Apocalypse." We have now examined, rather cursorily, it is true, this great work, and have put it in contrast with that of Mr. Hinton, which the author regards more as a compilation, than as entirely an original work.

These two works may be regarded as types of two classes of commentators on the prophecies, or rather, two schools of biblical expositors. The venerable author of the Commentary on the Apocalypse may be regarded in America as the head of philological critics of the German School. But we are by no means willing

to be understood that he is always a safe one. As this new work has not fallen under the eye of a large proportion of our readers, it is needful for a brief synopsis of the argument to be given.

The author maintains with some plausibility of reasoning, that the Apocalypse of John was written in the reign of Nero, about A. D. 65 or 66, when the Jews were banished from Rome. On this hinge turns the correctness of the whole commentary. If it could be proved past contradiction, that John was banished to Patmos where he wrote the Apocalypse, about A. D. 95, it would effectually overthrow the whole superstructure. Prof. S. supposes the numerous testimonies of the Fathers and early writers, of the banishment of John to Patmos, in the reign of Domitian, to depend on the assertion of Irenæus. This writer, who lived near the close of the second century,* says, "*The Apocalypse was seen not long ago, but almost in our generation, near the end of Domitian's reign.*" Suppose this declaration of Irenæus to have been quoted and referred to by Eusebius, Tertullian, and other later writers, does this invalidate the testimony of Irenæus?

After disposing of the first, second and third chapters, the author enters upon the Apocalyptic visions, as developing three Catastrophes, in consecutive order. This is the commentary proper, and occupies the chief part of volume second.

FIRST CATASTROPHE:—The sealed Book, including the trumpets, from Chap. VI. to Chap. XI. The seals and trumpets denote, in the learned author's estimation, the persecutions of the Christians by the Jews; the destruction of Jerusalem, and the breaking up of the whole Jewish polity, their dispersion, and the devastation of the land of Palestine.

SECOND CATASTROPHE; from Chap. XII. to Chap. XIX.; is a prophetic description of the destruction of the pagan, persecuting Roman Empire. Through

* Hæres V. 30.

the long vista of time, of unknown extent, (for the author repudiates at once the customary symbols of a day for a year,) we arrive at the

THIRD CATASTROPHE; the binding of Satan, followed by an undefined period of prosperity to the kingdom of Christ, the gathering of the army of Gog and Magog, and their sudden destruction, followed by another indefinite period of prosperity and triumph, to the closing up of the drama of this earth by the resurrection and final judgment. The two last chapters are supposed to be descriptive of the heavenly estate.

We are aware that this meagre sketch, can only furnish the reader with a vague idea of the plan of the work. Nor have we space to offer our objections in detail.

Suffice it to say that we regard the whole plan of the Commentary as defective and erroneous. It has already been intimated that the foundation of the whole rests on the supposed proof that the Apocalypse was written before the destruction of Jerusalem. But we find in the preface, as we regard it, a fundamental error. Dr. S. says, "I take it for granted, that the writer had a *present* and *immediate* object in view, when he wrote the book; and of course I must regard him as having spoken *intelligibly* to those whom he addressed." Is it necessary, or even possible, for a prophet of God, inspired to give in visions and symbols a dim and shadowy view of the distant future, that he should have in his own mind "a present and immediate object in view?" Has the divine Spirit never guided the mind and pen to write about that of which the writer had no "present object in view? Has the Spirit never revealed any thing above the writer's comprehension? If so, he *may* have taught John to write a whole book, of which he knew nothing concerning the meaning. But is it a fact that the inspired writers have always spoken *intelligibly* to those whom they addressed? If we have not misconceived the meaning of the venerable author, and nothing is farther from

our intention, we must regard the idea as not merely erroneous, but as subverting one of the most important principles of interpreting the prophetic writings,—the principle that symbolical prophecies were never designed to be understood specifically and in detail *until after their fulfilment*.

In glancing over these volumes we have been disappointed in finding no distinction between language wholly symbolical, and poetic or figurative language. There seems to be some confusion in the author's mind on this distinction. We think this will be apparent on further investigation of the principles of symbolism. This confounding of symbols with figures of speech is a common error in reference to this description of prophecies. Verbal exegesis on symbolical representation can answer no further purpose than to give a clear and definite idea of the symbol to the mind. It shows the *form* of the symbol, but not its meaning. Laws peculiar to symbols must now be applied to find out its meaning.

A *symbol* is some sensible object presented to the eye or ear, with some definite, well understood meaning attached, by which it is fitted to speak with a precision, which no spoken or written words can do. It is a universal language, intelligible to every kindred and tribe of man.

As we write for the many rather than the learned, a few plain illustrations may be necessary.

Surmounting the dome of the City Hall of New-York is a statue. It has the figure of a person. Over the eyes is a bandage. In one hand is a pair of scales hanging in equipoise. By the side is a sword, and attached to this image is a scroll. In describing this statue we have used words in their common acceptance, and to gain any definite idea of the image these words must be understood by the usual laws of hermeneutics. If we had described this statue in highly wrought poetry, the laws applicable to poetic imagery would be used in understanding the form, drapery, and appendages.

But all this would not furnish the least explanation of its meaning and use. The statue is a *symbol* of Justice, and to its several parts we must apply the laws of symbolical interpretation. Having ascertained these laws, we know that the bandage signifies that Justice is blind to favor or bribes. The balapces denote that justice is equity. The scroll shows that justice is to be governed in accordance with written law, while the sword symbolizes that justice is carried out by power. This language is unchangeable. Wherever these symbolical representations are found, they convey the same ideas. Their meaning is invariably the same and cannot be misunderstood. National flags furnish another illustration of the language of symbols. The eagle, stars and stripes, have the same meaning wherever our nation is known. Hence symbolical language is the representation of one thing for another—things less known by things well known—things spiritual by things natural.

The three following simple principles lie at the foundation of correct hermeneutics in the class of prophecies we are noticing.

1. To find out and assign to each prophetic symbol, its proper, definite meaning.

2. To allow no interpretation of a prophecy to be valid, except the prophecy agree in every particular with the event to which it is supposed to relate.

3. We deny that any link in the series of a chronological prophecy is capable of receiving its fulfilment in more than one event.

We now ask whether Dr. Stuart has given us any distinct ideas of the nature and meaning of prophetic *symbols*? Has he not attempted to expound the Apocalypse on the principles of verbal philology? Will all the verbal criticism in the world, however correct it may be, cast any light upon the meaning of the monster with the seven heads and ten horns that came out of the sea in Revelations, xiith chapter? Can verbal criticism, however skilfully employed, cast any

light on one of the numerous symbols in the apocalyptic visions? The laws of written language guide us to the images seen in those visions. But aid us not in the interpretation of their prophetic meaning. This can be obtained only by the fixed laws of symbolical language. This partakes more of the nature of picture than verbal writing.

In ordinary language *words* are the *signs* of things. Different words are used to represent the same things, and are called *synonyma*. They render the language more copious and beautiful. But when the same word is used to represent different things, its meaning becomes obscure. The language of symbols is the language of *ideas*—of *facts*. Were the same symbol employed to represent different things, which have no direct analogy to each other, it would be impossible to determine the meaning. Hence in symbolical language we find these laws:

1st. *The same symbol is never used to represent different things, unless there is some obvious analogy.*

2d. *Different symbols are used to represent the same thing.*

3d. *A symbol used in a generic sense cannot be employed in the same connexion in a specific sense.*

We have not space to prove that these principles are laws in symbolical hermeneutics, nor have we any fears of their subversion. The reader will see presently their bearing on the subject under review.

Admitting the foregoing rules to be correct, we have reached another point of inquiry;—Is the Apocalypse, from the 4th chapter, in symbolical language? If so, then the laws of symbolical interpretation must be rigidly applied. The limits of the application is to the *visions*. Words and sentences are thrown in by the writer for explanation, or as a statement of facts that occurred, the meaning of which is to be sought by the common rules of philology. We are now prepared to develop a fourth rule of symbolical hermeneutics—

4th. *The principles of symbolical interpretation must be enforced through all parts of the vision.*

It is the violation of this rule that has produced such a difference of views amongst writers on these prophecies, and led to so many fanciful and contradictory opinions. It is the constant violation of rule that has produced so much confusion and mistake in the scheme of the "Second Advent believers." We refer not so much to the crude and extravagant assertions of the Millerites technically so called, as to more sober and less fanciful writers of that class.

The meaning of each symbol is to be sought by a careful and diligent examination of its use and application in the scriptures, and in the usages of antiquity. More especially should we regard the use by the particular writer who employs it.

Let the foregoing principles be applied to the Commentary on the Apocalypse, and the unsoundness of the exegesis will be apparent.

There is one more principle which should be brought in view in the symbolical prophecies.

As these prophecies relate both to *temporal* affairs, and *spiritual* things, the symbols employed in their application, are divided into two great classes; the one class representing *temporal*, and the other *spiritual* objects, or rather *the same symbol is employed to represent both temporal and spiritual objects.*

Many of the symbols of prophecy are employed singly, while others, for convenience, may be arranged into families, under a leading symbol. The principal groups of symbols may be designated under the following heads:—*Heaven, Earth, City, a Woman, and a Wild Beast.*

1. **HEAVEN**, used as a symbol of temporal things, and applicable to government, denotes the *whole body politic*. More frequently under this head we find the symbol derived from the Jewish ideas of first and second heaven,—the atmosphere and its appendages, and the planetary

and stellary systems, as the sun, moon, stars, air, clouds, thunder, lightning, hail, etc. Taken as a symbol of temporal affairs, the *sun* signifies the supreme power in the government—the *moon* represents the people—*stars* denote princes, nobles, governors, or subordinate rulers. The *political* heaven is sometimes represented by the atmosphere, or air, and as thunder, lightning, clouds, and hail are generated and sustained in the air, so they symbolize the convulsions, tumults, destruction and entire overthrow of a kingdom or nation in a revolutionary state.

Employed for a spiritual purpose, the term *heaven* is a generic symbol of the church, or militant kingdom of Christ, including Christ as head, and all his disciples as members. The *sun* represents Christ, as head of the church,—the *moon* his people,—and *stars*, the pastors and teachers, or distinguished defenders of the faith. Christ himself is termed the "bright and morning star."—[Rev. ii. 28.—chap. xxii. 16.]

With these principles of the nature of symbolical language, we may understand what is meant by the sun being darkened—the moon turning to blood—stars falling from heaven—the darkening or eclipsing the heavenly bodies—the heavens departing as a scroll—the new heavens, and new earth, etc.

These phrases are symbols, and should be interpreted according to the rules of symbolical language.

2. **EARTH**, when used as a symbol of temporal things, represents *the territorial dominions of an idolatrous, or irreligious empire*. Hence *sea*, as the chief part of the earth, represents a nation or an empire in a revolutionary state; a *flood*, symbolically, is a large mass of men put in motion for some purpose. Rivers, mountains, hills, stones, rocks, islands, fountains of water, and earthquakes, are to be interpreted symbolically. Parts of the earth are used as symbols of spiritual things, as mountains, rivers, floods, waters, sea, rock, etc.

3. A third family of symbols are found under the head of **CITY**. In the Apocalypse are two cities. The *Great City, Babylon*. In a temporal sense, this symbol means the Roman Empire. Spiritually it denotes an apostate, persecuting despotism,—the Romish hierarchy. The *Glorious City*, the New Jerusalem of the Apocalypse, refers, in our judgment, to the prosperous state of the church in the Latter-day glory.

4. A **WOMAN** is a frequent symbol found in both the old and new testament, and is employed in a two fold aspect. A *chaste woman*—a bride, symbolically the church of Christ. The *infamous woman* in the Apocalypse, symbolizes the papal hierarchy, or apostate church. Or, rather we consider this symbol as representing in the relation of mother and daughters, every form of the Great Apostacy.

5. One of the most striking symbols employed in prophecy is that of a **WILD BEAST**—a ravenous, devouring animal.—In the vision of Daniel, four wild beasts came up in succession from the sea, agitated by the winds. [Dan. vii.] In chapter viii. a *ram* and a *he-goat* are the symbols employed. What is meant by these symbols? Individual kings, or successive empires? On the right solution of this question, will turn the whole scheme of prophetic exegesis, so far as it relates to symbolical prophecies. It will never do to say a beast, in one instance, represents an individual, and in another instance a government, dynasty, or empire, unless there is indisputable evidence of the fact, and in that case the first and fourth laws of hermeneutics, as we have arranged them, are gone to the winds. The expositor is left in the wide field of conjecture. If symbolical language has no permanent laws, then we despair of ever deciding the question of the meaning of the symbolical prophecies of Daniel and John.

Our conclusions are with a large majority of the sound, clear headed, exegetical writers of the past time, that a *beast*, used as a temporal symbol, signifies an

empire, or government, and that a *wild beast* denotes, invariably, (with a single exception,) a despotic, idolatrous, or irreligious, persecuting kingdom or government.

The single exception is where Christ is denominated “the *lion* of the tribe of Judah.” (Rev. v. 5.) And even in this instance the idea is preserved, for Christ is so designated, because in his providential government, by opening the seals of the roll, he is about to *destroy*, by a series of judgments—Jerusalem (?) as Dr. Stuart says,—Pagan, persecuting Rome, as our rules require us to say.

Connected with this leading idea of a wild, ravenous beast, or monster, symbolizing an idolatrous, persecuting government, temporally, or the papal hierarchy, spiritually, there is another principle of prophetic interpretation evolved. How is *symbolical time* designated? If the life (symbolically) of a beast, is but the life, or the still shorter reign of a king, then we see no necessity of symbols of time. Days and months, or at the most, years, in the literal sense, are enough to express the period. But if the life of a beast, (symbolically speaking,) is prolonged for centuries, then some principle of symbolical time becomes necessary to express this duration, and we can see no real objection to the common theory of prophetic time, expressed symbolically, a day for a year. It is not yet made quite certain that our worthy Doctors at Andover and Newton are correct on this point.

In a spiritual sense a wild beast denotes a despotic and persecuting ecclesiastical hierarchy—a spiritual despotism over mind and conscience. Other symbols are employed in the prophetic writings, as the “valley of dry bones,” to denote the restoration and conversion of the Jews. (Ezek. xxxvii. 1–14.) The “two sticks,” to signify the union of the ten tribes with the Jews at their restoration, (verses 15–28.) In the Apocalypse, symbols are multiplied, as “dragon,”—“devil,”—“bottomless pit,” or “abyss,”—“angels,”—“roll-

sealed,"—"trumpets sounding,"—"vials poured out,"—"serpent,"—"resurrection of the dead," etc. All these names and phrases used in that connexion should be interpreted by the laws of symbolical language.

According to the principles that guide us, the Apocalypse cannot be rightly interpreted, without correct views of the book of Daniel. We regard the Jewish prophet as furnishing the key to unlock the cabinet of the christian prophet. The monster in the 13th chapter of the Apocalypse is the same as the fourth beast of Daniel, with the additional developement of seven heads. Both came up from the *sea*. Both perform similar exploits, and both represent the same idolatrous, persecuting despotism—the Roman empire—and both in their successive developements, issue in a despotic, persecuting, spiritual hierarchy, which makes war on the saints, and both exist for the same period, "time, times, and half,"—"forty and two months,"—or 1260 days. It will require the violation of the first and third rules of our principles of hermeneutics to suppose this symbol of a beast in Daniel meant a single king, and the one in the Apocalypse to mean pagan Rome, a body politic.

The work of the Rev. I. T. Hinton, placed at the head of this article, is constructed on the plan of symbolical interpretation that we have briefly developed in this review. As the title page states, the prophecies of Daniel and John are illustrated by history. But the prophecies he examines are not alone those of Daniel and John. If a prophecy is found in any other of the prophetic books, that appears to relate to the same subject, it is brought forward by the author. The plan is to place at the head of the chapter the prophecy relating to a particular nation, or individual, and then give the history of that nation or individual from undisputed historical authorities. If there is error in the plan, it consists in mistaking the application of the prophecy. We cannot detect any material misapplication in the gener-

al principles. To those who differ wholly from the scheme of exegesis, the book may be valuable as a carefully condensed and well arranged history, drawn from original sources. The author has been for thirty years investigating the subject of prophecy, and though he rather inclines in the closing chapter to the second Advent doctrine, or the personal reign of Christ on earth in the last days, the object and general tenor of the book are not directed to that point. The principles and illustrations are equally well suited to those who believe with the reviewer in the *providential and spiritual* reign of the Son of God over this world and its inhabitants, when, through the instrumentality of the gospel, and the mighty working of the Holy Spirit, it shall be wrested from the dominion of Satan, and righteousness, truth, justice, peace and holiness shall fill the earth.

We ought not to close this essay, without glancing at the consequences of the principles of exegesis adopted by Dr. Stuart, and other distinguished professors. The prophecies of Daniel, according to this school of interpretation, received their fulfilment before the birth of Christ.

The Apocalypse is mainly occupied with two brief periods,—the destruction of Jerusalem, and breaking up of the Jewish polity—and the disasters of pagan Rome. Those of Daniel were revealed for the consolation of the Jews under the persecutions of the Seleucidæ, and especially Antiochus. Those of the Apocalypse, from chapter iv. to chapter xii., for the benefit of the persecuted christians in Judea and the adjacent regions. And yet, have we a particle of evidence that the Jews, from Daniel to Antiochus, *understood* his prophecies—written specially for their benefit? Some evidence at least ought to be furnished to show that Daniel did not write in vain, for if the Jews did not understand his prophetic developements, they could derive no benefit from them. And it ought to be shown that the Apocalypse of John, written as it is as-

sumed to have been, in the year of our Lord 65, or 66, was known, read and understood by the christians in Palestine, the subjects of Jewish persecution, before the year 70. But why, addressed as Dr. Stuart supposes, to the churches in Asia Minor? They were not the subjects of Jewish persecution, and the destruction of Jerusalem did not bring relief to them.—If the first great “*catastrophe*,” in the Apocalypse relates to the destruction of Jerusalem, and the dissolution of the Jewish polity, why given in such obscure, and to them, we think, wholly unintelligible language? The force of this interrogative comes from the fact that our divine Lord, in full, bold, explicit language, both literal and symbolical, predicted this very catastrophe, which was recorded by three evangelists, and these predictions read in all the christian churches. And just at the accomplishment of these predictions, when “coming events cast their shadows before,” comes from Patmos to Jerusalem?—no, sent to the churches in Asia Minor, an obscure prediction, given in a series of symbols, without a key to its interpretation, a prophecy of the great approaching catastrophe, which in these last days, has been found to relate to that event! We reiterate the question, why was the doubtful and obscure prophecy of John given to set forth the destruction of Jerusalem, when Jesus Christ had so fully and clearly portrayed this very catastrophe?

Could the Apocalypse, if read, and even understood, by the persecuted christians in the year 70, cast a single ray of light on the mind, already illuminated by the effulgent revelations of Jesus Christ, and read from the evangelists?

Again, admitting the correctness of the “*Commentary on the Apocalypse*,” and the principles of interpretation adopted by the same class of writers in reference to the seventh and eighth chapters of Daniel, and what have we of prophecy to illumine and console the mind of the believer through the dreary and unknown ages of

the Great Apostacy? Papal and Mahometan despotism, for aught in prophecy, may reign and triumph, and decay, and revive again; for interminable ages. We admit that Paul predicts the *rise* of the “Man of Sin,” in the 2d ch. of 2d Corinthians, and 4th ch. of 1st Timothy, but no intimation is given of his overthrow. Of the immediate prospects of the triumphant reign of Jesus Christ we are left wholly in the dark. With an air of triumph, not to say of sneer, we are told by this exegetical school, that the long entertained notion of symbolical time, a day for a year, is a puerile fancy, scarcely deserving the attention of the philologist;—that all the marks of time are of mere literal import.

Of course, we are left to vague conjecture, whether in a hundred, a thousand, or a million of years, the gospel shall gain the ascendancy over the religious and political despotisms of the earth. Are we referred to the signs of the times,—the “march of intellect,”—the advancement of civilization—the progress of human improvement—as the ground of our hope, the source of joyful anticipation? We demur to the testimony. If the Book of God has no prophecies marked out by chronological boundaries, not perfectly definite, yet sufficiently clear to guide the faith of the intelligent Christian to the period when the abomination of desolation shall pass away, then we despair of assurances from the present state of the world. Symbolical *time* has been annihilated by a dash of the pen. For aught we know, Mahometanism may rise again, and sweep with its conquests over the myriads of Asia. The papal hierarchy may yet attain universal power, and the ages of barbarism roll with terrible desolation over Europe and America. Prophecy casts not a gleam of light along the dark vista of a thousand ages. What if the lights of science, the “power of the press,” the advance of liberal principles, the spirit of man within him, proclaim a speedily approaching Jubilee? Prophecy is wholly

silent. Its last fulfilment was the downfall of pagan Rome. Its next—hundreds—thousands—millions of years hence—all indefinite—the “third catastrophe,” opens by binding the dragon: Why this vast waste left unilluminated with a single prophetic ray? If God has revealed nothing, we bow in humble submission, and will grope our way in darkness. But before we admit this conclusion, we must doubt at least the exegetical skill of the reverend author of the “Commentary on the Apocalypse.”

But following the general Theory of Mede, Daubuz, Sir Isaac Newton, Bishop Newton, Durham, Bicheno, Faber, Keith, Jones, Fuller, Smith, and others, who have written more or less extensively on this topic, we have in the visions of Daniel and John an outline of prophetic history, marked by chronological periods, sufficiently definite for all purposes of faith and holy living. The rise, character, progress, persecutions, despotism, and overthrow of the two great anti-christian hierarchies, that grew up from the decline and downfall of the Roman Empire, in its great divisions East and West, are graphically and skilfully portrayed in the symbolical prophecies. A third power in the “last days”—infidelity and liberalism combined—is brought forward, and employed by divine Providence as the instrument of executing his wrath, and pouring out the vials of judgment upon the other two anti-christian hierarchies, to their utter destruction. In this we have a synchronous exposition of the “burning flame” going forth from the throne of judgment, and consuming the monster that for a “time, times and half,” “made war upon the saints,” “changed times and laws,” “until the greatness of the kingdom shall be given to the saints of the Most High,” (Dan. vii. 11, 25—27.) Prophecy gives us, vaguely and obscurely, so long as the events are future, but clear and bright as they have passed into history, the rise, triumph and downfall of these three great enemies of the kingdom of God. It shows

the power and Providence of God in the preservation of his church in “perilous times,” and the conquests she is about to win. Viewed in this light there are two ends to be gained by the careful study of the symbolical prophecies after their fulfilment.

1. *Confirmation of the truth of Scripture as a revelation from God.*

Mr. Hinton very pertinently remarks, in the work we have noticed in contrast with that of Dr. Stuart, “PROPHECY is a miracle of Divine knowledge, as truly as raising the dead is a miracle of Divine power. It affords incontrovertible evidence of the supernatural communion of the mind of Deity into that of his creature man. It supplies to ages destitute of the occurrence of other miracles, a testimony amply sufficient to satisfy every candid inquirer of the divine origin of the Scriptures. The historical evidence may appear, at least, to become weaker as we recede from the events narrated: but prophetic evidence becomes stronger as we advance along the pathway of time. Each succeeding generation accumulates additional testimony confirmatory of the past, and preparatory for the future.”

2. *Prophecy in its fulfilment, teaches and illustrates God's government over nations and men.*

God certainly governs the world. He builds up and pulls down nations. He makes one nation the instrument of punishing another, and destroys that in turn.

God's providential government over nations and men does not interrupt or destroy free agency, or human accountability. The wisest, greatest, and most powerful nations and men, by his directing and overruling providence, are defeated and destroyed with infinite ease. Witness the downfall of the Napoleon dynasty in Europe, and the counter revolution there within our own time. Prophecy teaches us that God governs this world and shakes the nations with the end in view of the universal establishment of the kingdom of the Son of God.

BARNES' NOTES: *explanatory and practical, on the Epistles of Paul to the Ephesians, Philippians and Colossians.* New-York, Harper & Brothers, 1845.

This popular writer of notes, has already extended his publications to eight duodecimo volumes, on the principal parts of the New Testament. They have been received with unusual favor by the public, frequent and large editions having been called for. The present volume, embracing as it does, some of the sweetest and richest parts of the gospel developement, will naturally be looked for with lively interest by those who have used the preceding with satisfaction. It is sent forth with the usual attractions which the enterprising publishers so well know how to appropriate; and though we have not had time to examine it thoroughly, it has seemed to present, on slight inspection, the characteristic excellencies and defects of the former volumes.

In one respect, if we mistake not, the author has departed from his former general practice. We allude to the prominence given to the discussion pertaining to the *slavery question*. Probably many of our readers on both sides of a certain line, now too frequently mentioned, will be glad to see the expression of his views, that in the use they may wish to make of his writings, they may act understandingly.

Such a specimen as we have room for, we will present from his remarks on the first and ninth verses of the fourth chapter of Colossians. "*Masters, give unto your servants, that which is just and equal.*"

What they *ought* to have; what is fairly their due. The apostle here, probably, refers to bondmen or slaves, and the propriety of this rule is apparent. Such persons were subject to their masters' control; their time and services were at their disposal, and they could not enforce their just and equal claims by an appeal to the *laws*. They were, therefore, dependent on the equity and kindness of their masters.—There can be no doubt that not a few who were converted to the christian faith were held to involuntary servitude (see I Cor.

vii.); and it is as clear that the apostles did not design to make a violent disruption of these bonds, or to lead the slaves to rise and murder their masters. See notes, I Tim. vi. 1—4. But it is equally clear that they meant to represent slavery as a hard and undesirable condition; that they intended to instruct the slaves to embrace the earliest opportunity to be free which was presented (I Cor. vii. 21); and that they meant to suggest such considerations, and to lay down such principles as would lead masters to emancipate their slaves, and thus ultimately to abolish it. Among these principles are such as these: (1.) That all men were of one and the same blood. Acts xvii. 26. (2.) That they were all redeemed by the same Saviour, and were brethren. I Tim. vi. 2. Phil. 16. If redeemed; if they were 'brethren'; if they were heirs of glory, they were not '*chattels*,' or '*things*'; and how could a christian conscientiously hold or regard them as *property*? (3.) That they were to "render them that which was *just and equal*." What would follow from this if fairly applied? What would be *just and equal* to a man in those circumstances? Would it not be to compensate him *fairly* for his labor; to furnish him an adequate remuneration for what he had earned? But this would strike a blow at the root of slavery—for one of the elementary principles of it is, that there *must* be 'unrequited labor'; that is, *the slave must earn as much more than he receives as will do his part in maintaining the master in idleness*, for it is of the very essence of the system that he is to be maintained in indolence by the slaves which he owns—or just so far as he owns a slave. If he were disposed to earn his own living, he would not need the labor of slaves. No man ever yet became the permanent owner of a slave from *benevolence* to him, or because he desired to *pay* him fully for his work, or because he meant himself to work in order to maintain his slave in indolence. If a man should in fact render to his slaves 'that which is just and equal,' would he not restore them to freedom? Have they not been deprived of their liberty by *injustice*, and would not 'justice' restore it? What has the *slave* done to forfeit his liberty? If he should make him 'equal' in rights to himself, or to what he is by nature, would he not emancipate him? Has he not been reduced to his present condition by withholding that which is '*equal*?' Has he 'equal' rights,

and 'equal' privileges with other *men*? Has he not been cut off from them by *denying* him the equality to which he is entitled in the arrangements of God's government? Can he be held at all without violating all the just notions of *equality*? Though, therefore, it may be true that this passage only enjoins the rendering of that which was 'just' and 'equal' in their condition as slaves, yet it contains a *principle* which would 'lay the axe at the root' of slavery, and would lead a conscientious christian to the feeling that his slaves *ought* to be free. These principles actually effected the freedom of slaves in the Roman empire in a few centuries after Christianity was introduced, and they are destined to effect it yet all over the world.

"With Onesimus,...who is one of you."

Who is one of you. That is, either who is from your city, or one of your own people and nation. It is clear from this, that Onesimus was from Phrygia, and probably from the city of Colosse itself. It would seem also that he was of a higher rank than is designated by the word '*slave*' now. He was, indeed, a '*servant*'—*doulos*—of Philemon, but would the apostle have addressed the Colossians, and said that he was '*one of them*,' if he had occupied precisely the condition which is now denoted by the word *slave*? Would a minister of the gospel now in the northern states, who should send a letter by a runaway slave to a community of masters at the south, say of him that he was '*one of them*?' Would it be kindly received, or produce a good *impression*, if he did?—There is reason, therefore, to think that Onesimus was not a *slave* in the proper sense, but that he might have been a respectable youth, who had bound himself to service for a term of years. Comp. Philem. 18.

THE AMERICAN VILLAGE, and other Poems. By Rev. Charles W. Denison. Boston, 1845.

This beautiful volume of about one hundred and fifty pages, besides a brief dedication to the poet Bryant, and a commendatory epistle from Rev. R. W. Cushman, contains more than fifty of the highly prized effusions of the author's muse. Some few of them were originally written for our pages, and we have at different times indicated our high appreciation of their worth: in which estimate we have been happy to

notice a general concurrence. This collection has already been noticed with high but discriminating commendation by some of the journals of taste and criticism. We hope these flattering testimonials will only incite to loftier and more persevering endeavors for the accomplishment of all that genius and perseverance can secure. Of course most of these pieces are short, some sportive, but more serious, and all conducive to pleasure or improvement. We have room for only one.

* AT SEA ON THE SABBATH.

Methinks I tread, where once I trod,
The pathway to the house of God;
I join the throng in neat array,
Who keep on shore the holy day;
I pass, with heavenward sailing, where
Of old I walked the place of prayer.

How solemn sounds the village bell!
Its low and simple pealings tell,
In each sad tone that greets my ear,
The tale of many a by-gone year.

That humble bell! It thrills me now,
As through the crested surge I plough,
And float o'er fields of watery blue,
Far from the home my childhood knew.

That Sabbath bell! I hear it still;
I love it too—and ever will;
For who, tho' o'er the globe he roam,
Would hush the sacred sounds of home?

Far on the wild and wayward sea,
Borne by the wind's torn pinions free,
My soul would spread her wings on high,
And on the voyage to glory fly.

The wave-built temple of the deep,
Where mighty domes its aisles o'ersweep,
Is grand and awful to behold,
As from the eternal's hand it rolled:—
With altars built upon the tide,
Where monsters swim, and navies ride;
The music of its thunder-tones
Where sea-bird shrieks, and tempest moans;
Is fearful worship raised to heaven
With shouts of waves by tempests riven:
But still I love 'mid scenes like these,
The village church, embowered in trees—
I long to hear o'er ocean's swell,
The summons of the Sabbath bell.

MONTHLY RECORD.

We insert under this head—rather than in the notices of new publications—the “Proceedings of the Southern Baptist Convention,” held in Augusta, Georgia, May 8th–12th inclusive; because we wish to notice in connexion some other matters intimately related to them, but which do not find a place in these proceedings. It should be noted here, however, that copies of the published minutes were early furnished us, very neatly printed, in Richmond, Va., under the care of one of the Secretaries, brother J. C. Crane.

As is usual, these printed minutes contain only the list of delegates, the officers elected, the various resolutions passed, the constitution, and the address to the public which they finally adopted. Very much, therefore, of deepest interest to us all, which actually there transpired, finds no place here. The record of their spirit-stirring debates, and all the propositions rejected or laid on the table, (no inconsiderable proportion of the whole,) are of course omitted in these proceedings. They would form a very interesting and valuable pamphlet, and perhaps may yet be published, as part of the contemporaneous history, under the title of “Journal,” or “Debates of the Southern Baptist Convention.”—From the sources of information accessible to us,—mainly the notes and recollections of some of the members,—we have gathered up a very full, and generally, it is presumed, accurate idea of what such a journal would contain. And we do not hesitate to say that its publication would in many ways be highly interesting and useful. It would dispel many misconceptions, and by giving clearer views of the position which this Convention perseveringly determined to occupy, will do not a little towards winning for them the respect and cordial approval of all candid men. This record of what they did, and what they did not, would not do, will show conclusively that the design was not to meet

or act for the defence of any *peculiar institution*; but to re-establish the platform of union and brotherly co-operation which our fathers laid, and which we for many years have harmoniously occupied. In this view of the matter, we can readily understand how many of those who feel no sympathy for slavery, may yet most cordially fraternize in feeling with those who acted in this Convention.

The minutes before us indicate an enrolled list of three hundred and seventy-seven delegates, from the states of Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. About fifty members are marked as absent, and there are a few names twice inserted; so that probably the number in actual attendance did not vary much from three hundred. A more intelligent or dignified body have rarely been assembled. The ministers of the gospel are not specified by any designation, so that we only recognise such as were before known to us in this relation; of whom there were a goodly number, probably one half of the whole. Besides these, there were found governors, judges, congressmen, and other functionaries of highest dignity—all moved by a common spirit, and apparently obeying the highest impulse of their natures. Such men may be mistaken; they may sometimes do wrong; but it is impossible not to respect them, and do homage to the sincere, manly ingenuousness, and the christian forbearance which they evinced.

Having organized by choosing as its officers Rev: Wm: B. Johnson, D. D., of S. C., President; Hon. W. Lumpkin, of Ga., and Rev. J. B. Taylor, of Va., Vice Presidents; and Jesse Hartwell and James C. Crane, Secretaries, and having, through a committee of two from each state represented, prepared a preamble and resolution which was long and deliberately considered, they finally passed, with entire unanimity, the following *resolve*:

"That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist denomination of the United States was originally formed, it is proper that this Convention at once proceed to organize a society for the propagation of the gospel."

The following was then adopted :

PREAMBLE AND CONSTITUTION

OF THE

SOUTHERN BAPTIST CONVENTION.

We, the delegates from Missionary Societies, Churches, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the gospel, agree to the following rules; or fundamental principles:

ARTICLE I. This body shall be styled the Southern Baptist Convention.

ART. II. It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose, such portions of the Baptist denomination in the United States, as may desire a general organization for christian benevolence, which shall fully respect the independence and equal rights of the churches.

ART. III. A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, and the system of representation and terms of membership shall be as follows, viz : An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative ; an annual contribution of two hundred dollars, as aforesaid, shall entitle the contributor to two representatives ; and so, for each additional one hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies, or individuals, to be admitted into the Conven-

tion, one delegate shall be allowed for each one hundred dollars. And provided, also, that in case of great collateral Societies, composed of representatives, receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars, annually contributed for three years, as aforesaid ; but the number of representatives shall never exceed five.

ART. IV. The officers of this Convention shall be a President, four Vice Presidents, a Treasurer, and two Secretaries, who shall be elected at each triennial meeting, and hold their offices until a new election ; and the officers of the Convention shall be, *each by virtue of his office*, members of the several Boards.

ART. V. The Convention shall elect at each triennial meeting as many Boards of Managers, as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote, all which Boards shall continue in office until a new election. Each Board shall consist of a President, Vice Presidents, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object with whose interest it shall be charged, all which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer, as it may think right ; fill the vacancies occurring in its own body ; enact its own by-laws ; have an annual meeting at any place it may appoint, and other meetings at such times and places as it may think best ; keep a record of its proceedings, and present a report of them to the Convention at each triennial meeting.

ART. VI. The Treasurer of each Board shall faithfully account for all moneys received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention, whenever it shall be in session, and to his Board as often as required. He shall also, on entering upon the duties of his office, give competent security to the President of his Board, for all the stock and funds committed to his care. His books shall be open at all times to the inspection of any

member of the Convention, and of his Board. No money shall be paid out of any of the Treasuries of the Board, but by an order from that Board, from whose Treasury the money is to be drawn, which order shall be signed by its presiding officer.

ART. VII. The Corresponding Secretaries of the several Boards shall maintain intercourse by letter, with such individuals or public bodies, as the interests of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

ART. VIII. The Recording Secretaries of the several Boards, shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

ART. IX. All the Officers, Boards, Missionaries and Agents appointed by the Convention, or by any of its Boards, shall be members of some regular church, in union with the churches composing this Convention.

ART. X. Missionaries appointed by any of the Boards of this Convention, must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

ART. XI. The bodies and individuals composing this Convention, shall have the right to specify the object, or objects, to which their contributions shall be applied. But when no such specification is made, the Convention will make the appropriation at its own discretion.

ART. XII. The Convention shall hold its meetings triennially, but extra meetings may be called by the President, with the approbation of any one of the Boards of Managers. A majority of the attending delegates, shall form a quorum for the transaction of business.

ART. XIII. Any alterations which experience shall dictate, may be made in these articles, by a vote of two-thirds of the members present, at any triennial meeting of the Convention.

Resolved, That the individuals, churches, and other bodies, approving the Constitution of the Southern Baptist Convention, adopted by this body, be recommended to meet according to its provisions, for organization, by members or delegates, on the Wednesday after the first Lord's

day in June, 1846, in *Richmond, Va.: And that this Convention now proceed to the election of its Officers and Boards of Managers, to continue in office until said meeting.

The following were chosen

OFFICERS OF THE CONVENTION.

President.—Rev. Wm. B. Johnson, D. D., South Carolina.

Vice Presidents.—1. Hon. Wilson Lumpkin, Ga. 2. Rev. James B. Taylor, Va. 3. Hon. A. Dockery, N. C. 4. Rev. R. B. C. Howell, Tenn.

Treasurer.—Dr. M. T. Mendenhall, Charleston, S. C.

Secretaries.—J. Hartwell, Alabama, James C. Crane, Richmond, Va.

The above officers are also members of each of the Boards of Managers.

Board of Managers for Foreign Missions, located at Richmond, Va.

President.—Jeremiah B. Jeter, Va.

Vice Presidents.—E. Ball, Va., W. Crane, Md.; R. Fuller, S. C.; B. M. Sanders, Ga., E. Kingsford, D. C., I. T. Hinton, La., T. Meredith, N. C.; H. Malcom, Ky., C. K. Winston, Tenn., T. G. Blewit, Miss., W. H. Bayless, Ark., B. Manly, Ala., J. McDonald, Fa., R. Hughes, Mo.

Cor. Secretary.—C. D. Mallory.

Rec. Secretary.—M. T. Summer.

Treasurer.—Arch'd Thomas.

Auditor.—Chas. T. Wortham.

Managers.—A. B. Smith, R. Ryland, A. Snead, A. G. Wortham, W. H. Jordan, H. Keeling, J. Thomas, Jr., J. Snead, A. Fleet, Th. Hume, E. L. Magoon, Wm. H. Gwathmey, W. A. Baynham, J. Talman, Sr., T. W. Sydnor.

Board of Managers for Domestic Missions, Located at Marion, Ala.

President.—Basil Manly, D. D., Ala.

Vice Presidents.—J. Hartwell, Ala., Geo. F. Adams, Md., O. B. Brown, D. C., T. Stringfellow, Va., S. Wait, N. C., J. B. O'Neal, S. C., J. L. Dagg, Ga., W. C. Crane, Miss., James Whitsett, Tenn., J. B. Smith, La., H. S. Linton, Fla., W. C. Lincoln, Mo., W. C. Buck, Ky.

Cor. Secretary.—J. L. Reynolds.

Rec. Secretary.—M. P. Jewett.

Treasurer.—Thomas Chilton.

Auditor.—W. N. Wyatt.

Managers.—E. D. King, S. S. Sherman, J. H. De Votie, W. W. Hornbuckle, L. Goree, A. Travis, D. P. Bester, D. R. W. McIver, J. B. Miller, T. F. Curtis, E. Baptist, H. Talbird, K. Hawthorn, L. Y. Tarrant, L. C. Tutt.

Several other resolutions of a less general or important character were also adopted; and the following address, which is all for which, at present, we can find room.

THE SOUTHERN BAPTIST CONVENTION,

To the Brethren in the United States; to the congregations connected with the respective churches; and to all candid men.

A painful division has taken place in the missionary operations of the American Baptists. We would explain the origin, the principles and the objects of that division, or the peculiar circumstances in which the organization of the Southern Baptist Convention became necessary.

Let not the extent of this disunion be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of gospel order. Fanatical attempts have indeed been made, in some quarters, to exclude us of the South from christian fellowship. We do not retort these attempts; and believe their extent to be comparatively limited. Our christian fellowship is not, as we feel, a matter to be obtruded on any one. We abide by that of our God; his dear Son, and all his baptized followers. The few ultra Northern brethren to whom we allude, must take what course they please. Their conduct has not influenced us in this movement. We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it. Disunion has proceeded, however, deplorably far. The first part of our duty is to show that its entire origin is with others. This is its history.

I. The General Convention of the Baptist denomination of the United States was composed of brethren from every part of the American Republic. Its Constitution knows no difference between slaveholders and non-slaveholders. Nor during the

period of its existence, for the last thirty years, has it, in practice, known any thing of this distinction. Both parties have contributed steadily and largely (if never adequately,) to those funds which are the basis of its constituency; both have yielded its office-bearers of all grades; its missionaries and translators of God's word; its men of toils many, and of prayers not unavailing, abroad and at home. The honored dead of both these classes have walked in closest sympathy with each other; anticipating in the Board room and in the Monthly Concert, that higher, but not holier union now in their case consummated. Throughout the entire management of its early affairs, the whole struggle with its early difficulties, there was no breath of discord between them. Its Richard Furman and its Wm. Staughton, its Jesse Mercer and its Thomas Baldwin, led on the sacramental host shoulder to shoulder, and heart to heart. Their rivalry being only in earnest efforts for a common cause, their entire aversions and enmities were directed with all the strength of their souls, against the common foe.—And to the last, did they not cherish the strong belief that they left no other enmities or aversions; no other rivalry to their successors?

In particular, a special rule of the Constitution defines *who* may be missionaries, viz: "Such persons only as are in full communion with some church in our denomination; and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause." Now, while under this rule, the slaveholder, has been, in his turn, employed as a missionary, it is not alleged that any other persons than those above described, have been appointed. Moreover, the important post of a superintendent of the education of native missionaries, has been assigned, with universal approbation, to the pastor of one of our largest slaveholding churches.

But an evil hour arrived. Even our humble efforts in the conquest of the world to God, excited the accuser of our brethren to cast discord among us; and in the last two Triennial Conventions, slavery and anti-slavery men began to draw off on different sides. How did the nobler spirits on each side endeavor to meet this? They proposed and carried almost unanimously, the following explicit resolutions:

"Resolved, That in co-operating together, as members of this Convention, in the

work of foreign missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but as individuals, we are free to express, and to promote, elsewhere, our views on these subjects, in a christian manner and spirit."

Our successors will find it difficult to believe that so important and plain a declaration had become, before the close of the first year of the triennial period, a perfect nullity. In December last, the acting Board of the Convention, at Boston, adopted a new qualification for missionaries, a new special rule, viz: that, "If any one who shall offer himself for a missionary, having slaves, should insist on retaining them as his property, they could not appoint him." "One thing is certain," they continue, "we could never be a party to any arrangement which implies approbation of slavery."

We pray our brethren and all candid men to mark the date of this novel rule—the close of the first six months of their three years' power, a date at which the compromise resolution could scarcely have reached our remoter mission stations. If usurpation had been intended, could it have been more fitly timed? An usurpation of ecclesiastical power quite foreign to our polity. Such power was assumed at a period when the aggrieved "thousands of Israel" had, as it now appears, no practical remedy. Its obvious tendency was, either our final subjugation to that power, or a serious interruption of the flow of Southern benevolence. The latter was the far more probable evil; and the Boston Board knew this well. They were from various quarters apprized of it. We, on the other hand, did not move in the matter of a new organization, until three liberal states had refused to send northward any more contributions. Our leaders had chosen new rules. Thus came war within our gates: while the means of war on the common enemy were daily diminishing.

By this decision the Board had placed itself in direct opposition to the Constitution of the Convention. The only reason given for this extraordinary and unconstitutional dictum being—that "the appointing power for wise and good purposes, is confided to the acting Board." On such a slight show of authority, this Board undertook to declare that to be a disqualification in one who should offer himself for a mis-

sionary, which the Convention had said shall *not* be a disqualification. It had also expressly given its sanction to anti slavery opinions, and impliedly fixed its condemnation on slavery, although the Convention had said that "neither" should be done. And further, it forbade those who shall apply for a missionary appointment to "express and promote elsewhere" their views on the subject of slavery in a right "manner and spirit," when the Convention declared they "were free" to do so. These brethren, thus acted upon a sentiment they have failed to prove—That slavery is, in all circumstances, sinful. Whereas their own solemn resolution in the last Convention, (their's as much as our's) left us free to promote slavery. Was not this leaving us free, and "*in a Christian spirit and manner*" to promote that which in their hearts, and according to the present showing of their conduct, they regard as a sin?

Enough, perhaps, has been said of the origin of this movement. Were we asked to characterize the conduct of our Northern brethren in one short phrase, we should adopt that of the Apostle. It was "**FORBIDDING US TO SPEAK UNTO THE GENTILES.**" Did this deny us no privilege? Did it not obstruct us, lay a kind of Romish interdict upon us in the discharge of an imperative duty; a duty to which the church has been, after the lapse of ages, awakened universally and successfully; a duty the very object, and only object, of our long cherished connexion and confederation?

And this would seem the place to state, that our Northern brethren were dealt with as brethren to the last moment. Several of our churches cherished the hope that by means of remonstrance and expostulation, through the last Annual Meeting of the Board of Managers at Providence, the Acting Board might be brought to feel the grievous wrong they had inflicted. The Managing Board was therefore affectionately and respectfully addressed on the subject, and was entreated to revise and reverse the obnoxious interdict. Alas! the results were—contemptuous silence as to the application made; and a deliberate resolve, expressing sympathy with the Acting Board, and a determination to sustain them.

II. THE PRINCIPLES of the Southern Baptist Convention, it remains then to be stated, are conservative; while they are also, as we trust, equitable and liberal.

They propose to do the Lord's work in the way our father's did it. Its title designates at once its origin, and the simple, firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but inquired for "the old paths" of missionary operations; "asked" for, and attempted to restore the practically "good way." The Constitution we adopt is precisely that of the original union; that in connexion with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. We have constructed for our basis no new creed; acting in this matter upon a Baptist aversion for all creeds but the Bible. We use the very terms, as we uphold the true spirit and great object of the late "General Convention of the Baptist denomination of the United States." It is they who wrong us that have receded. We have receded neither from the Constitution, nor from any part of the original ground on which we met them in this work. And if, we ask in parting, the original and broad Bible ground of confederation were *not* equitable, how came it so nobly and so long to be acted upon? If equitable, why depart from it?

We claim to have acted in the premises, with liberality towards our Northern brethren. Thrust from the common platform of equal rights, between the Northern and Southern churches, we have but reconstructed that platform. Content with it, we adhere to it, and reproduce it, as broad enough for us and for them. Have they thrust us off? We retain but one feeling in the case. *That we will not practically leave it on any account*: much less in obedience to such usurped authority, or in deference to such a manifest breach of trust as is here involved. A breach of covenant that looks various ways—heavenward and earthward. For we repeat, **THEY WOULD FORBID US TO SPEAK INTO THE GENTILES.** The Jerusalem church, then, must be regathered at the suspected Samaria, or at some new centre of operations, like Antioch. "One thing is certain"—We must go everywhere preaching the word. "We can never be a party to any arrangement" for monopolizing the gospel: any arrangement which like that of the Autocratical Interdict of the North, would first drive us from our beloved colored people, of whom they

prove that they know nothing comparatively, and from the much-wronged Aborigines of the country;—and then cut us off from the whitening fields of the heathen harvest-labor; to which by cogent appeals and solemn prayers, they have so often protested that, without us, they were inadequate.

III. Our OBJECTS, then, are the extension of the Messiah's kingdom, and the glory of our God. Not disunion with any of his people; not the upholding of any form of human policy, or civil rights; but God's glory, and Messiah's increasing reign; in the promotion of which, we find no necessity for relinquishing any of our civil rights. We will never interfere with *what is Cæsar's*.* We will not compromise what is God's.

These objects will appear in detail on the face of our Constitution, and in the proceedings which accompany this address. They are distributed, at present, between two acting Boards for Foreign and Domestic Missions, having their respective seats at Richmond, Va., and Marion, Ala. We sympathise with the Macedonian cry from every part of the heathen world,—with the low moan, for spiritual aid, of the four millions of half-stifled Red Men, our neighbors; with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and all his people,—and we have shaken ourselves from the night mare of a six years' "strife about words to no profit," for the profit of these poor, perishing and precious souls. Our language to all America, and to all christendom, if they will hear us, is "*come over*," and for *these* objects, as ye love souls, and the divine Saviour of souls, "*help us*." We ask help at this juncture for nothing else. We have had more talk than work about these objects too long. We have waited quite too long for the more learned and gifted, and opulent, and worthy, to lead our way toward these objects; and we have

* It was not dwelt upon in the Augusta Convention—we do not recollect its being named, but it is too stringent a fact in the case to be here omitted,—that one of the missionaries, with whom the Acting Board, and Board of Managers can sympathise, we presume, and whom they sustain (we hope, however, not in this particular act, but they have in no way openly protested against it)—Brother Mason has actually remitted money to the United States to aid in assisting slaves to "run away from their masters," a felony by the Statute Law of several States.

shortened debate upon them to get to business. Our eyes and hearts are turned with feelings of parental fondness to Burmah and the Karens; with a zeal in which we are willing to be counselled by God and all considerate men, (but by none else) to the continent of Africa, and *her* pernicious fountains of idolatry, oppression and blood; but yet more, with unutterable hope and thankfulness, to China and *her* providentially opened ports, and teeming thirsty millions. Among us, in the South, we have property, which we will offer to the Lord and his cause, in these channels—some prudence with which we would have our best wisdom* to dwell; and professions of a piety which we seek to have increased and purified, like that of the first Baptist churches, when they had “rest; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.”

In parting with beloved brethren and old co-adjutors in this cause, we could weep, and have wept, for ourselves and for them; but the season, as well of weeping as of vain jangling, is, we are constrained to believe, just now past. For years the pressure of men's hands has been upon us far too heavily. Our brethren have pressed upon every inch of our privileges and our sacred rights—but this shall only urge our gushing souls to yield proportionately of their renewed efforts to the Lord, to the church universal, and to a dying world; even as water pressed from without rises but the more within. Above all, the mountain pressure of our obligations to God, even our own God; to Christ and Him crucified; and to the personal and social blessings of the Holy Spirit and his influences, shall urge our little streams of the water of life to flow forth; until every wilderness and desolate place within our reach (and what extent of the world's wilderness, wisely considered is not within our reach?) “shall be glad”—even at this passing calamity of division; and the deserts of unconverted human nature “rejoice and blossom as the rose.”

By order of the Convention,

WM. B. JOHNSON, D. D.

Augusta, Ga., 12th May, 1845.

STATE CONVENTION ANNIVERSARIES.

Several of these convocations have been held in the latter part of May, and in June. We insert brief notices of such as have published their doings in season to reach us, and will notice the remainder when they come to hand.

Georgia Baptist Convention, was held at Forsyth, May 16th–19th inclusive. The usual delegations from Associations, Missionary Societies, and Churches, were present, and the proceedings seem to have been conducted with spirit and harmony. The editor of the *Christian Index* states that the amount of funds sent up to the Convention this year was smaller than usual; amounting to nearly twelve hundred dollars for different evangelical objects. This of course is but a small part of what has been paid by Georgia Baptists for these objects the past year; as is certain from the fact that more than three thousand dollars have been received by the Home Mission and Am. and For. Bible Societies alone, from Georgia the last year. The formation of the Southern Baptist Convention was warmly approved; as were the Indian Mission Association, the interests of the Baptist church in New Orleans, and the religious instruction of the colored race in that state. Much time and careful deliberation seem to have been devoted to the cause of education, and the interests of Mercer University, and its theological department. Next meeting in Macon, Friday before third Sunday in May, 1846.

Ohio Anniversaries, were held at Zanesville, one week later than those above mentioned in Georgia. They indicated union, vigor, and progress. The whole amount contributed by Ohio Baptists for Education, For. and Home Missions, the Bible Society, and State Convention, amounts to about sixteen thousand dollars. The meeting in behalf of the Bible cause, and that for Foreign Missions, are particularly mentioned as of extraordinary in-

* Prov. viii. 12.

terest. This youthful state is now going forward with giant strides. May her course always be steadily onward and upward, Next meeting at Lebanon.

Boston Anniversaries, occurred the following week. We had expected a condensed account of them from our N. England associate, but it has not been received. By the ample details furnished in the religious newspapers, we gather the impression that just about the ordinary amount of interest was this year manifested in them. The N. England S. S. Union seems to be holding on its career of increasing, unobtrusive usefulness; while our old friend, the Northern Baptist Education Society, gives ominous indications of decay or dissolution. Some spirited meetings and resolutions on the Foreign Mission interest are also noticed; and we see that an elaborate speech by a member of the Acting Board, an eminent lawyer, is particularly referred to, and its publication, as written out by himself, is promised.

The Virginia Anniversaries, were this year held in Lynchburg, occupying the days preceding and following the first Lord's day in June. Though the number in attendance, from several causes, was not as large as usual, yet an excellent spirit was manifested. The preaching, the reports, and the discussions all indicated deep religious feeling, which it is delightful to witness and to participate. The first place is assigned to the *Virginia and Foreign Bible Society*. Some solicitude was naturally felt as to the course which this important auxiliary would adopt, in the new and unexpected position assumed by other organizations. A large committee was raised to consider this question, and we must make room for their report, which appears to have been adopted with cordial unanimity.

The committee on changes in the Constitution, made the following report by their chairman, Elder A. M. Poindexter:

"The committee to whom it was referred to report whether the organization of the Southern Baptist Convention required any, and if any what, changes in the constitution and operations of the Society, beg leave to recommend the adoption of the following resolution, viz:

Resolved, That this Society still cherishes confidence in the integrity of the Am. and Foreign Bible Society, and deems it expedient to continue auxiliary thereto."

"Your Committee will briefly state the reasons which induced them to present this recommendation:

"The events which brought into being the American and Foreign Bible Society appear to have been a plain indication of the will of God, that the Baptists of the United States should combine their efforts and their means, to give, uncorrupt and entire, his word to the nations. So strong was the conviction of this truth, at the time, that it was made the basis of extensive and successful appeals to the denomination. Now, we think, that when the divine pleasure in reference to any object has been indicated by his Providence, such indication is to be unhesitatingly followed, until subsequent events shall counteract its direction. But have such counter-indications in reference to this matter been given? Where are they to be found? In the action of the Boards of the Convention and Home Mission Society? Their action does not affect the character or the course of the Bible Society. In the state of public sentiment in the north? But this is known to be decidedly favorable to continued co-operation in the Bible Society, and a kindred institution. In the desire of our brethren? We are confident that while there are some of our brethren who think division desirable, by far the larger portion of them decidedly prefer union, so long as it can be amicably and honorably maintained.

"There has been nothing in the action of the Bible Society demanding separation. It has adhered strictly to the constitution, and we confidently cherish the belief that it will thus continue to do. The President of the Bible Society, (an influential and punctual member of the Board,) was the chairman of the Executive Committee of the Home Mission Society, which place he has resigned. Under these circumstances, would it be right for us to withdraw from the Bible Society?

"The connexion formed between our

churches, north and south, by our general Societies, the intercourse thus brought about among brethren of distant and different sections of our country, have been of incalculable benefit to our churches, and a source of unspeakable pleasure to those who have participated in that intercourse. This connexion in the Missionary Societies is now sundered. Are we prepared to sever the last links which bind us together? Are we prepared to say that the Baptists of the north and the south shall no more meet as one, for the great purpose of giving God's word to the dwellers on earth? No! If this result should ever come, be it for others, not for us, to bring it about. If it should hereafter be the case that either the Bible Society, or its Board, depart from the independent and consistent course which they have heretofore pursued, or should the meeting of the Society become the arena of strife and contention, then it will be our duty to withdraw from them. But why anticipate evils which may never occur? Who can say but that the continuance of union in this Society may be the means of awakening christian feeling, and calling into action christian principles, to overcome the causes of disunion, which now are afflicting us?"

The cause of education, For. and Home Missions, and the Publication and S. S. School interest received the usual amount of consideration. To the Boards just elected by the Southern Baptist Convention for the prosecution of For. and Home Missions, the aid of our Virginia brethren was fully pledged, and we doubt not they will redeem that pledge most faithfully. Next meeting in Richmond.

Connecticut Anniversaries were held in New London, the second week in June, and were well attended. The amount raised in the state for the various benevolent objects recognised by the Convention the last year, exceeds \$10,500 dollars. If to this were added the amount raised for Education, which is embraced in a distinct corporation, and other items not embraced by the Convention, the whole would doubtless exceed an average of one dollar for each communicant in the churches. This is comparatively "*well done.*" May other states emulate so laudable an example.—

Strong sympathy was evinced with our Foreign Mission Board in its present embarrassments, and measures set on foot for paying their portion of the 40,000 dollar debt.

The next session is to be held with the 2d Baptist church in Hartford, the Tuesday before the second Wednesday in June, 1846.

For the Baptist Memorial

THE STRICKEN PASTOR.

BY REV. CHARLES W. DENISON.

Deal gently with our sire, O, God,
Deal gently with our sire,
O, touch him softly with thy rod,
And with affliction's fire.

Has he not crossed life's dreariest dell,
To sow thy gospel's field;
And fought and won thy battles well,
Where Satan's legions wheeled?

Through summer's heat, through winter's cold,
In darkness and in storm,
He in thy service has grown old,
And bowed his manly form.

And now, when stricken by thy hand,
O, keep that hand still nigh,
To beckon some angelic band,
To cheer him from on high.

Restore him to his flock again,
And to his household shrine;
Still let him plant on earth's broad plain,
Thy messages divine.

We would uphold his sinking head
With love's untired embrace;
O, Saviour! on his spirit shed
The droppings of thy grace.

Deal gently with our sire, O, God,
Deal gently with our sire;
O, touch him softly with thy rod,
And with affliction's fire.

THE BAPTIST MEMORIAL

AND
MONTHLY RECORD.

[Vol. IV.]

NEW-YORK, AUGUST, 1845.

[No. 8.]

HISTORY OF THE FIRST BAPTIST CHURCH IN SWANSEA, MASS.

BY REV. ABIAL FISHER, *Pastor.*

PART I.—*Embracing about 50 years.*

As this is the first Baptist Church formed in Massachusetts, and as the circumstances of its origin were in many respects peculiar, it seems desirable that its history should be embodied and handed down to posterity. As this church has, as will be seen, a connexion with the Baptist church in Swansea, in the Principality of Wales, it will be necessary to go back to a period before the organization of that church.

It is supposed that there were many friends of Christ in Wales from the earliest times; but after the Reformation they greatly increased. About 200 years ago, the Lord raised up several men of great power, who preached with much success. These men were persecuted, being shut up in prison, fined, and in many other ways harassed and impeded in their holy work; but many people were turned to the Lord. About this time the Baptists began to form themselves into distinct churches. Before that they were mostly connected with others. Among the men whom the Lord raised up as his witnesses in Wales, was Rev. John Myles, the founder of this church. Mr. Myles began his ministry in the south part of Wales, about 1645; and became eminent in that country.* He appears to have preached in various places with much success till 1649, when he was instrumental in raising up a church in Swansea, in South Wales. This took place during the first year of the Protectorate of Oliver Cromwell. Whilst the government

was in his hands, all dissenters were indulged in full enjoyment of liberty of conscience. The result of this liberty was, that religion prevailed. This church was greatly prospered, so that in 10 or 12 years, between 200 and 300 souls were added to it. There were several branches where worship was maintained. To meet the calls of the church, several ministers were raised up. A regular discipline was maintained, and a correspondence was carried on with churches in London, Dublin, and several other places. The letters addressed to the church in Swansea, are recorded in our book of church records. Mr. Myles, the pastor, had a high standing among the churches and ministers. The author of the History of the Welsh Baptists says, "He was one of the greatest advocates for close communion in the Principality in his times, and the leading minister of the Baptist denomination in Wales."* He made special efforts to extend his views of the terms of communion with much success. A letter on this subject is said to be on the records of the Baptist church in Abergavenny. There is also another letter directed to that church still on the same records. "In 1651, he was sent as the representative of all the Baptist churches in Wales, to the Baptist Ministers' Meeting at Glaziers' Hall, London, with a letter, giving an account of the peace, union, and increase of the Baptist churches."* From advice received there, many new churches were formed in Wales, greatly by his instrumentality. Under Cromwell he seems to have accepted a support from government, and his place was registered as thus supported. When after the death

* History of W. Bap., p. 33.

of Cromwell, Charles II. ascended the throne, all ministers in the churches supported by public funds, were required to conform to the established religion. This was the Episcopal, and all others were in effect silenced. The result of this cruel order, made by one of the vilest kings that ever sat on a throne, drove 2000 of the best ministers out of their places, because they could not conscientiously conform. Among these nonconformist ministers was the founder of this church. As he was a conspicuous man he was probably more cruelly persecuted than some others, so that he came to the determination to leave his country, and fly to the new world. This was a time of terror, and ministers were obliged to fly where they could, while the churches were scattered. In this state of things, some of the church at Swansea came over with their pastor; and with them they brought their records. The names of those added from 1649 to 1660, are recorded in the book with their places of residence, and the time of their entering the church. There seems to be 48, who were members when the record began in 1650; these, or a part of them, were probably constituent members. Why these records should have been brought over cannot now be told. The number of members that came with Mr. Myles, was small, so that this church appears to be only a branch of that in Wales. These records might be of more use to the old church, as they contain much information in relation to its proceedings from 1649 to 1660.

Our venerable historian, Backus, says that extracts from these records were sent over to Mr. Thomas, of Leominster, for his use, and were in all probability used by him in his history of the Welsh Baptists.* Of this, we of course, have no certain knowledge. It has been supposed that these records were written in Welsh, but I should think that could not be true. I can suppose no possible reason why these records should now be in English. Mr. Benedict says that these records were in Welsh, but as far as I can find, Backus does not say so, and the strong presumption is that they were originally written in English, probably by Mr. Myles.

Those persons who came over with Mr. M., were Nicholas Tanner, Obadiah Bowen, John Thomas and others: but one only of them is among the signers to the cove-

nant of this church when it was first formed. Others of these names are found on the early records of the town. Some might at first have been scattered, who afterwards came into the church. The name of Thomas was long in this body as it was in the church at Swansea, in Wales. The act of Uniformity, which ejected Mr. M., passed in 1662, and Mr. Myles came to this country in 1663. Of the circumstances of his departure from Wales, or of his arrival in this country, we are in entire darkness. The first knowledge we have of him in America, finds him in Rehoboth. Here he found such as were either favorable to baptist sentiments, or were actually Baptists, besides those he brought with him. These materials he gathered together and constituted them into a church. This body was formed at the house of John Butterworth, the number was seven, their names were John Myles, pastor, James Brown, Nicholas Tanner, Joseph Carpenter, John Butterworth, Eldad Kingsley, and Benjamin Alby. Although the sentiments of the Baptists had never been popular, yet they had long occupied the attention of men, and whenever they had not been actually crushed by the strong arm of power, they gained adherents. Under the government of Cromwell they had been permitted to enjoy that liberty of conscience for which they had long sighed—the result was that great numbers became favorable to their sentiments. This leaven found its way into New-England, and occasioned great uneasiness to the government and the churches.

There was an attempt to form a Baptist church at Weymouth, in 1639; but the design was defeated by the interference of the magistrates, and those who were concerned in the attempt were scattered. As Rehoboth was settled from Weymouth, this leaven might have been extended there, as higher notions of religious liberty prevailed in that town from the very beginning, than in most other places. Mr. John Brown, a principal man in town and an Assistant in the Plymouth Colony, was utterly opposed to all coercion in matters of religion. It seems that Mr. Newman, the first Congregationalist minister, though on the whole a good man, was somewhat irascible and rather domineering. Such a temper was little fitted to smother the fire that of itself was just ready to burst forth. Some of his disciplinary proceedings were unpleasant to

* Ben. Hist. of the Bap., vol. 1, p. 424.

† Backus's Ch. Hist., vol. 3, p. 143.

Obadiah Holmes and eight others, who withdrew and set up a meeting by themselves, in 1649. At first they might not have thought of becoming Baptists, but, being separated from those about them, and being contiguous to Providence, they were led to become such, and soon were baptized and became members of Mr. Clarke's church at Newport. Mr. Newman and his church then excommunicated them. (See *Hist. Rehoboth*, p. 205—*Ben.* vol. 1, p. 425; also *Backus*, pp. 352, 354.)

The proceedings of these dissenters drew upon them the displeasure of the prevailing denomination and the government. Under this displeasure the concern was crushed, but left an influence which is felt to this day. It was in 1651, that Mr. Clarke, of Newport, and Mr. Holmes, with Mr. Crandal, were taken up for preaching and worshipping God with some of their brethren in Lynn, and were condemned by the Court at Boston to suffer the penalty of fines or whippings. On this sentence Obadiah Holmes received thirty lashes with a three-corded whip, inflicted to the utmost severity. (See *Ben.* vol. 1, pp. 364, 380. *Hist. of Rehoboth*, pp. 206—207. *Backus*, vol. 1.)

Soon after this, Mr. Holmes went from Rehoboth to Newport, and became pastor of the First Baptist Church, as successor to Mr. Clarke, in 1652. Several of those who had associated with him in Rehoboth went with him to Newport. He lived to be 76 years old, and died Oct. 16, 1682, and was buried in his own field, leaving eight children that were highly respectable and useful in life. *Ben.* as above, *Hist. of Rehoboth*, p. 207.—*Bayles' Hist. of Plym. Colony*. Those who remained, it appears were ready to receive Mr. Myles and his brethren. Of the seven who were constituent members of this church, Nicholas Tanner only came with Mr. Myles, the rest, for aught that appears to the contrary, were in Rehoboth when he arrived. James Brown was son to John Brown, a man conspicuous in his day. The son as well as the father, was many years an Assistant in the Plymouth Colony, and was highly useful in various circumstances. The place of John Butterworth's residence at the time the church was formed at it, is supposed to have been near the cove in Seekonk. As soon as it was known that this body was organized, and were maintaining the ordinances of religion, "the orthodox churches of the colony solicited the Court to interpose its influence against

them, and the members of this little church were fined, each five pounds for setting up a public meeting without the knowledge and approbation of the Court, to the disturbance of the peace of the place; ordered to desist from their meeting for the space of a month, and advised to remove their meeting to some other place where they might not prejudice any other church." *Ben.* vol. 1, p. 425.

Upon this order and advice, Mr. Myles and his church removed to New-Meadow Neck, a place south of Rehoboth, which is now Barrington. This place was not then embraced in any town. At first it is probable that they only removed their meeting, as permission was afterward given to Mr. Myles to purchase land and reside in Rehoboth. (See *Bayles' Hist. of Plym. Col.*) and at last some of the members owned property in that town. They appear to have erected a meeting house not long after they began to hold their meetings without the bounds of Rehoboth. This house stood a few rods south of the south line of Rehoboth, on the road leading to the house of the late Mr. Squire Allen, about 15 or 20 rods from the main road leading from Warren to Seekonk and Providence. This site of the first meeting house of this church is about three miles from Warren north-west; about $2\frac{1}{2}$ miles from the present meeting house about west. The house that stood on this spot was, in all probability small and cheap, and was placed there so as to get out of Rehoboth. From its location as it appears now, no one would think it ever had been or would be the place for a meeting house. It seems probable that after the meeting house was located, the members of the church and others friendly to the interest located themselves in the same neighborhood; and this probability is strengthened by the fact that there are the appearances of cellars in several places in this vicinity now entirely vacated. Mr. Myles' house was about a mile and a half north east, near Myles' Bridge, at what is now Barneyville. It has been supposed that the first meeting house of this church was located at Kelly's bridge opposite Warren. So Mr. Backus and others have stated it, but I have reasons for believing they were wholly mistaken about it. The light which has led me to state what I have above, is derived from a manuscript book owned by the Hon. Levi Haile, of Warren, which gives a full record of the proceedings of the town for about fifty years from its incor-

poration, with many notes not found in the town records, of great value. The proceedings are also much more full. By these records, it appears that from 1675 to 1680, the question was agitated whether the meeting house should be removed to Kelly's Bridge or Ferry, as it then was. A vote was passed at one time to do it, but without any reconsideration of that vote, about 1679, a vote was passed to erect a new meeting house at the lower end of New Meadow Neck, which vote was carried into effect. After having ascertained that these movements had been made, I found that a tradition existed amongst some of the people of this place that a meeting house once stood somewhere in the neighborhood where I have located it. At length I found a man who showed me the very spot that had been pointed out to him by an uncle long since dead, where a meeting house once stood. This to my mind settled the question where the first meeting house of this church was built. This spot is now near the west end of Swansea. As this was the first Baptist meeting house of the first Baptist church in Massachusetts, I have been careful to find out and give the true history of it. This house was probably erected before the grant of a town.

In the year 1667, the Plymouth Court, according to the encouragement previously given, granted to the first founders of this church, with others, a grant of a town to be called Swansea.

It is proper here to insert the original grant as contained in the first book of town records, page 2d.

A true copy of the grant of this Township of New Swansea, lying on Record at the Court of New Plymouth.

1667.

Whereas, Liberty hath been formerly granted by the Court of the Jurisdiction of New Plymouth, unto Captain Thomas Willet and his neighbors of Wonnamoiset, to become a Township there if they should see good, and that lately the said Capt. Willet, and Mr. Myles, and others their neighbors have requested of the Court that they may be a Township there or near there about, and likewise to have granted unto them such parcels of land as might be accommodate thereunto not disposed of to other townships; this Court have granted unto them all such lands that lyeth between the salt water bay and covering Taunton River, viz. all the land between the salt water and river, and the bounds of

Taunton and Rehoboth not prejudicing any man's particular interest, and forasmuch as Rehoboth hath meadow land within the line of Wannamoiset and Wannamoiset hath lands within the line of Rehoboth, lying near the south line of Rehoboth; if the two Townships cannot agree about them amongst themselves the Court reserves it within their power to determine any such controversy.

1667 } The Court hath appointed Capt. Thomas Willett, Mr. Paine, Sen., Mr. Brown, John Allen, and John Butterworth, to have the trust of admittance of Town inhabitants in said Town, and to have the disposal of the land therein, and ordering the other affairs of said Town.

The Court do allow and approve that the Township granted unto Capt. Thomas Willett, and others his neighbors at Wannamoiset, and parts adjacent, shall henceforth be called and known by the name of Swansea.

The entries above are a copy taken out of the Court Records at Plymouth.

NATHANIEL CLARKE, Sec'y.

In 1645 Mr. John Brown had purchased Wannamoiset Neck, which had been laid off to him and his heirs. At the time of the grant of this town, Mr. Brown was dead, but his son James and others who were heirs, were alive and had possession of that part of the new town. The rest was under the supervision of a committee. At the head of this committee was Capt. Willett.

In commencing the business of the newly granted town, the following things were settled as a foundation on which to act, as found in town records, 1st vol. p. 3 and 4.

"Whereas, Capt. Thomas Willett, shortly after the grant of this township made the three following proposals unto those who were with him, by the Court at Plymouth empowered for the admission of inhabitants, and of granting of lots, viz.

"1. That no erroneous person be admitted into the township as an inhabitant, or sojourner.

"2. That no man of any evil behavior, as contentious persons, &c., be admitted.

"3. That none may be admitted that may become a charge to the place."

"The church here gathered and assembling, did thereupon make the following address unto the said Capt. Willett, and his associates, the trustees aforesaid.

"We being engaged with you, (accord-

ing to our capacity) in the carrying on of a township, according to the grant given us by the Honored Court, and desiring to lay such a foundation thereof as may effectually tend to God's glory, our future peace and comfort, and the real benefit of such as shall hereafter join with us herein, as also to prevent all future jealousies and causes of dissatisfaction or disturbance in so good a work, do in relation to the three proposals made by our much honored Capt. Willett, humbly present to your serious consideration (before we further proceed therein) that the said proposals may be consented to and subscribed by all and every town man under the following explications.

"That the first proposal relating to non-admission of erroneous persons may be only understood under the explications following, viz: of such as hold damnable heresies inconsistent with the faith of the gospel, as to deny the Trinity or any person therein, the Deity, or sinless humanity of Christ, or the union of both natures in him, or his full satisfaction to the divine justice by his active and passive obedience for all his elect, or his resurrection, ascension to heaven, intercession, or his second personable coming to judgment; or else to deny the truth or divine authority of any part of the canonical scriptures, or the resurrection of the dead, or to maintain any merit of works, consubstantiation, transubstantiation, giving divine adoration to any creature or any other anti-christian doctrine, thereby directly opposing the priestly prophetic or kingly office of Christ, or any part thereof; or

"Secondly, such as hold such opinions as are inconsistent with the well-being of the place, as to deny the magistrates power to punish evil-doers as well as to encourage those that do well; or to deny the first day of the week to be observed by divine institution as the Lord's or Christian Sabbath, or to deny the giving of honor to whom honor is due, or to offer those civil respects that are usually performed according to the laudable custom of our nation, each to other as bowing the knee, or body &c. Or else to deny the office, use, or authority of the ministry or a comfortable maintenance to be due to them from such as partake of their teaching, or to speak reproachfully of any of the churches of Christ in the country, or of any such other churches as are of the same common faith with us and them.

"We desire also that it may be under-

stood, and declared, that this is not understood of any holding any opinion different from others in any disputable point yet in controversy among the godly learned, the belief of these not essentially necessary to salvation, such as pedo-baptism, anti-pedo-baptism, church discipline or the like; but that the minister or ministers of the said town may take their liberty to baptize infants or grown persons as the Lord shall persuade their consciences, and so also the inhabitants to take the liberty to bring their children to baptism or forbear.

"That the second proposal relating to the non-reception of any of evil behavior, such as contentious persons, &c. may be only understood of those truly so called and not of those who are different in judgment in the particulars last mentioned, and may be therefore accounted contentious by some, though they are in all fundamentals of faith, orthodox in judgment, and excepting common infirmities blameless in conversation.

"That the proposal relating to the non-admission of such as may become a charge to the town, be only understood so as that it may not hinder any godly man from coming among us whilst there is accommodation that may satisfy him, if some responsible townsman will be bound to save the town harmless.

"These humble tenders of our desires we hope you will without offence receive, excusing us herein, considering that God's glory, the future peace and well-being, not only of us and of our posterity who shall settle here, but also of those several good and peaceably minded men whom you all already know are liked, though with very inconsiderable outward accommodation to come among us, are very much concerned herein. Our humble prayers both for ourselves and you is that our God would be pleased to cause us to aim more and more at his glory, and less to our own earthly concernment, that so we may improve the favors that hath been handed to us by our honored nursing fathers to the advancement of the glory of God, the interest of our Lord Jesus Christ, and to the common benefit both of the Township and Colony, wherein he hath providentially disposed of us to serve our generation.

"Your brethren to serve you in Christ.

"Signed in behalf and in the name of the church meeting at Swansea, by

JOHN MYLES, Pastor,
JOHN BUTTERWORTH."

These explications made by the church were agreed to by Capt. Willett and his associates, as trustees, and unanimously adopted with the three proposals themselves by the town, in Feb. 20, 1669, and became the foundation on which the town was established. To that document fifty-five put their names as found in the Town Records, vol. 1, page 5th—Thomas Willett and John Myles stood first.

This church was so intimately connected with the founding of this town that the above documents seemed an indispensable part of its history. Several of the persons concerned in the founding of this town of Swansea were not Baptists, although the greatest number of them were. Mr. John Brown, who was the first owner of Wannamoiset Neck it is probable was not a Baptist; but he was a man of great liberality for his day. He came over from Leyden to Plymouth about 1633 or 4, or perhaps earlier, from there he soon came to Rehoboth, and was of great use to the town and colony. He discharged the duties of several important offices in both with great wisdom, integrity, and success. He was possessed of much land and other property. He died at Wannamoiset in 1662, having the name of an able and a good man, greatly lamented. He was father to James Brown, an important man both in church and state in Swansea.—Hist. of Rehob., pp. 52, 53. Capt. Thomas Willett was not a Baptist, but he too was far more liberal in his feelings than many of the time in which he lived. He was one of the most important men in the settlement. He was also a principal man of Plymouth Colony, and the first English Mayor of the city of New-York, so he was one of the last of the Leyden company who came to this country, having arrived about 1629. He was then 18 or 19 years old, and had been bred a merchant. As the greater part of his life had been spent in Holland, he had acquired an intimate knowledge of the manners and customs and language of the Dutch; a circumstance which made him so acceptable to the Dutch of New York. On his arrival at Plymouth, he was sent to Kennebeck to superintend their business as agent. There he continued six or seven years, when he came back to Plymouth and married, when it is thought he resided for a time from 1641 to 1646, at Dorchester, near Boston, where some of his children were born. Afterwards he lived in Plymouth, and in 1647 became succes-

sor to Miles Standish in the command of the military company at Plymouth. In 1651 he was elected one of the Governor's Assistants, and was annually continued in that office till 1665, when the pressure of other duties obliged him to decline, and James Brown, of Swansea, was chosen his successor. In February, 1660, we find Mr. W. an inhabitant of Rehoboth; and obtaining liberty of the town to take up large tracts of land in its vicinity. Under the power of the Colony he did take up and purchase of Alexapder, the elder son of King Massasoit, Rehoboth and Taunton, North Purchase, now composing several towns.

On the surrender of New York to the English under Col. Nichols, in August, 1664, by the Dutch Governor, Stuyvesant, Capt. W. attended the Commissioners of Appeals, Nichols, Carr, Cartwright, and Maverick, to that city, and rendered them great service, by his acquaintance with the customs, usages, and language of the Dutch, in organizing the new government. He performed his duties here to the entire satisfaction of all concerned; and his services were so highly appreciated, and he rendered himself so popular with the people, that after the organization of the government, he was elected the first English Mayor of the city of New-York. He was elected a second time to that office, and chosen umpire to determine the disputed boundary between New-York and New-Haven. While Capt. W. was at New-York, he retained his standing in Rehoboth, to which place he returned before 1667. In this year his name appears the first on the list of individuals to whom liberty was granted to become a township by the name of Swansea, and Mr. Myles the next, and they have been considered the fathers of the town. He continued to reside on his farm in Swansea during the remaining part of his life.

Capt. Willett married Mary Brown, supposed to be daughter of Mr. John Brown the elder, and sister of James Brown, one of the first members of this church, July 6, 1636. He had eight children, who were respectable in life. Several of his descendants have distinguished themselves in the history of their country.

Capt. Willet died in Swansea, Aug. 4, 1674, at the age of sixty-three. He was buried at the head of Bullock's Cove, in what is now Seekonk, where a rough stone still stands to mark the spot, on which is

legible the following brief and rudely carved inscription.

MDCLXXIV.

Here lyeth the body of the worthy

THOMAS WILLETT, ESQ.

who died Aug. ye iv. in ye lxivth year of
his age.

Who was ye first Mayor of New-York,
and twice did sustain ye place.

N. B. This inscription is in the old English letter.

The grant of this town of Swansea that the Baptists might have a resting place, shows that Plymouth Colony was much more liberal or tolerant than the Massachusetts. It was an era to Baptists in this new world, they had to be sure a footing in Rhode Island, but they had been kept out of all the other New England Colonies. We now find our fathers of this church with their pastor, Mr. Myles, free from oppression. On the incorporation of the town, the church entered into a covenant with each other, as appears by the covenant itself on record. Whether they had a covenant before is not known. In the above covenant they accommodated themselves to their circumstances. As has already been said, Mr. Myles in Wales was a strong advocate for what is called close or restricted communion, but, in this covenant, that doctrine is treated as very bad. It appears that in early times, our fathers were satisfied if they could but live and were willing to go with pedobaptists if they would let them. In Swansea a few, as is probable, were found who were kind towards them.

Either the church did not keep records up to 1717, or they are not in our book of records and are mislaid or lost, so that for that period we must feel our way as we can.* The names of the first members of the church are afterward found in the Town Records as occupying important offices, showing that they were among the principal men in the town. Nicholas Tanner was in active business 30 or 40 years. James Brown was long active as a deputy, selectman, townsman, &c. in the town, and several years an Assistant in the Colony; John Butterworth was, as appears from town records, Deacon, and

much employed; so was Benjamin Alby, and Eldad Kingsley, who was the ancestor of all of that name in this quarter, and tradition says he was the first man killed in King Phillip's Indian War, while he was going from meeting on a day of fasting in reference to the fears of that war. At the time of the incorporation of the Town, New-Meadow Neck, embracing the Lands on Palmer's River, was, as is highly probable, the most important part of the town. There was at that time, or soon after, settlements at Wannamoisset Neck, New-Meadow Neck, Kickamuit, and Mattapoisset, or as it is now called, Gardner's Neck.

The principal Baptist families were settled on New Meadows neck. Mr. Myles' house was just back of the present residence of Mr. Eleazer Smith. Deac. Butterworth, Nicholas Tanner, Benjamin Alby, and Eldad Kingsley were settled not far from him. The meeting house in which our fathers first worshipped, was in that quarter. Soon after the organization of the town, it was proposed to Mr. M. that he should keep a school, for which he should receive forty pounds a year, provided he had nothing for his ministerial services except the collections. (See Baylies' Hist. Plym. Col. Art. Swansea.) He kept the school for a time, and received collections at stated times. The school was probably kept in the different neighborhoods in town, as this arrangement was observed long after, as appears by the Town Records. (See Town Records, Vol. 1, p. 25.) This, however, did not long continue, as some did not care about a school, and others thought that it was wrong or useless to do any thing for the minister. Mr. Myles seems to have been next in importance to Capt. Willett, and was reckoned in the first rank. From this standing, he had several portions of lands assigned to him. Whether he paid for these lands, cannot, as I suppose, be now known; though I am inclined to think he did. There were also lots laid out for pastors and teachers of the first rank. How Mr. Myles was supported after leaving the school, is not now known. Something was probably done for him, but not much. But whether this was by subscription, or by collection, or from the town treasury, is beyond our knowledge. The last is not, however, likely. Whether the church increased, or remained stationary, or diminished, is a question which will not be likely to be answered.

* Backus says these records were destroyed by Dea Richard Harding, as he was interested with the proprietors in retaining the Pastors' and Teachers' lands.

In June, 1675, the Indian war commenced by disturbances from the Indians under king Philip, of Mount Hope. While the people were gone to meeting, on the 20th of the month, several provoking things were done, and in one case, an Indian was so insolent in taking things in a house without liberty, as to provoke the man to fire upon him and wound him. A messenger was immediately sent to Governor Winslow, at Plymouth, advising him of their danger. The governor made the most speedy preparation to afford protection for the unprotected inhabitants of Swansea, and this region. Several companies were called out and ordered on almost at once. A request was also immediately sent to Boston, for aid, which was at once responded to. In the meantime, the people were requested by the governor of Plymouth colony, to observe the next Thursday as a day of fasting and prayer. While this church were observing the fast, the Indians were preparing to attack them on their return: fired upon them, and killed one and wounded others; and while two men were on their way for a surgeon, they were fired upon and killed. The same day six were killed at Mattapoiset, now Gardners neck.* According to tradition, the first killed on his way from meeting was Eldad Kingsley: By this time the people in Swansea and Rehoboth were collected in garrisoned houses. About this time the forces from Plymouth and Massachusetts had reached Swansea, and entrenched themselves at Mr. Myles' house, June 28; but as they reached there before night, twelve men, unwilling to lose any time, went over Myles' bridge, which was less than one quarter of a mile, to make observation, when they found eight or ten Indians, who fired upon them, and killed Wm. Hammond, and wounded corporal Belcher, killing his horse under him. This was a melancholy affair; but they brought away the dead and wounded with them, re-crossed the river, and fortified themselves with the army in the garrison house for the night. Next day they went on towards Mount Hope, over the bridge, and at Kickamuit they found the heads of eight Englishmen that the Indians had murdered, set upon poles by the side of the way. These they took down and buried. They went on to Mount Hope, but Philip had fled to the east side of Taun-

ton river. Thus it will be seen that this town, and this church first felt the calamities of that war which spread such devastation over much of New England. It is said that one half of Swansea was burned. (His. Rehab. pp. 85 86. Church His. of Ph. War, edited by S. J. Drake, p. 34.) This war was, of course, a painful period. Mr. James Brown is said to have been very active in this war, and to have been very useful. Notwithstanding Swansea was so much affected by this war, I do not find in the Town Records a syllable respecting it.

Mr. Myles was obliged to have a great part in it, as his house was made a garrison. It appears that he was at expense, or that he advanced money, as money was afterwards refunded or paid to him by the town.

Although we have nothing to enlighten us in relation to the particular state and progress of the church at this period, yet from the nature of the case, all must have been gloomy. Mr. Myles preached much of three years previous to 1679, at Boston, to good effect, and for a time there was a prospect of his removing there. This was a time of trial to our brethren at Boston, and Mr. M. was the means, with others, of increasing that church, so that they were on the point of becoming two bands. (See Winch. Hist. Dis., p. 16, and Backus.) It is probable that he had little for his support, as an enemy represents that he was starved to leave Swansea for Boston. Whether this church was supplied in Mr. Myles' absence is doubtful. About this time there was a question by the town whether the meeting house should be removed, and a vote was passed to remove it to the lower end of New Meadow neck, or what is now Tyler's Point. This vote seems, however, never to have been carried into effect. (See the Haile Records, p. 28.) An acre of land was granted on the west side of Tyler's Point, to build a house for Mr. M., and John Allen, John Butterworth, and Hugh Cole were appointed a committee to hire a carpenter to build the house. (See H. Records, pp. 28, 29.)

While Mr. Myles was at Boston, Mr. John Allen, and Mr. John Brown were chosen to draw up a letter in the behalf of church and town, to be sent to Mr. John Myles, pastor of the church, and minister of the town, manifesting our desires of his return to us. Thomas Easterbrook was chosen to convey the town's letter to Mr. Myles, at Boston."—(Haile Rec., p. 36)

* Hub. Nar. p. 59, and Huch. Vol. 1, p. 5, as quoted by Hist. of Rehoboth, p. 83.

Roger Kinnicut is paid for the frame of Mr. M's house, (p. 35.) It appears that the plan of removing the first meeting house was abandoned, as, at a meeting legally warned, and the "Town being met together this, 30th day of September, 1679, it is voted and ordered that a meeting house of forty feet in length, and twenty-two feet in breadth, and sixteen foot between joints, be forthwith built, and a committee be chosen for the letting out of said work, and finishing the same, viz: John Allen, Hugh Cole, William Ingraham." (Haile Records, p. 41.) "March 29, 1680, it was voted that the meeting house be set up at the lower end of New Meadow neck, and that the committee for said house appoint the individual place." Oct. 9th, 1681—"That the committee first chosen for the building and finishing the meeting house, take care for the completing the same." (H. Rec., p. 50.) The house for Mr. M. was built before the new meeting house, as in 1679, 25th Feb., "It is voted and ordered that Mr. John Myles shall have the house built for him, to indemnify him for debts due him in the time of the Indian war, in full of his demands against them, and accepted by him." (See above, p. 42.) From the above record it appears that the place of public meeting was changed from its first place to the lower end of New Meadow neck, and that the minister went there too. It would seem that the town and the church recovered from the shock produced by the Indian war, and that the prospects of the church in 1680 and onward, were promising. There was then no other meeting in the town, embracing Warren, Barrington and Somerset. The population in the whole had doubtless become considerable, as their troublesome neighbors, the Indians, were gone. The place of the meeting house at Kelley's bridge was more central than any other point in the town, and was then called the place of trade. Near that spot the town of Warren has risen up.

In 1683, Feb. 3. Mr. Myles closed his labors on earth. He appears to have been a man of talents, and of respectable education. As a preacher he was more than ordinary, and in the very trying circumstances in which he was placed, he evinced that he was able to meet and overcome the buffetings of this life. He left a character that will be honored as long as Palmer's River shall run. His ministry was thirty-eight years; his age is not known, but he was probably between sixty and

seventy years old. It is presumed that no man knows where his body was laid, but likely in the grave yard nigh where his meeting house stood. I have been over the graves there, but no remembrance of him was to be seen. His wife was Ann Humphrey, but that is all we know of her. He had three children, John, Susannah, and Samuel, and probably more. John was a grown man when Swansea was founded. He had, as is probable, sons that had lands in Rehoboth. (See Hist. of R., p. 129.) Of the daughter we know only the name. Samuel, as appears by his will and otherwise, was in college at Cambridge, at the time of his father's death. In 1684, he graduated and went to England, and after becoming A. M. at Oxford, he took Episcopal orders, and came back to America, and settled as minister of Kings Chapel, Boston, in 1689, and died 1729.

Mr. Myles was so much esteemed that he preached part of the time for the Congregationalists in Rehoboth, notwithstanding the opposition to the Baptists at that time. (Hist. of Rehob., pp. 61, 62.) Mr. M. was once carried before the magistrate, when he presented to him Job 19—25, on which he was dismissed. Although we cannot speak with certainty, yet it is probable he was possessed of a pretty good property. From the death of Mr. Myles, thirty-four more years passed without records, and less of the history of this church is known, than during the life of Mr. M. But what can be found we will proceed to lay before our readers.

It would be interesting to know how large the church was in 1680, and who they were, but that we cannot know. The next that we know of the church, is, that in a little more than two years, Captain Samuel Luther was ordained their pastor. His ordination took place, July 22, 1685, by the assistance of Elders Emblen and Hull, of Boston. The names of some of the first members are on the Town Records for several years after the ordination of Elder Luther, especially Nicholas Tanner. They were evidently men of great stamina. Elder Luther's name is on the Town Records, and Proprietors Records from the incorporation of the town; and indeed his name is on the Rehoboth Records before that. In Swansea he sustained nearly every office the town or the proprietors had to bestow. He was called Sergeant for some time, and afterwards Captain. He was many years Select-

man, Townsman, Moderator, and on the most important committees on many subjects. Several years he was Deputy to the Legislature.

In the settlement of the Shawwomet and North purchase lands, he seems to have been principal. This, as appears, was a complicated business. After he became pastor of the church, his name is not frequently found on the Town Records, but it is in some important concerns. His long continuance in public business shows that he was capable of doing business, and that he was able to exert a great and permanent influence over men's minds. It is likely, though that is not known, that he was active in religious meetings and affairs. There is a strong presumption that he was a preacher at the death of Mr. Myles, and labored for the church till his ordination, as well as after. It was not usual in early times, so far as I know, to ordain ministers so soon as now. He continued the pastor for near thirty-two years, and died Dec. 20th, 1716, aged 80, and was buried at Kickamuit burying ground, where a stone is erected over his remains.

His residence was in that part of the town, though he had land laid off to him in several other places. At the commencement of his ministry, the meeting house was at the lower end of New Meadow neck, and the people from all parts of this then great town, met there. But sometime during his ministry, at what exact time is not yet known, that part of the town which is now Barrington, set up a meeting for themselves, probably about 1700. There is a tradition that there was some agreement about this separation, and the people in that part of the town took the Congregationalist form of religion. During his ministry the meeting house was removed from Kelly's bridge to the corner, as it is called, between Captain Cornell's tavern house, and the road that goes north to Rehoboth. This removal was probably about the time of the separation from Barrington. There is evidence from the Haile Records that the meeting house was removed before 1701, but how much before, I have not been able to ascertain. (Haile Rec. p. 125.) About 1690 another Baptist church was formed in the easterly part of the town, which of course diverted those in that quarter from this church. The terms of communion in that church were more restricted than in this, which, perhaps, was the cause of the setting up of that church. It is presumed that a portion

of Rehoboth north of the meeting house, as removed, attended this meeting before the change of location. Whether Elder Luther received much from the people, or supported himself, we cannot tell. It is likely that he received something from the people, and furnished what was wanted from his own resources, as all the ministers of this church have done. In 1704, Mr. Ephraim Wheaton, who resided at Rehoboth, remote from the meeting house. N. W., and several miles from Elder Luther, was settled as his colleague. In 1683, the town was warned by the Court of Sessions that they must have a minister, or be prosecuted. After some hesitation, to avoid trouble, the town voted and chose Elder Samuel Luther for the minister of Swansea. (Town Rec. Vol. 1st, p. 19.) The church seems to have been prosperous to a considerable extent, during the whole of Elder Luther's ministry. In this time it is supposed that all the first members left the stage, men of whom the world were not worthy.

It is handed down by tradition that the present meeting house of this church was erected on the spot where it now stands, the year after Elder Luther's death, that is, in 1717. It is a singular fact that there is no existing record of its being built. In the year 1718, the records of the church begin. By these it appears that in 1723, an order was passed by the church for raising money to complete the payment for building the meeting house. (See Ch. Records, p. 224.)

By this it is evident that the house had been then recently built; and as they were then often long in finishing what they had begun, it is likely that 1717 was the year in which it was erected. It is not probable that there is another meeting house in this county that is so old, nor a Baptist meeting house in America. It is 41½ feet long and 33 feet wide, about 22 feet between joints; with wide galleries on three sides. Originally it was seated below and above. It was not plastered till 1802, and was open to the roof. The timber of which it is built, is strong, massy oak, strongly braced. Till 1802 there was no porch, the stairs went up at the corners, opposite the pulpit, inside. There were three doors, or rather six, as they were all double. Whether the house was accommodated with a fire at first or not is not known, but as long ago as the memory of those now alive extends, there was a place on the women's side for burning coal to



MEETING HOUSE OF FIRST BAPTIST CHURCH, SWANSEA.

accommodate them in 1764. Afterwards, perhaps sixty years ago, another place for the same purpose was prepared on the men's side. Had the house been tight, the people must all have been suffocated, but as it was the air was rendered tolerable.

With these remarks respecting the meeting house, we will go back to the time of the death of Elder Luther.

As we have no records previous to that time we cannot tell how large the church was, but we have found on the records as incidentally inserted, 58 names; 47 of which are men. From the number known it is conjectured that the whole number was near 200. Most of them were in Swansea, and that part of Rehoboth that lies north and northerly from our present place of worship. It is to be understood, however, that Swansea, after Barrington was set off as a town, embraced most or all of Warren and Somerset. As has

been said, Elder Luther lived at Kickamuit, which is now the easterly part of Warren, and there, there is reason to believe, many of the members resided. It is likely that nearly half of the members were in Rehoboth. That part which is now Oak Swamp, was evidently connected with this church for worship, and much of that part lying on Palmer's River on towards Orlean's Factory. But as there was no other Baptist church or meeting far and wide, all of this denomination within forty or fifty miles in all directions in Massachusetts, came here to join. There were some it is known from Middleborough and Bellingham before 1718, afterwards from Haverhill and Taunton, and it is likely from many other places.

(End of Part I.)

BIOGRAPHICAL SKETCH OF ELDER WALTER
WARDER, OF MAYS LICK, KY.

[Many months since, through the medium of Elder William Vaughn, of Bloomfield, Ky., we received the following sketch of a most worthy and successful minister of the gospel, for insertion in the Memorial. It was prepared by bro. W. V. Morris, a deacon of the church of which the subject of the memoir was pastor for many years, who knew him intimately. We had some personal acquaintance with brother Warder, have heard him preach, and knew him to be amongst the excellent of the earth, and an exemplary and successful preacher of the gospel. In personal, unaffected piety, purity and singleness of heart in the work of the ministry, zeal, and self-denial, firm attachment to the doctrine of grace, and deep concern for the conversion of sinners, and the prosperity of Zion, few equalled, and none excelled this departed brother. J. M. P.]

Elder Walter Warder was the fourth son of Joseph and Esther Warder. He was born in Fauquier county, state of Virginia, on the 13th December, 1787.

He emigrated to Kentucky with his father and family, in the fall of 1805, and settled in Barren county, about six miles east of Glasgow.

From a mere youth, he was noticed for his temperance, and prepossessing manners;—of quick and ardent temperament.

Previous to his leaving Virginia, but little attention had been paid to his education. After his removal to Kentucky, he taught a country school for one year, prior to his professing religion, and through that means, added something to his education, though still quite an imperfect English scholar. Consequently, at the period he entered the ministry, his education was very imperfect. This fact he soon perceived, and diligently commenced, and successfully prosecuted his studies, and soon became sufficiently acquainted with the structure of the English language to

speak and write with a good degree of grammatical accuracy.

Biblical history claimed a share of his attention; and he soon became well informed on the subject of church history—particularly that of Baptist history.

His first awakening influences on the subject of religion, was, in the providence of God, brought about in the following manner:

Some short time after his arrival in Kentucky, his brother William was riding through a fallen timber in his father's neighborhood, which had been prostrated by a tornado, or hurricane, and such was the entire destruction of the trees, that it attracted his particular attention. And the reflection arose in his mind, "had I been here at the time this forest was levelled to the earth, I could not possibly have been saved from immediate death." The thought followed, which pierced his heart, "what would have become of my immortal soul?" From that time he saw and realized himself a guilty and condemned sinner before God. Such was his distress of mind, that he alighted from his horse, and, for the first time, fell upon his knees, beseeching God to have mercy upon him, and to pardon his sins, for the sake of Jesus Christ; and before he left the timber, it pleased the Lord to extend his tender mercies towards him, and to pardon his sins, and he went on his way home rejoicing. On reaching his father's house, he entered into conversation with his brother Walter, on the subject of religion, who was at that time addicted to many of the vices peculiar to youth—particularly that of profane swearing.

William did not let his brother know that he had found the Saviour precious to his soul, but proposed covenanting with him that they would seek the Lord. Walter became serious, and agreed with William to seek the salvation of his soul.

William immediately left Kentucky, for Virginia, on business for his father, where he remained but a short time, and

again returned to Kentucky. When the brothers met, Walter was the first to declare what great things the Lord had done for his soul. They immediately offered themselves to "Dripping Spring" church, for membership, (some six miles from their residence,) then under the pastoral care of father Stockton, were received, and baptized by Elder Stockton—this occurrence was in 1806.*

Walter continued a member of that church until the constitution of Mount Pisgah church, located in the immediate vicinity of his residence. He went into the constitution of that church in 1809, and was licensed to preach by Pisgah church, 23d September, 1809, and ordained to the ministry in that church by Elders Zachariah Emmerson, Jacob Lock, and Ralph Petty, on the 24th day of March, 1811.

After his ordination, he removed his membership to Dover church, in the same county, and continued the pastoral care of that church until his removal to Mays Lick, Mason county, Ky., in March, 1814.

During his pastoral labors there, that church was greatly strengthened, and his labors owned by the great Head of the church, in a revival under his ministry, in

which many sinners were converted, as seals to his ministry.

At the commencement of his ministerial labors, his method of sermonizing was solemn and argumentative, and enforced by his daily example; manifesting deep and abiding feelings for the advancement of the Redeemer's kingdom:

His mother made a profession of religion in Virginia, before the removal of the family to Kentucky, and his father some time after his conversion. They were both members of the Baptist church, and regarded as zealous, faithful members.

His parents had but little, if any, influence in training his thoughts to the subject of religion.

Walter was married in Barren county, on the 27th day of Dec., 1808, to Mary Maddox, who was his cousin, and lived most happily with her to the period of her decease, on the 21st day of September, 1829. His second marriage, to Mrs. Elizabeth Debyns, occurred 15th December, 1830.

The leading facts contained in the foregoing statements, were principally obtained from his brother Joseph, who yet resides near Glasgow, Barren county, and all may be relied on as faithfully authentic.

In 1813, the church at Mays Lick, Mason county, Ky., and belonging to Bracken Association, called Elder Walter Warder to the pastoral charge, which he accepted the following February, removed his family, and entered on his labors.—He served that church half his time, and the residue was appropriated to neighboring churches.

From the time he was received as a member and pastor of the Mays Lick church, to the period of his death, he performed with great assiduity and success, the duties of his office, much beloved by the brethren, and respected by the community where he dwelt.

The church at Mays Lick continued him their pastor, by an annual, unanimous call, for the period of twenty-two years.

* William Warder became a successful, devoted minister of the gospel, in the Green River Country, Ky. We were personally acquainted with him, but have not the facts and dates to construct a memoir that would do justice to the memory of this excellent servant of the Lord Jesus. He was indeed a burning and shining light, and was successful in the conversion and baptism of many hundreds, and some very profligate men. In 1817, he was a delegate from the Kentucky Miss. Soc. to the Triennial Convention in Philadelphia. His colleague was the late Isaiah Hodgen, another of Kentucky's noblest sons in the ministry. They travelled the long journey on horse-back, and on their return spent several weeks in Virginia, where their labors were owned of God, in an extensive revival of religion.

Will some of our correspondents in Kentucky prepare sketches of these beloved brethren for the Memorial? J. M. P.

The church often expressed a desire for a larger portion than half his time, which was steadily and perseveringly refused, owing to the destitution of ministerial aid in a number of the neighboring churches; and indeed, he might almost have been regarded as the minister of the whole association, for he made it an invariable rule to visit and preach to every church of the association, at least once a year, and frequently oftener.

He was principally instrumental in planting the churches in Millersburg, Bourbon county; Carlisle, and Pleasant Spring churches, in Nicholas county; Bethel, in Fleming county, and Sardis, in Mason county.

The great field of his usefulness was at Mays Lick, and during the twenty-two years pastoral labors at that place, there was added to the fellowship of Mays Lick church one thousand and sixteen souls.

During the great revival of 1828, he baptized, within the bounds of the association, more than five hundred persons, who did not connect themselves with Mays Lick church. At the close of that associational year, the baptisms connected with Mays Lick church was four hundred and eighty-five—making the total number of baptisms by him for that year, about one thousand.

In the latter part of the fall of 1835, his health began to decline—to some extent caused by mental anxiety—but principally from over-exertion in his ministerial labors. During the following winter months, though in feeble health, he continued to fill all his appointments, and was often exposed to the inclemency of the weather, and spring opened upon him with a prostrated constitution, with little hope of a permanent restoration to health. He often returned from his meetings so much exhausted by his labor, that he would be compelled to take his bed—and often his family would try to persuade him not to fulfil his appointments; but the wishes of his friends, even, when the weather was so bad that others whose health was good, would not willingly have ex-

posed themselves to it, could not influence him to disappoint his congregations.

Two of his daughters were residing in the state of Missouri, whom he was anxious to visit, and as his health declined, his anxiety to see them seemed to increase. His wife had relatives there also, that she was anxious to visit.

He and his wife started to Missouri, on the 21st of March, 1836,—his health then very bad, and he so feeble that he could not sit up during the whole day. From the time of his leaving home, his health declined more rapidly, and at the sixth day of April, 1836, he died at Samuel Peppers', (a brother-in-law of his wife,) near Clarksville, Mo. He did not live to see his children. His disease was chronic inflammation of the stomach. He suffered constantly for some months, but his sufferings were not often very acute, until a few days before his death.

The church at Mays Lick, in Oct. 1843, unanimously resolved on the removal of his remains from Missouri, and to re-inter them in the grave yard attached to the church, which was accomplished on the 9th day of December following, and the church have it in contemplation to erect a suitable monument over his remains,—not to his memory; for that can never die in the hearts of those who knew him—but as a testimony of respect.

“There is nothing in the course of nature which seems to warrant an excess of cultivation. On the contrary, such an excess is sure to be punished in the end, by the lessening of the very powers which we desire to enlarge. It is evidently the will of the Creator and Ruler of nature, that none of his living creatures should be overstrained. Rest, facility, comfort, and the leisurely ply of the faculties, form an indulgent part of our Heavenly Father's training; which the human parent and tutor ought never to forget.”

PAUL'S INTENSE DESIRE FOR THE CONVERSION OF HIS KINDRED.

Romans ix. 3.—*For I could wish that myself were accursed from Christ, for my brethren, my kindred according to the flesh.*

This text has caused very great trouble to wise and learned expositors. A great variety of ways have been proposed, to remove the difficulty, of a moral kind, which is felt when allowing to it the natural force of the language, as it stands in our version. Some of these proposed variations may here be noticed.

1. Some would change the mode and tense of the first verb, so as to make the apostle say that he *did wish himself, &c.*, viz. in the former state of his unbelief. But this is incongruous with the scope, and the whole argument of the apostle, who is showing his present love and compassion for his brethren; not his former willing estrangement from Christ. Those who would be sticklers for grammatical interpretation in this instance, would do well to compare the verb, (both mode and tense) in this instance, with a similar case in Acts xxv. 22, where Agrippa says, *I would hear the man*; not, *I did hear, or did desire to hear*, which would make nonsense.

2. Various meanings have also been given to *anathema*, rendered in our version, *accursed*, as “excommunicated from Christ,” i. e., from the church: others, “devoted to destruction”: others, “consecrated, set apart.” Perhaps neither of these present the true idea.

3. What is the relation of this anathema to Christ? Our version says, *from*: Prof. Stuart would prefer to say, *by*. But if the same meaning may be given to this Greek particle, *apo*, in this place, which it unquestionably has in 2d Timothy, i. 3, viz. “after the pattern,” custom, example, then a new and beautiful sense will be given to the whole, and all its difficulty is removed. Since Christ, out of his great love for the accursed; and lost, condescended to be made, in the eye of the law, and was regarded by the people as *accursed*,

when he suffered crucifixion; and since he did this for those who hated him,—Paul, who loved to imitate, as well as to preach Christ; would here seem to emulate this pattern of his divine Lord, in his affection for the unbelieving Jews who hated him.

Yet Paul too well understood the nature of Christ's vicarious death, really to think of helping out, or adding to the value of that one perfect offering, which once for all had been presented by our great High Priest. He does not, therefore, really purpose this,—certainly not with that view. But in a form of expression admirably adapted to evince the ardency of his love for these rejecters of the gospel, he says, *I could even wish myself accursed after the manner of Christ, (i. e., crucified,) for my brethren, if, haply, that might move them to renounce their prejudices, and yield themselves cordially to faith in the Redeemer.* The learned Dr. Waterland approves of this rendering, and it is noticed by McKnight with apparent commendation. Nor can I hesitate to say, that if any change from the obvious idea, communicated by our version, is to be introduced, this seems to me the best.

But perhaps, after all, the old and obvious sense is to be preferred; and if we possessed a sufficient degree of disinterested, holy, self-sacrificing love, we might find no great difficulty in according to it the praise of a high but rarely approached example of real devotedness to God's glory, and the welfare of mankind. With the views which Paul elsewhere expressed, of the effect which the conversion of the fulness of Israel to the Lord, would have on the gentiles, can a real christian, in his best moments, wonder that the apostle should be willing to suffer any thing for the accomplishment of an end so glorious! In this view, too, the hypothetical or optative sense of the first verb, comes in to qualify the object. He does not suppose that such an offering is consistent, or that it can avail; but if it could, his free heart is ready. The sentiment then is. “Such is my love for my kinsmen after the flesh,

that, were it possible, I would devote myself to the destruction which threatens them, could they but escape by such means." *Stuart*. This is even less obnoxious to objection, than the prayer of Moses, *Exod. xxxii. 32.* "Spare this people, or blot me out of thy book." If the latter was not inconsistent with reverence and duty, assuredly the former may be more easily defended.

Po'keepsie, May 12th, 1845.

EXTRACT

From the Rev. Dr. CHASE's Sermon before the American and Foreign Bible Society, in April last, at Providence.

In the completed Bible, we now possess not merely one book, but many,—a whole library of religious knowledge,—exhibiting matters the most important for us to know, from the creation of the world to the glorious appearing of the final "judge of all," and the "eternal judgment" which he will pronounce. The Bible makes known God, and man, and the relations of men to God, and to one another. It teaches us when and how we should worship; what we are, and what we shall find the world to be; how we should conduct ourselves towards one another; how we should receive the blessings and bear the trials of human life; and how we may be delivered from the dominion and the consequences of sin, and be admitted to the enjoyment of everlasting happiness.

Among the matters revealed there are some, and these of immense importance, respecting which we could know nothing but by revelation. There are some, indeed, respecting which "nature itself" would give us important light, if we would seek for it. But who will affirm that it was not desirable to have the light either increased, or made more certain? And there are some subjects respecting which it is obvious that even revelation teaches us only in part. But who has a right to

demand that it should either teach us more, or forfeit its claim to be our guide? These subjects, exhibited though they may be only in part, expand and elevate the soul, and fill it with devout admiration. What is made known respecting them leads to sober and salutary reflection, to practical benefit in our present state, and to a suitable appreciation of that state in which "we shall see as we are seen, and know as we are known."

In the natural world, how many things are there which are known only in part, even to the most intelligent and scientific, and yet are exhibited freely and kindly to all? Each individual of the human family sees them. Each uses and enjoys them, more or less, according to his capacity and circumstances. The little child, in the season of spring, led forth by a mother's hand, into the flower-garden, or rambling freely with playmates in the green and blooming meadow, may receive many a delightful and valuable impression, long before becoming acquainted with the science of botany. All may breathe the vital air; all may quench their thirst with the pure water, gushing from the fountain, without being able to analyze either the one or the other. All may enjoy the wide-spread and varied landscape; though few may be able to measure the height of the mountain which towers aloft in the distance. All may avail themselves of the light, and exult in the beauty and grandeur of the silent evening, when the stars and the full-orbed moon are shining in the clear blue sky, though few or none may understand all the facts and principles of astronomy, or comprehend the vastness of our solar system, to say nothing of other systems, unnumbered and innumerable, revolving in the immensity of space.

In like manner, the Bible is intended for all, though it does not disclose every thing pertaining to every subject introduced; and its readers are not required to understand all that belongs to its artificial or scientific development and to its connections, before they can be benefited, to

the saving of the soul, and in a thousand ways they may drink freely of the water of life. They may know its efficacy by a happy experience. They may know much also concerning it in other respects; and yet they may advance indefinitely in their knowledge of it, as they may have opportunity.

REVIEWS.

A pure Christianity the World's only Hope:
By R. W. Cushman, Pastor of Bowdoin
Square Church, Boston. New-York:
Lewis Colby, 1845.

The world's only hope! is the startling announcement of this small volume. Is it a presumptuous or vain-glorious boast? Has the world perilled its hope? Are its dangers and its exigency thus pressing and peculiar? It seems to us that there can be but one true answer to such inquiries. Amidst all the boasted progress of scientific improvements; the new, beautiful, and variously adapted developement of the arts which minister to men's comfort, and opulence, there are sad and multiplied indications of moral derangement, adapted to excite the most painful solicitude in every sober, reflecting, well balanced mind.

We are not alarmists, in the ordinary acceptance of that term. Nor can the charge be fairly brought against us of cherishing a croaking, querulous disposition, constantly inclined to look on the dark side of things. We will not even plead guilty to the charge of "complaining that the former days were better than these." It is not, perhaps, literally true. Various modifications and abatements of any such wholesale invective against the men or the things of our own generation, are obviously required. Nor does it, after all, avail to any wise or good purpose, to be instituting comparisons of this general character—too frequently depending on a narrow or inadequate induction of facts.

It can scarcely fail, however, to force itself on the mind of the religious observer, that as we have now nearly reached the middle of the nineteenth century of the Christian era; as the grand catholicon of divine prescription has long been known, and professedly applied; if it be true that a very large proportion of mankind in nominally Christian countries are still far from righteousness; and if the light which we possess, owing to some fatal hindrance, fails utterly in the attempt to reach three-fourths of our contemporaries, it is surely time to inquire after the cause.

Christianity in alliance with show and parade, with pomp and ceremony, with rites and costume, and the pageantry of external manifestations appealing to the superstition and the imagination of its votaries—has been tried, and resulted in a miserable failure.

Christianity linking itself to state patronage—now conferring and then soliciting worldly honors, emoluments, and influence; here fawning on the great to win their favor; there subsidizing the menial to swell her ranks of votaries—has also had its day, and showed out its miserable impotence to bless the race.

Is it not time to seek for such reforms in that great moral engine of all true reform, the religion of Christ, as may show it to be what its author declared it, the salt of the earth, the light of the world? Groaning and oppressed human nature sighs for the revelation and the experience of that which shall make wise, and blest, and holy, having promise of the life that now is, and of that which is to come. Which shall recognise the wants of man as an individual, and man in his social nature and connexions, harmonizing the wants, removing the woes, and cheering the hopes of both.

So thought the author of the volume before us, when he closed his preface with the remark, "the events in the religious world that mark the present time, show that the day has come when the corruptions of Christianity must be dealt with

faithfully; and Christianity itself must be vindicated from the surreptitious institutes and usages which have claimed its authority and assumed its name."

The author has evidently studied this great subject as its infinite importance demands; and he has approached the discussion of his theme with the mingled emotion of a chastened fearlessness, and a compassionate fidelity. The sober conviction of the infinite and unutterably momentous issues which depend on a right appreciation of this matter, forbids all flights of fancy, all declamatory show of rhetorical art. It demands and well befits the earnestness which distinguishes true from fictitious eloquence.

The following analysis of the plan of the writer, will, like a general chart of a journey, give the true and relative idea of each part of the discussion.

True religion the only moral conservative: shown by, 1. Antediluvian history; 2. Gentile history; 3. Hebrew history; 4. *The history of Christianity.* Condition of Christianity in Italy; Greece; in the Protestant countries of Europe; Great Britain; Prussia.

Scripture view of Christianity. Means of the corruption of Christianity. Retention of Popish errors under the Reformation. The English Church. Calvin. Luther. Consequent struggles and excesses. The Issue on the Continent—In England. *Religious History of this Country.* The Pilgrims. Decline of religion and morals among their descendants. Present tendencies.

Means of restoring Christianity to its primitive Efficacy. 1. The Bible must be made the sole guide in faith and practice. 2. The Ministry must be restored to its true position. *a.*—Claims of Episcopacy. *b.*—Consequences to be apprehended from its prevalence in this country. 3. The Church must fulfil its office. *Primitive Churches independent:* Witnesses, Moseheim—Barrow—Whately. The Ordinances must be restored to their true expression. 4. The professor of religion must possess an appropriate character. Mischiefs of birthright membership.

Duty of true Christians in the present state of things. Duty of Baptist churches:

Their advantages. Their dangers. Their past history. Their present duties.

We have felt exceedingly anxious to verify our warm, but not extravagant commendation of this volume; so that our readers may feel impelled to procure and peruse it—then we are very sure they will recommend it to their neighbors. In some respects it may be justly regarded as better fitted for the important purpose of disabusing the popular mind of many and destructive errors, than any other work on the subject. Without repelling or arousing prejudice by a controversial name and bearing, its statement of undeniable facts, in the most kind, but solemn and faithful manner, is adapted to secure the interest and then the conviction of its readers. Pray do not fail to procure a dollar's worth, (four may be had for this sum,) and see to it that the work has a favorable introduction to those friends who need its counsels and warnings.

One long extract shall here be furnished, both as a specimen of the work, and for its intrinsic value. We select the last of the numbered divisions which occur in the above analysis, and give the larger portion of it, omitting some of the notes.

The last thing we mention, but, with the exception of the first named—the supremacy of the scriptures—the most indispensable of all conditions to the efficacy of christianity, is, that the individual professor of religion possesses an appropriate character.

The true theory of the christian church is, that none shall belong to it but real christians: persons who believe the doctrines of the gospel, who have truly repented of sin, and heartily forsaken it; whose affections are set on things above, and whose lives are regulated by the christian precepts.

To this theory the practice in religious profession can never, perhaps, be made fully to conform, on account of the deceitfulness of the heart, and the influence of sinister motive; but it must at least aim at it: and the only hopeful, as it is the only scriptural polity, is, that which ac-

knowledges the theory and does its utmost to carry it out, in the admission of members.

It is for want of this that the name of *christian* has so lost its power. Better, far better, for the hope of the world's salvation, would it be if christianity could point to but three hundred out of ten thousand, and say, "These are my jewels;" than that the world should point to a host of "baptized infidels, worse for mending, washed to fouler stains," and reply: Are not these also thy sons?

The prevalence of a merely nominal christianity has well nigh banished the knowledge of the nature of real christianity from the world. The grand apostacy, setting out with the error that the ordinances were endowed with a kind of charm without which even infancy could not be saved, converted the church into a sort of universal receptacle of good and evil; an ark of safety for the lion as well as the lamb, the vulture as well as the dove.

The doctrine of infant baptism and birthright membership, has done an amount of injury to the cause of vital christianity, which no human mind will ever be able to estimate.

The great destroyer, with this two-edged sword of mischief cutting right and left, has gone through the world inflicting a double damnation: betraying one half of mankind into a fatal apathy with the belief that their heaven was secure, because they had been christened, and had access to the eucharist; and the other, into a rejection and contempt of christianity itself as a system of priestcraft.

Real christians—thanks to God's sovereign mercy, there always have been: but, like a few lost diamonds in continents of mud, neither the world nor the church has known them. They have been considered by the one as heretics, and by the other as moon-struck disturbers of its quietness; and prince and prelate have conspired to destroy them.

Even in England, how few can tell you rightly what it is to be a christian. They will tell you that to be baptized, and to be able to repeat the catechism and to say prayers, is to be on the way to heaven; and if you speak of the spirituality of the gospel, of being born again, of the inward life, of the war of the spirit against the flesh, and of Christ in the soul, the hope of glory; you "bring strange things to their ears."

And how much better has it been in this country? The practice of infant baptism among almost all denominations, has trained generation after generation to believe they were not exactly sinners; that they were a sort of christians; and that, somehow or other, they were nearer to heaven for what their fathers were.

This error at the door of admission filled even the churches of New England with members who had the form of godliness without its power.

It was but a natural consequence that the power that was unfelt should come at last to be denied; that churches which began with the error of baptismal regeneration, however modified, should finish with denying the existence of any other; and that the evidence of a change of heart should neither be required on entering the church, nor evinced by a holy life afterwards.

To restore christianity, then, to its primitive efficiency and glory, let the spirituality of Christ's kingdom be fully recognised. Let the composition, government, and action of christian churches show that that kingdom is not of this world. As to civil patronage and state interference, let lords and monarchs neither bless them nor curse them, but let them alone. Let the word of the Lord have free course. Let the ministry be content to stand in the lot, and do the work which Christ assigned them. Let them cease to teach for doctrines the commandments of men. Let them proclaim the great truth that man, though born of a saint, is a child of wrath, and must be born again: that Christ is a Saviour *from* sin, not *in* it; and that without holiness no man shall see the Lord.

Let the ordinances be kept to their true expression, as signs of grace *received*, and salvation *secured*; not the means of conferring it. Let the church demand of every applicant for admission, evidence of decided consecration to Christ; and sever from her connexion all who dishonor the christian name. Then, and not till then, shall christianity "look forth as the morning; then, shall her righteousness go forth as brightness, and her salvation as a lamp that burneth."

It is a practical question of immeasurable moment, whether evangelical christians should connect themselves with ecclesiastical organizations, whose radical errors have produced such disastrous results to the religious interests of the world;

or whether they ought to leave them to perish with the revolutions of time and of empire. But, it appears to us that, if the authority of Christ is to be regarded, it is a question which has long since been decided. "If the salt have lost its savor, it is good for nothing but to be cast out and to be trodden under foot of men."

It was probably owing precisely to the acquiescence of real christians in departures from fundamental principles—certainly not to an inherent defectiveness in the spirit or form of christianity—that churches, planted by apostles, came to be consolidated into colossal engines of oppression and corruption.

Had all that really knew the grace of God adhered, from the beginning, to the principles on which the kingdom of Christ was founded, it is difficult to believe but that true christianity, instead of being compelled to "flee into the wilderness," and her witnesses to "prophecy in sackcloth," would have held on her rejoicing way of triumph; and long ere this have been "the joy of the whole earth."

But alas, the sure word of prophecy was lost sight of; the warning of the rise of antichrist was forgotten; the caution against the "observance of days, and months, and times, and years," was unheeded; the care to "remember the apostles in all things," neglected; and their exhortation to "contend earnestly for the faith which was once delivered to the saints," was disregarded. And when, at last, the nominal church had become the "habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird;" the command, "Come ye out of her, my people, that ye be not partakers of her sins," was disobeyed.

But not all forgot or disobeyed. Dark as many successive ages were, there has never been a generation without its thousands who refused "to worship the beast, or to receive his mark in their foreheads;" who sought, at every hazard, to rear the fallen pillar of truth; and to rekindle the light of a primitive christianity.

Such, we believe, were many of those who were destroyed as heretics. Such were the Paulicians, such the Waldenses, such the Albigenses; and such, too, we must believe, were many of those who were vilified with the name of Anabaptist, and exterminated in Germany. And such, we know, have been the Baptist churches in Great Britain and America. Whatever may have been, and in many

instances, may still be, their defects, in the pressure of a doctrine or an ordinance into a disproportionate prominence; or in the adoption of a policy not strictly in harmony with their own principles;* they

* A large portion of the Baptist churches both in England and America, in the last generation we have no doubt carried their hostility to the doctrines of Arminius and Wesley so far that they were justly chargeable with Antinomianism. The attachment of their preachers to "the doctrines of grace" was so strong that, with the exception of baptism, they seldom dwell on any thing else. Yet they were laborious and self-denying men, mighty in the scriptures, and greatly blessed in the conversion of souls.

It may be worthy of consideration whether the present generation are not in danger of running into the opposite extreme: whether they are not in danger of losing sight of the great truth so dear to their fathers, that "God hath saved us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Fixing a too exclusive attention on another great truth, that salvation is by *means*, not a few have been betrayed into the adoption of *measures* which have appealed to the passions of the ignorant, disgusted the intelligent, and brought experimental religion into discredit; spreading doubt in the public mind, not only of the reality of a divine influence in revivals of religion, but of the divine reality of any religion whatever.

It is devoutly to be hoped, that the lessons which the errors of the past have furnished, may be turned to future benefit; that the ministry will confine themselves to the preaching of Christ crucified, and will so commend themselves to every man's conscience in the use of that instrumentality as to *win* souls as well as conquer them; and that the churches will be careful so to *labor*, and so to *live*, as to aid the efforts of the ministry, and sustain the authority and honor of the pastoral office.

It is a bitter reflection, which the author is unable to banish, when contemplating these oscillations of churches "built on the foundation of the apostles and prophets," that if all the intelligent and sober-minded who have known experimentally what "the truth as it is in Jesus" is, had been willing to profess and practise it—willing to "go forth unto him without the camp bearing his reproach," and identify themselves with churches resting on a simply scriptural basis; those of the Baptist denomination might have been saved from the evils which they have suffered, and their principles been everywhere established: and that the world might not now be witnessing the universal languor of vital godliness, while superstition is making havoc with the sanguine, and infidelity with the speculative. Oh, when will christians in their religion be willing to be the disciples of him "who pleased not himself;" and to do as duty and conviction, not as ease and inclination call!

have ever maintained the sole authority and sufficient light of the scriptures in matters of religion and morals. They have ever been the earnest advocates of a strictly scriptural christianity; of a purely spiritual church; of intellectual freedom; of the right of private judgment; and of personal and untransferable accountability. They have thus ever asserted the rights of conscience, and religious liberty. They have ever maintained that religion, to be acceptable to God, must be the self-conscious, intelligent, voluntary homage of the soul of the worshipper; without which, rites and forms are utterly unavailing, and, as a ground of trust, infinitely mischievous.

It may be too much to demand that the christians of early time should have had with the forecast and the firmness to resist factually the beginnings of those evils which have had such baleful issue; but, certainly, it cannot be too much to expect that those on whom the ends of the world were to come should learn wisdom from the past.

Yet if we may judge from the present tendencies of things, both in this country and in England, the same course of folly and sin is to be run over again: and we may well fear that the moral darkness which had partially disappeared, will again cover the nations.

Certain it is, that, if even those who profess to be the subjects of renewing grace will disregard the light which beams on the page of history, and shut their eyes to the plainest commands of Christ; they will refuse to place themselves, as church order and ordinances, on the ground of individual responsibility, and of the rights of conscience, and direct amenability to God; on the scriptural ground of the spirituality of Christ's kingdom, and the equality of his ministry, and the independence of his churches—both of the control of the state and of each other; and *they will throw themselves into religious innovations where their influence will go to uphold those very forms, errors, and usages, by which the world has so dreadfully suffered*, and the christian name been so deeply dishonored; if, we say, converted men, after they have known the way of righteousness, will do all this, mankind have little good indeed to expect from christianity: the day is hastening when popery and idolatry will divide the world between them.

What, in view of these things, is the

duty of the churches and the ministry of the Baptist denomination?

It has been remarked, and with much significance, that Baptists are not Protestants; not because they have fellowship with the errors of the church of Rome, against which the different national religious establishments of Europe protested; but because they claim to be the representatives of the primitive churches; and never to have been in any other relation to the great apostacy, since its rise, than that of "martyrs."

The churches themselves, indeed, which are now known by the name of *Baptist*, were organized, perhaps the oldest of them in Europe, since the reformation; although the Welsh churches claim an unbroken continuity from the days of the apostles.*

* The Welsh historians say, that, from the introduction of christianity into Britain by the apostle Paul in the year 63, till the visit of Austin, the monk by whom their conquerors the Saxons were "converted," about the year 600, the Welsh knew no other baptism than immersion; and no other subject of it than the professing believer: and, regarding the kingdom of Christ as not of this world, they had not connected the church with the state. Austin having succeeded in converting the Saxons from paganism, and subjecting them to the dominion of the Roman See, turned his attention to the Welsh.

The monk met them in an association on the borders of Herefordshire, where he made them three propositions, one of which was that they should receive infant baptism. But it was promptly met by the reply, that "they would keep this ordinance, as well as all other things, as they had received them from the apostolic age." This prompt and decisive refusal so enraged him that he exclaimed, "Sins ye wol not receive peace of your brethren, ye of other shall have warre and wretche." And setting the Saxons upon them, *they murdered one thousand and two hundred of the ministers and delegates then present*. The leading men being dead, the Welsh king, Cadwalader, and a majority of the people, submitted to popery. But not all: Evans traces the remnant of the ancient faith and practice through the darkness of popery to the year 1000; and Peter Williams down to the year 1115. From that time till the period of the reformation, but little is known of the existence of Baptist churches in Wales, except that, on the visit of the earliest of the English Baptist reformers, they found Baptist churches, particularly in the vales of Carleon and Olchon, which are situated in almost inaccessible fastnesses of mountains, which had existed from time immemorial. So it is probable that some of those churches really have, as they profess, maintained an unbroken continuity.—See *Thomas's History of the Baptists in Wales*, Part First. Preface to Crosby, vol. ii.

The *principles*, however, and the *ordinances*, and the *polity* by which they are known, are those of the primitive churches; even Luther, and Melancthon, and Calvin, and Mosheim, and Neander, and Archbishop Whatley, being our judges.

They are the only churches, therefore, in this country, which stand strictly on apostolic ground, unencumbered with the errors of the apostacy.

Their system of church building and administration, as it is in conformity with that of the primitive churches; so it is in harmony at once with the genius of christianity, with the genius of the institutions of the country, most favorable to the cultivation of the social virtues, and the most perfect developement of the powers of our deathless nature. No other ecclesiastical organization is adapted to the universal extension of christianity. No other than its voluntary mode of supporting religion is adapted to commend it to the unprejudiced attention of mankind; no other than its republican simplicity and equality is adapted to commend the gospel to the poor; no other than its unyielding adherence to the Bible is adapted to preserve its faith from corruption, and at the same time cherish freedom of inquiry; no other than its requirement of evidence of decided piety for admission to membership is adapted to preserve the purity of churches; and nothing less than all its scrupulous demand of evidence of grace in those who enter the ministry is adapted to secure the self-sacrificing devotion to the work of saving souls which the ignorance, and vice, and hostility with which the ministry has to contend, requires.

NOTES critical, illustrative and practical, on the Book of Job, with a new Translation, and an Introductory Dissertation; by ALBERT BARNES. Third edition, New-York, Leavitt, Trow & Co., 1845.

It gratifies us exceedingly to remark the generous appreciation which the public evince, in so soon calling for a third edition of these beautiful volumes, which promise to be among the most popular and useful of the author's writings. Less voluminous, overloaded, and tautological than his volumes on Isaiah, and more

learned and elaborate than his notes on the New Testament, we have regarded this work as more likely to give enduring fame to the writer, as a biblical scholar, than any of his productions. He appears to have ransacked the libraries of the old and new world for exegetical helps to the book of Job. Besides the ancient versions, and more than a dozen Hebrew writers, from the 14th to the 17th centuries, half as many of the christian fathers, and a score of Catholic versions and commentaries, he fills eight pages with the mere catalogue of the Protestant writers which he appears to have consulted; amounting in all to more than one hundred. We marvel that in this wide compass he had not embraced a poetical paraphrase of this book, with explanatory notes, by Rev. Chauncy Lee, D. D., of Connecticut. It was printed early in the present century, (probably at Hartford,) and is, at least, as deserving of a place in this extensive catalogue, as some of those which Mr. Barnes has embraced. We commend this to his notice, as a desirable emendation of a future edition. Well do we remember the use of this version by Dr. Lee, as a school book, in the days of our boyhood. It is written in regular hexameter verse, and furnishes better measure and rhyme, than much that is called poetry. The following line of the beginning we quote from memory:

"In land of Uz, as sacred poets sing,
Dwelt ancient Job, a prophet, sage and king,
Illustrious name, for patience, high renowned,
&c. &c.

In the learned Dr.'s notes, we recollect an intimation that the Behemoth of this book *may have been the Mammoth!*

The introductory dissertation of Mr. Barnes discusses several questions of great interest, in reference to this book; and some of them have a much wider scope. His remarks on the poetry of the Hebrews give a condensed view, and fair illustration of whatever is most valuable in the

more elaborate works of principal value on this subject. His views of the nature of this poem, are thus expressed :

The true account of the book of Job, as a poem, is that *it is A PUBLIC DEBATE, conducted in a poetic form, on a very important question pertaining to the divine government.* It is not an epic poem, where the hero is placed in a great variety of interesting and perilous situations, and where the main object is to create an interest in his behalf; it is not a drama, with a regular plot to be gradually developed, and where the dialogue is adopted to inculcate some moral lesson, or to awaken a tragic interest. It is a *public discussion*, with a real case in view, where the question is one of great difficulty, and where there is the interest of reality. The question is fairly understood. The whole arrangement appears to have been made, or tacitly fallen into from a sense of propriety. The discussion is continued, evidently, on successive days, giving a full opportunity to weigh the arguments which had been previously advanced, and to frame a reply. The most respectful attention is paid to what is advanced. There is no interruption; no impatience; no disposition to correct the speaker; no outbreak of excited feeling, even under the most provoking remarks. The *poetic form* in the argument is adopted manifestly because it would furnish the opportunity for expressing their sentiments in the most terse, beautiful, and sententious manner, and in a way which could be best retained in the memory, and which was most in accordance with the genius of the age. In all countries, poetry is among the earliest forms of composition; and in Arabia and the East generally, it has been customary to preserve their sentiments in the terse and somewhat proverbial form which is exhibited here.

The translation is appended at the close of the second volume, and embodies the matured views of the author in reference to the meaning of the several disputed and other portions of the entire book. His notes are appended to the received version, very much in the same form as those given the several parts of the New Testament, in his former volumes. We are glad to give one specimen of these, on a question which cannot fail to have embar-

rassed every religious man, in his reflections on this subject. It occurs at the close of the Almighty's address to Job, at the end of chapter 42.

It was by this magnificent description of the power of the creatures which God had made, that it was intended to impress the mind of Job with a sense of the majesty and power of the Creator. It had the effect. He was overawed with a conviction of the greatness of God, and he saw how wrong it had been for him to presume to call in question the justice, or sit in judgment on the doings of such a Being. God did not, indeed, go into an examination of the various points which had been the subject of controversy; he did not explain the nature of his moral administration, so as to relieve the mind from perplexity; but he evidently meant to leave the impression that he was vast and incomprehensible in his government, infinite in power, and had a right to dispose of his creation as he pleased. No one can doubt that God *could* with infinite ease have so explained the nature of his administration, as to free the mind from perplexity, and so as to have resolved the difficulties which hung over the various subjects which had come into debate between Job and his friends. *Why* he did not do this, is nowhere stated; and can only be the subject of conjecture. It is possible, however, that the following suggestions may do something to show the reasons why this was not done. (1.) We are to remember the early period of the world when these transactions occurred, and when this book was composed. It was in the infancy of society, and when little light had gleamed on the human mind in regard to questions of morals and religion. (2.) In that state of things, it is not probable that either Job or his friends would have been able to comprehend the principles in accordance with which the wicked are permitted to flourish, and the righteous are so much afflicted, if they had been stated. Much higher knowledge than they then possessed about the future world, was necessary to understand the subject which then agitated their minds. It could not have been done without a very decided reference to the future state, where all these inequalities are to be removed. (3.) It has been the general plan of God to communicate knowledge by degrees; to impart it when men have had full demonstration of their own imbecility, and when they feel their need of divine teaching;

and to reserve the great truths of religion for an advanced period of the world. In accordance with this arrangement, God has been pleased to keep in reserve, from age to age, certain great and momentous truths, and such as were particularly adapted to throw light on the subjects of discussion between Job and his friends. They are the truths pertaining to the resurrection of the body; the retributions of the day of judgment; the glories of heaven, and the woes of hell, where all the inequalities of the present state may receive their final and equal adjustment. These great truths were reserved for the triumph and glory of christianity; and to have stated them in the time of Job, would have been to have anticipated the most important revelations of that system. The truths of which we are now in possession would have relieved much of the perplexity then felt, and solved most of those questions; but the world was not then in the proper state for their revelation. (4.) It was a very important lesson to be taught men, to bow with submission to a sovereign God, without knowing the reason of his doings. No lesson, perhaps, could be learned of higher value than this. To a proud, self-confident, philosophic mind, a mind prone to rely on its own resources, and trust to its own deductions, it was of the highest importance to inculcate the duty of submission to *will* and to *sovereignty*. This is a lesson which we often have to learn in life, and which almost all the trying dispensations of Providence are fitted to teach us. It is not because God *has* no reason for what he does; it is not because he intends we shall never *know* the reason: but it is because it is our *duty* to bow with submission to his will, and to acquiesce in his right to reign, even when we cannot see the reason of his doings. Could we *reason it out*, and then submit *because* we saw the reason, our submission would not be to our Maker's pleasure, but to the deductions of our own minds. Hence, all along, he so deals with man, by concealing the reason of his doings, as to bring him to submission to his authority, and to humble all human pride. To this termination all the reasonings of the Almighty in this book are conducted; and after the exhibition of his power in the tempest, after his sublime description of his own works, after his appeal to the numerous things which are in fact incomprehensible by man, we feel that God is GREAT—that it is presumptuous in man to sit in judgment on his works—and that the

mind, no matter what he does, should bow before him with profound veneration and silence. These are the great lessons which we are every day called to learn in the actual dispensations of his providence; and the *arguments* for these lessons were never elsewhere stated with so much power and sublimity as in the closing chapter of the book of Job. We have the light of the Christian religion; we can look into eternity, and see how the inequalities of the present order of things can be adjusted there; and we have sources of consolation which neither Job nor his friends enjoyed; but still, with all this light, there are numerous cases where we are required to bow, not because we see the *reason* of the divine dealings, but because such is the *will* of God. To us, in such circumstances, this argument of the Almighty is adapted to teach the most salutary lessons.

On the whole, we have no doubt that these volumes contain a fuller compilation of all that is valuable and desirable to the student of this portion of the sacred writings, than is elsewhere accessible to the mere English reader.

PLATONIC THEOLOGY: *Plato against the Atheists; or the xth Book of the Laws, with critical notes, by Taylor Lewis, L. L. D.* Harper & Brothers, 1845.

Those who have not too far forgotten their classic Greek, to relish the perusal of this noble chapter, will find it a treat, served up in the manner, and with the inviting and valuable accompaniments which Dr. Taylor has here furnished.

Even those who cannot enjoy the original Greek text, (and we grieve that this number, even among educated men, is so large,) will find much to interest and instruct them, in the introduction, the analysis of the argument, and the notes and extended dissertations which are appended. The free use throughout made of the holy scriptures, the comparison and illustration thence derived, add immensely both to the value and interest of the volume to every christian reader.

THE BLIND GIRL; *with other Stories by Emma C. Embury.* Another small

volume from the press of the Harpers; just adapted to bring the soul into the eyes. You suspect yourself of beginning to be misled by worldliness and misanthropy, just sit down and read one or two of these true and natural delineations. It will, peradventure, melt away the congealing encasement which had threatened to petrify your better nature. The stories are good for children, and will not harm their parents.

EVIDENCES OF CHRISTIANITY, by Vinthus Gregory, L. L. D. [From the fourth London edition, revised and slightly abridged.]

THE YOUNG MAN FROM HOME, by John Angell James.

Both the above are reprints of excellent books, by the Am. Tract Society. We rejoice to see them issuing in a neat, attractive form, and with their almost unequalled accuracy and cheapness, standard volumes of this character.

The former is the class-book in some of our colleges and higher seminaries, and is admirably adapted to win the youthful mind and heart to the most important of all evidence—the most accurate and profound of all knowledge. The author deserves to be more extensively known, as a Baptist brother of the highest literary and scientific character. In one of the earlier volumes of the Memorial, some sketch of his life and character was furnished, to which we beg our readers to refer. Will not those who desire to refresh their own minds by the invigorating study of logical truth, in beautiful diction, on that theme most interesting and valuable to every immortal being, procure this volume, and give to it an early, thorough consideration? The second book above mentioned, is written in the inimitable style of JAMES, and introduces a succession of topics of deepest interest to the class of persons for whom it is written. There is a truthful pathos in the developement of the danger of young men leaving home, which would

indicate that the author wrote from personal experience. Accordingly, we find in the preface the following sentences:

You are going, or have gone away from home. I sympathize with you in the sorrows of that tearful hour of your existence. Well do I remember, even at this distance from the time, the scene which my own home presented, when I finally quitted it, to embark on life's stormy and dangerous ocean. My mother, one of the kindest and tenderest that ever bore that dear relationship, unable to sustain the parting, had retired to the garden; my sisters wept; my father walked silently by my side to the edge of the town, where I was to take horse and ride to meet the coach that was to carry me to London; while my own heart was almost overwhelmed with emotion, under the idea that I was leaving home, to encounter the anxieties, dangers, and responsibilities of a new and untried course. This is your case, and in kind solicitude for your welfare, this little volume has been prepared, and is now presented to you, with the prayers and best wishes of the author.

The volume is divided into thirteen chapters, six of which portray the dangers of young men away from home, and six following the means of safety. The final chapter addresses several classes of young men, such as the traveller, by sea or land—the orphan—the pious youth—the prodigal. We cannot doubt that many thousands of this little volume will be speedily distributed through our country, and read with great advantage.

OUR SAVIOUR; or a brief exposition of the birth, teaching, miracles, death, resurrection, and great commission of Jesus Christ; by a Teacher, is another attractive volume issued by the Bap. Pub. Society. Its fair author has performed an important service for the young, and we hope her pen may often be put in requisition for similar contributions. Every help of this kind, well adapted to the mind and heart of youth, ought to be encouraged by those who believe that "the meaning of the bible, is the bible."

MONTHLY RECORD.

We have too little acquaintance with the churches and institutions in the British Provinces of *Nova Scotia* and *New Brunswick*. Our excellent friend and brother, Dr. Maclay, now visiting among them, thus writes:

"I have been much pleased with my visit to these provinces. The valley from Annapolis to Cornwallis is rich and beautiful. The low lands on the river are dyked in, so as to exclude the salt water from overflowing them. These meadows are very productive: they yield three tons of hay per acre. They never need manure; and when cultivated, yield excellent wheat. There are Baptist churches, at convenient distances from each other, throughout the valley. I have visited them all, or nearly all, and presented to them the claims of the bible cause.

I have been exceedingly pleased with our Baptist ministers, to whom I have been introduced in this region. Some of the old veterans, who have been pioneers in the work of the Lord, are still living and laboring in the cause of their divine master, with success. Among these it may be proper to mention the names of Manning, Crandal, Dimock, and Harding. Brother Harding is the oldest Baptist minister in the province, though not the oldest man. He has been pastor of the Baptist church in Horton for more than fifty years. This church is, I believe, the oldest Baptist church in the province. Professor Pryor is now associated with brother Harding in the pastoral office. The church has resolved to make its old, venerable pastor a life member of our Society. Several of the other churches that I visited, have resolved to confer the same honor upon their pastors. All the ministers and churches that I have become acquainted with, enter very cordially into the great object of giving to the nations of the earth, *the pure, unadulterated word of God, without muti-*

lation or disguise. The sending out, in the present year, of brother and sister Burpe from these provinces, as missionaries under the protection of the Baptist Board of Foreign Missions, gives to the church and ministers in this region, an additional impulse in favor of the missionary and bible cause. Mrs. Burpe is a member of the Baptist church in this place, and the daughter of Dr. Johnston, brother of the Attorney General of the province. It may be expected, therefore, that the Baptist church in Horton, having one of its members in the field of foreign missions, will enter warmly into the cause of missions and into the bible cause. And their union with us in these great and good objects will have a tendency to produce cordial co-operation in other important objects relative to the advancement of the Redeemer's kingdom.

I have had the pleasure of meeting with my old, respected friend, the Rev. D. Joseph Belcher, of Halifax, in this place. He came on here with the Hon. J. V. Johnston, Attorney General, J. W. Nutting, Esq., and other brethren from Halifax, to be present at the commencement of Horton College, which took place last Friday. The young gentlemen that graduated on the occasion, did great credit to themselves, and to the Institution. The college, though a recent institution, has already proved a great blessing to the provinces, by producing some fine scholars; and under the management of its able governors and professors, it is destined, in trust, for ages to come, to prove a still more extensive blessing, in the whole of this region. The professors, at present, are Messrs. Crawley, Prior, and Chiman,—all of them men of the first respectability as to character, talent, and scholarship. And being all of them men of decided piety, the moral and intellectual powers of the young men placed under their instructions, cannot fail to be advan-

giously developed. The academy connected with the college, held its anniversary meeting yesterday. Messrs. Randall and Sharp are the teachers. Both of them are excellent young men, and considered very good scholars. The young gentlemen under their instruction, stood a very good examination; and are likely to become very respectable scholars. There is a moral and religious influence which pervades the community, and the whole course of instruction, which cannot fail to inspire the confidence of parents and guardians, placing their young men in the academy and college at Horton. I have been reached, since I arrived in these provinces, with two or three exceptions, once a day, and two or three times on Lord's days; yet my health has been preserved. I have much reason to bless God for his kind care in preserving me in all my journeys, and granting me favor in the sight of the people. I can adopt the language of the Psalmist, and say, Surely goodness and mercy have followed me all the days of my life. I expect to leave this place, for the purpose of meeting with the Nova Scotia Association, at Amherst, on Friday morning. I shall be obliged to go to the New Brunswick Baptist Association, immediately after the business of the Association in this province is finished. My best regards to all our friends.

Yours truly and affectionately,

A. MACLAY.

TRACTS FROM FOREIGN CORRESPONDENCE.

Western Africa.—Letters from our devoted and indefatigable missionary Clark, have been received, written in March and April. He says, "We have moved our principal station to Bexley, about six miles from the former location, that we may be nearer the native tribes, and have a healthier site. We are much more among the heathen now, than we were when at Edina, and I am able to preach more to them. I hope to labor more diligently for the salvation of the natives than

we did before. Our schools are in an encouraging state. We need more laborers very much. Though we have but little help, our own health is quite good, and we do not despond. Our trust is in the Almighty. The native boys under our care, render us considerable aid in teaching, and we trust some of them are truly pious."

Tavoy, British Burmah.—Bro. T. S. Ranney, writes, near the end of the year, "We are quite comfortable as to health and temporal blessings. Our prospects of removal to Maulmain are now entirely dissipated, and we are quite satisfied to remain where we are.

The season is now opening for missionary work in the jungles, and we are the only ones who continue in town; and perhaps even Mrs. R. may make one short trip into the jungles. I am now at work putting up a good house on the compound occupied recently by brother Wade. By the way, in your wide intercourse, can you not influence some good brother to come to Tavoy, and take brother Wade's place? All the churches in this province are now on brother Mason's hands; and his attacks of cold are so frequent, that we are all apprehensive that his jungle labors are nearly at an end. He went out some ten days ago, but was driven back in about a week, by a severe cold and cough."

South America.—An intelligent, energetic brother has been spending some months in one of our sister republics of the south, and gives the following truthful, though rather sombre view.

"I believe that it will be far more difficult, (as far as it regards human instrumentality,) to introduce the gospel into Venezuela, than any other place on the face of the globe. The remarks I formerly made on the subject, were founded on the fact of a law of toleration having been recently passed; but while that law says that all religions will hereafter be tolerated, it affirms that it is the duty of every citizen of the Republic to be a catholic; it

was passed through the interference of the British minister, for the purpose of enabling the Protestants to have burial grounds in the different cities, which before that time was prohibited. The people here understand the law to mean, that any one may *think* Protestantism, but he must not talk it; and I was told the other day, by one of the most intelligent citizens, that any Protestant minister who might come here to preach the gospel, would undoubtedly be secretly "*made way with*," as soon as convenient after his object was found out.

The natives are opposed to Protestantism, on Catholic grounds, and the foreigners, nearly all of whom are merchants, dare not advocate it, as they would lose their popularity, and of course, their business with the natives.

The church and the government are not only connected, but they are essentially one and the same thing; hence any one who speaks against the Catholic religion, speaks against the government, and at once becomes a traitor. Being thus sanctioned by so close a union with the government, the church of Rome shows herself here in a most atrocious garb,—the priests are dissolute, gambling, lewd, disgusting children of hell, cursing over their altars, cock-fighting on the Sabbath, and committing crimes too vile to mention—they hold the lower classes in the most abject bondage, and in *that* bondage the higher classes find their safety.

Notwithstanding this state of affairs, I have never yet lost a single appropriate opportunity to speak my sentiments most freely, but as I am not an ecclesiastic, they have thus far looked upon me as harmless.

In this view of the subject, I am inclined to think that it would be fruitless to attempt at once to proclaim the gospel here, by means of missionaries; the best plan that occurs to me, would be the distribution of the word of life amongst them, in the Spanish language,—also some well written Protestant tracts. If such could be sent here while I am in the country, I think I could get them extensively circula-

ted. If there were but a single renewed soul to be found amongst the permanent population, there would be something to work upon; but as it is, the future looks dark and discouraging;—amongst the heathen much more may be done, as ignorance is often associated with ignorance but here, they all know what is going on in the Protestant world, and even the most ignorant has been taught to abhor all innovations on the "ancient church," and every individual seems to be fully prepared to hurl the javelin at any one who may suggest any reform.

From all I can learn, the rest of the American republics are in the same wretched state of moral degradation as this.

How thankful ought we to be, my dear brother, for the sweet and refreshing influences the gospel has shed around our happy home, while so much of the world is still groping in worse than Egyptian darkness; and how we should be nerved by the contrast, to endeavor to diffuse those influences as widely as possible,—and in such a place as this, the prospect of success looks gloomy, we must pray, and watch unto prayer, and still pray, until the Lord sees fit, in his wisdom, to open a way for the diffusion of gospel light, and peace, and joy."

A variety of journals, letters, and translations from *China*, have been received late as February and March of this year. They indicate *prudence*, *vigor*, and *progress*, in evangelical endeavors, and more cheering hope in the increasing facilities there enjoyed. What a scene does the immense empire present!

The State Conventions of *Maine* and *New Hampshire* held their anniversary the latter part of June. The attendance at the former especially, was smaller than usual. The presence of our missionary Dean, with the Chinese convert, Abal, added much to the interest of the occasion. Bro. J. M. Peck, of the Publication Society, was also listened to with favor.

A DREADFUL FALL PREVENTED.

Reader,—Suppose you saw a man running with speed a downward road, beneath the brow of which lay, unknown to him, a vast abyss, and that the impetus which carries him onward, has acquired such force in his progress, that he can hardly stop himself; would you not think it kind in any one who should throw an obstacle in his way, which might timely stop him, and thus prevent his dashing himself to pieces by his fall? Yea, would you not gladly, if possible, throw yourself before him, if haply you could save him from inevitable destruction? Ah, here are the two persons referred to.

Believe me, because I can prove what I say: If not converted to God, thou art the man in the danger above described, and I am the friend about, if possible, to throw an obstacle in your way, which I hope may be in time to prevent your fall. Do you ask what this can be? I will tell you: it is your own conscience. Now consult that part within you, and receive its faithful testimony. Have you not been living without the fear of God before your eyes; neglecting the bible; living without prayer; breaking the Sabbath? And, while daily careful to obtain supplies for the body, have you not continued, even to the present day entirely careless as to the state of your soul? Other sins may have marked your course through life; but let me have that reply from you which your conscience dictates, to these few things. I seem to hear you feelingly declare, "I do remember my faults this day,—you are come to call my sins to remembrance." Then stop, turn upward, look to God for mercy, and so shalt thou escape the bottomless pit. And do I hear you further ask, "What can induce a stranger to feel such a friendly concern for me?" I answer, "He was once in your present state, running the downward road, and did not know what he was doing. A divine light arrested him; then and not till then,

he saw that there was but a step between him and everlasting misery. Seeing you, therefore, in the dangerous condition from which he had been rescued, how strange, yea, how cruel it would have been if he did not feel for you, and run to your relief.

You say you are undeserving of Divine mercy. So was I,—yes, I had deserved only to be left to perish. But you also say, you have made God your enemy by your numerous sins, so had I; but Jesus is the sinner's friend. This was told me: I tell it to you. I believed it, and found encouragement. I confessed my sins to him, and obtained forgiveness through a believing regard to his having suffered, and died, and rose again, to deliver me from going down to the pit. I continue to confide in him, and am happy. Come, then, with me, to the Saviour, and faith in him will constrain us to rejoice that God hath commended his love towards us, in that while we were yet sinners Christ died for us.

J. C.

A PRAYER FOR THE LOVE OF THE SABBATH.

From the "*Sacra Privata*" of Thomas Wilson, D. D., Bishop of Sodor and Man, who died in 1755, in the 93d year of his age, and the 58th of his ordination. "When will the Sabbath be gone, that we may sell wheat."—*Amos* viii. 4.

"Deliver us, gracious God, from the sin of covetousness, from being weary of thy Sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son, Jesus Christ. O that we may desire and rejoice in the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting Sabbath with thy Saints, for Jesus Christ's sake. Amen. O that I may be glad when they say unto me, 'Come, let us go to the house of God.' "*Remember the Sabbath day to keep it holy.*"—*Exodus* xx. 8—11.

EDITOR'S TABLE.

Colloquy with our readers.—A desire has recently been expressed, from some in whose opinions we have great confidence, that more attention should be given to statistical articles, in our pages. Such certainly was the original-design of our work; and it has only been intermitted, or omitted, because we were told the public did not desire, or even relish much of this kind of preparation. As it involved very considerable editorial labor, and extra expense to the publisher, we were inclined to yield all the more readily, no doubt, to this suggestion. From what we have recently heard, there seems to be good reason for questioning the general correctness of what we before relied on—a wish for less statistics—and we shall therefore resume such attention and exhibition of this part of the denominational history, as other claims will allow.

Essential, and indeed indispensable aid may be furnished to this department of our work, by the Secretaries of the several State Conventions, and General Associations, which now exist in almost every state and territory of the Union. If they will publish with their annual or biennial minutes, a complete list of churches, with their total of members, and the names and residence (that is, the post office address,) of the ministers, we will make room in our pages for the insertion of this table, so that once in two years at farthest, this work shall be a full and faithful directory of American Baptists. In the northern and eastern states generally, the name of the church, and the residence (i. e. post office) of the pastor are identical. In other portions of the country it is not so, and hence particular reference to this point is important.

To encourage this kind of accuracy and completeness in annual or biennial returns, we are disposed to make the following offer. Every such Secretary who will make out and publish with their respective minutes, this kind of accurate and complete returns, and send us a copy of them, addressed to the Bapt. Memorial, N. Y., with the word "exchange," fairly written, shall have the volume of the Memorial in which those returns are embraced. If there are any states unwilling to incur the expense of printing such returns as often as once in two years, (we hope there are none,) and the Secretaries will make out the returns in manuscript, fairly and legibly written, they may send it to us per mail, and they shall be entitled to the volume in which it appears.

We will begin in the next number with the statistics of Kentucky and Rhode Island,—states where the proportion of Baptists is the largest, and will endeavor to proceed with other states, as the materials come to hand.

To make the Memorial what it was originally designed to be, a complete Baptist Register, we will strive to give the statistics of all our literary and theological institutions. Those who will furnish us complete catalogues of these regularly, shall be entitled to the number in which they are noticed. The name of the individual sending them, if indicated, will enable us to comply with this engagement.

Our publisher is exceedingly anxious to redeem all his engagements, by furnishing more frequently such engravings as will both illustrate and embellish the work.

Some sketches and finished drawings are now in hand, which will be executed as fast as the prompt payment from subscribers will warrant.

The severe loss by fire which the publisher experienced, at the beginning of the year, has materially lessened his ability, but not his disposition, to make this and the future volumes of the work what the public desire.

ANNIVERSARIES OF BRITISH BAPTISTS.—

The accounts which have reached us from London, the last month, indicate more fully the character of the annual meetings of our brethren on the other side of the Atlantic. The report of Rev. Dr. Steane, at the anniversary of the *Bible Translation Society*, is brief but cheering. A considerable increase of the annual receipts, (nearly fifteen hundred dollars over the previous year) certainly indicates that the value of the Society is more appreciated, and the necessity of its operations is more deeply felt, as time advances. The entire contributions for the year fall but little short of ten thousand dollars; all of which, it should be remembered, are for the Foreign field. The report closes with grateful mention of the distinguished honor God has conferred on the denomination in this department of evangelical labor, and their determined purpose to give their fellow men the faithfully translated word of God.

The *Missionary Society* anniversary, judging from the report of the Secretary, Rev. J. Angus, and the different addresses which we have read, must have been a feast indeed. The receipts of the year, about one hundred thousand

dollars—the additions to the mission churches of two thousand four hundred and thirty, the last year—and the whole number in all the churches now amounting to thirty-eight thousand six hundred and nine, in the four quarters of the globe, was certainly most animating. Both in the report, and in the addresses which followed it, there were some topics introduced, of new and painful interest. Particularly we refer to the high church, or Puseyite endeavors in India, to turn away some of the simple minded converts from recent idolatry, to *another gospel* of forms and rites, instead of reliance on the atonement of Christ. In Jamaica also, fresh oppressions and wrongs seem to be inflicted. To support an Episcopal establishment in that Island, the poor, recently emancipated negroes are heavily taxed, though a great majority of them regard the establishment with utter aversion. Hence we see another legitimate result of the miserable perversion of justice and charity, inseparably blended with law religion. The indefatigable missionary, Knibb, is again appealing, successfully we should judge, for aid to these suffering churches. The sum of six thousand pounds sterling, has been voted to those churches in Jamaica, that are otherwise unable to pay the debts incurred in erecting their chapels. Nearly one third of this princely sum seems to have been subscribed on the spot: Mr. Knibb expressing, and doubtless feeling mingled gratitude for this fresh expression of confidence and liberality,—and pain, lest it should hinder the proposed commencement of missionary operations by this Society in China. To this field they now seem turning their attention, and propose sending into it four missionaries the present year, if men and means can be obtained, of which very little doubt seems to be entertained.

The Rev. Dr. Sharp, of Boston, now on a visit to England, appears to have spoken at both of the above mentioned anniversaries; but the report of his remarks does not appear in the London Baptist Magazine, from which we have gathered the above information.

The Baptist Irish Society, engaged for many years with encouraging success, in the endeavor to pour the light of evangelical truth on the minds of the darkened mass in the Emerald Isle, celebrated its recent anniversary with great spirit. The report showed that more than twenty thousand dollars had been expended in this field the last year. The churches had been increased, and the spirit of prayer, and zeal, and self sacrifice they now evince, is most encour-

aging. An increase of missionaries, of schools, and of bible readers to the ignorant, to a very large extent, had also been secured, and the divine approval had rested on their labors. The speeches of Jones, Broek, Mursell, and Knibb seem to have electrified the audience; and the manner in which they paid their compliments to the present British ministry, for their open attempts to bribe the Irish people to conciliation, by ecclesiastical endowments, must have fallen with scorching power on these perverters of the right. The estimate in which the passage of the grant to Maynooth is held, may be judged by the following remarks of one of the speakers.

"I believe they will repent carrying that measure. It will soon so shake the pillars of the old establishment, that it will come tumbling about their ears, and a voluntary church will arise, like a beautiful angel, singing anthems to heaven amidst the ruins." Most heartily do we respond *amen!* to this.

The English Home Mission Society, celebrated its forty-eighth anniversary, presided over by Dr. Price, of London. Its income the last year was increased, amounting—it appears by one of the addresses, for the report is not given—to one tenth that of their Foreign Mission; that is, about ten thousand dollars. The success of the Society the past year, seems to have been fully equal to the ordinary average, though serious opposition was frequently experienced in their endeavors to shed light on the darkness around them.

The Rev. Dr. Cox presided at the anniversary of *the Baptist Union*. The nett increase of the churches last year, had been smaller than the preceding, amounting in round numbers to five thousand communicants. The meeting of the Union was held this year at Leeds, instead of London.

The chairman alluded to the formation of a society for the publication of the productions of the early Baptist literature, to which he attached great importance, and he claimed for the denomination a perfect equality, in past ages, with any other denomination; in all that belonged to critical and biblical literature. He thought it only right, on an occasion of this kind, to say, that under God, their denomination had been favored with men of the most pre-eminent character. He alluded not only to men of genius, such as a Hall, or a Foster, but to men who had set in motion some of the most important moral machinery that was now in operation for the benefit of our own generation, and of time to come.

SABBATH MORNING.

Deathless Shepherd of thy fold,
Born that man but once should die,
Give to-day some joy untold,
Like the bliss of saints on high.

Let thy truth divided be,
So as to affect this heart;
May thy servant rightfully
Its pure light to me impart.

By his lips let sacred fire,
From the altar of the Lord,
Kindle every pure desire,
In accordance with thy word.

Let his heart beat high with love,
Give him, Lord, a seraph's tongue;
May his thoughts, warm from above,
Lure my lingering soul along.

While I listen, may I learn,
Learn that thou hast love for me;
Nought can sooner teach return
Of my wavering love to thee.

Some new ray of hope and bliss,
Give to aid this Sabbath's joy;
Might I choose, it should be this,
Holiness without alloy.

F. ELIJAH T.

ANECDOTE, illustrating the manner in which Mr. Wilberforce observed the Lord's day.

A minister of state called upon him on some public business on a Sunday. He at once excused himself, saying he would wait upon his lordship at any hour he would fix for the next day, but he was then going to church; and this was after he had already attended the morning service.

WHO IS ON THE LORD'S SIDE?

Exodus xxxii. 26.

'Tis a time for watching,
And for holy fear;
For there's treason hatching,
And the foe is near.

Has he not already
Done his work in part?
Men of God, be steady,
Watch, and keep the heart.

'Tis a time for praying;
They are kept who pray:
Kept they are from straying
From the living way.

'Tis a time for being
Humble and abased:
Who can doubt it, seeing
That the church lies waste!

'Tis a time for knocking
Oft and loud for grace,
While the world is mocking,
Christians, to your place!

'Tis a time for mourning,
When so many are
From the Saviour turning,
Caught in Satan's snare.

'Tis a time for sifting,
Cleave to truth alone:
Men their hope are shifting
From the "living Stone."

'Tis a time for speaking
In a bolder tone;
Praise from no one seeking,
But from God alone.

'Tis no time for shrinking
From the Lord's commands,
When the ship is sinking:
To the pump, all hands!

T. K.

THE BAPTIST MEMORIAL

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REV. JOSEPH SHEPPARD, A. M., OF CAMDEN,
NEW JERSEY.

BY JAMES E. WELCH.

The New Jersey Association at its last session appointed two of their number to inform others who may come after us, through the Baptist Memorial, how a Smalley,—a Sheppard, and other ministering brethren lived, and labored, and sacrificed, and died, in the early establishment of many of our most flourishing churches.

The REV. JOSEPH SHEPPARD was born in Greenwich, Cumberland county, New Jersey, on the 9th day of January, 1786. He was the son of a respectable, independent farmer—accustomed in early life to labor in the field—to useful and rural pursuits in the open air; and hence, when grown to manhood, was not for ever complaining of exposure, fatigue, dyspepsia, inability to study, &c., &c., which is so often heard among many of the rising ministry of more modern times. He was a man who was both able and willing to work.

At the age of eighteen he was placed under the care of Dr. William Staughton, who was then principal of a flourishing academy, and pastor of the Baptist church at Burlington, N. Jersey, and boarded in the Doctor's family. This must be regarded as one of the most fortunate circumstances in his early life.—To have had one

of the most eloquent and accomplished ministers of the gospel that ever occupied an American pulpit, for his daily companion, and solicitous preceptor. Nor need we be surprised that with the blessing of God upon the labors of such a tutor, the mind of young Sheppard soon became deeply interested in the subject of religion. On the first of May, 1804, he made a public profession of his hope in Christ,—was baptized, and united with the church in Burlington.

His mind was very soon directed by the Spirit of God to the self-denying and arduous duties of the gospel ministry; and hence, in his short diary, under date of January 9th, 1805, he says,—“spent my birth-day in Burlington”—“eve—spoke in public, at a society meeting”—and again, Feb. 15th,—“I was requested by the church committee to exercise the gift the Lord has given me, on next Tuesday.” On the 4th of May, 1805, he was regularly licensed to preach the gospel. Soon after this he returned to his father's habitation, in Cumberland county, where he spent several weeks in his loved and active labor on the farm; and then returned to the family of Dr. Staughton, now a resident of Philadelphia, where he resumed his studies under the Dr.'s directions.

Under date of June 10th, he says,—“Returned to Philadelphia, and found my friends blessed with health: I feel my mind solemnized! If thy presence go not

with me, take me not up hence"—"The plan of study which the dear elder disciple of the Lord Jesus, whom I have the privilege of calling my beloved tutor, proposes, and with which I am resolved, by divine assistance, (for which I pray) unreservedly to comply, is" &c., &c.

Having become a member of one of the regular classes of the University of Pa., he applied himself closely to his studies until the vacation in August, during which, instead of spending his time in idle gossip and extravagance, he says, under date of the 18th,—"Spent the day at home, at work stacking hay." He suspended his studies in college on the 27th of Oct., 1805, and took charge of the Bustleton Academy for one quarter, at the close of which he received the "approbation and thanks of the trustees," and returned to Philadelphia,—became a boarder in the family of Mrs. Evans, and resumed his studies in college. On the 9th of January, 1806, he wrote—"This day I have been upon the stage of action twenty years! In the evening I reviewed my life. When I came to the death of my dear brother Charles, I could go on, but oh! a little farther, to the death of my dear mother!—I could proceed no further!—but it comforts me to think I shall go to them." "O Lord, lead and guide me to heaven."

Here we have strongly manifested the feelings of that boy, whom the Lord will ever delight to bless and make a blessing—a strong attachment and veneration for his *mother*: while that son or daughter who shall carelessly trample upon a mother's heart strings, or coldly neglect her, may expect that a God of justice will assuredly punish him in this world, or in that which is to come. "Honor thy father and thy mother, that it may be well with thee."

Nothing further is known of his college life, save that he graduated with credit to himself in July, 1808. After itinerating and preaching almost constantly for about a year, he was ordained and settled as the pastor of the large and venerable church

at Salem, N. J., on the 19th of April, 1809, by Rev. Messrs. William Staughton, William Rodgers, and Henry Smalley. Fortunately for him, and for the cause, the modern fashion of changing pastors almost every year had not as yet been practised by our churches, and hence, he continued to labor successfully among them for more than twenty years; during which time he baptized two hundred and thirty-six into the fellowship of the church, when he thought it duty, in the providence of God, to resign his pastoral charge. Immediately, he entered upon the work of an evangelist, which was ever his delight from his earliest labors in the ministry. This service, however, he was not permitted long to enjoy, for in the autumn of 1829 he was called to the pastoral care of the church of Mount Holly, N. J. For six years he continued this relation, during the last five of which he preached every third Sabbath for the church in Evesham. To the former seventy-six were added, and to the latter thirty-one, by baptism. These two churches together, did not give him salary sufficient to meet the necessary expenses of his family. This deficiency he supplied by opening a private school near his residence.

All these labors together were more than his constitution could bear,—his health declined, and he finally concluded to give up the pastoral relation altogether—retire to some quiet place, and devote himself to the work of an evangelist, as far as his health would permit. With these views and feelings he removed his family in 1836 to a pleasant and quiet residence he had but lately erected, in Camden, N. J. The church in Camden being then destitute of a pastor, very soon invited him to become their regular supply, and after continuing to preach for them several months, was invited to become their pastor, which he felt it his duty to decline.

He continued, however, to preach for the church at Pemberton, every alternate Sabbath. The last time he saw them was on Sabbath, Dec. 9, 1838, when he preach-

ed three times, and on Monday walked several miles in his visitations of the sick. He returned home on Tuesday, and during the day made his last entry in his diary, viz.—“Dec. 11th. Returned from visiting Pemberton church, which I supply once a fortnight—am sorry I cannot be more useful in the Lord’s vineyard—O Lord, use me.”

The Lord seems to have answered his prayer, but not as he intended it, for instead of employing him longer in his earthly vineyard, He gave commandment, “call ye that servant, and give him his hire.”

Thus he was suddenly and unexpectedly taken to praise God in his upper temple; for on that very evening he was attacked with a kind of apoplexy—became insensible, but lingered until Thursday night, when he sweetly fell asleep in Jesus, in the fifty-third year of his age, and thirty-third of his ministry.

Thus died JOSEPH SHEPPARD, the affectionate husband—indulgent father—kind neighbor, and faithful friend, leaving a wife and four daughters, with a numerous circle of friends to mourn his unexpected death.

The writer of this hasty sketch knew him intimately, and loved him sincerely, as a ministering brother with whom he often labored, and delighted to hold sweet converse.

He *lived* the religion he professed, and thus exemplified that gospel he had for so many years preached to others. Naturally sedate, yet never subject to great elevation or depression of spirit. His ministerial faithfulness in presenting the truth, like that of his divine Master, may have, in individual cases, provoked the hostility of the unregenerated heart; yet perhaps few men had fewer enemies. He had resolved, “I will not make an enemy”—“I will not lose a friend.” Preaching was his delight,—and yet he loved the work of instructing youth,—and thus as far as possible, do good, and leave his impress upon

his generation, and the churches with whom he lived and labored.

I desire to say more, Mr. Editor, but I know the character of your Memorial will not allow me. May the sudden death of our dear brother Sheppard admonish those of us especially, who labored shoulder to shoulder with him twenty-five years ago, to trim our lamps—gird up our loins, and endeavor to be ready; for in such an hour as we think not, the “Son of Man” may call us, as he did him, without one hour’s notice. May his death be sanctified to us—to his family, and to the churches of the New Jersey Association.

DEATH DESIRABLE TO THE CHRISTIAN.

A Sermon on the death of Jos. H. MARSHALL, Esq., by the Pastor, Rev. R. B. C. Howell, D. D.

“I would not live always.”—*Job vii. 16.*

We have assembled this morning to perform a melancholy and painful duty. Death has entered our little circle, and stricken down one of the tallest of our number. Our beloved and lamented brother, Joseph H. Marshall, sleeps in his grave. We have met to do for him the last sad office of which we are capable in this world, and to express the affection with which, now that he is gone, we cherish his memory. How lovely in his life was our brother! How prompt to every good word and work! Daily were we associated with him; we thought not of his departure; and we knew not ourselves how much we loved him, until he was suddenly snatched from us by the hand of the destroyer. He has gone; not, however, thank God, unprepared, nor, as we apprehend, unwarned and unexpected of the event.

If there was, during his life, any one sentiment more than another cherished in the inmost heart of our dear departed brother, it was this contained in our text—“I would not live always.” The passage

teaches us that, when he has done his work upon earth—fought bravely the battle of the cross—DEATH TO THE CHRISTIAN IS DESIRABLE. Let us for a few moments contemplate this topic.

The love of life is a universal instinct. If we permit it to influence our feelings and actions, we do not sin. It is implanted in our nature by the hand of God, for the wisest purposes. Every relation we sustain, and all the objects which attract our pursuit, are so many evidences of its reasonableness and propriety. It prevents us from unnecessarily exposing ourselves; preserves us from suicide; prompts to personal defence; and thus contributes, essentially, to the public safety. Those dependent upon us have a right to our continued existence, as long as it can be preserved. Our love to our families and friends, therefore, mingles with the instinctive desire to perpetuate our being, and thus strengthens the bonds which unite us to this world. Since, consequently, the love of life is prompted both by nature and by duty, its preservation becomes a high moral obligation, which to violate is in the last degree criminal.

But life has its *period* as well as its *duties*. These over and discharged, we should no longer tenaciously cling to it, nor shrink with shuddering at the approach of death. It is our privilege to be prepared for either, and to be able, by divine grace, to welcome death with as much cheerfulness, as we have rejoiced in the possession of life. And is such a state of mind—such resignation to the divine will—attainable? Yes, blessed be God, religion reveals to us the means by which the glorious victory is achieved. Religion—the religion of Christ, dispels the darkness and loathsomeness of the grave; tears away the sting of death; inspires us with a desire to depart and be with Christ; and fills us with joy in view of the eternal world. Having, as did our dear brother, acted well, and finished honorably the part assigned us here, we turn our thoughts beyond the grave, and ardently desire to be wafted to the glories which

there await our coming. Thus to the christian death becomes desirable. It is the portal that leads to his happy and eternal home. He enters the dark valley, not with trembling and dismay, but with gladness, leaning upon him who has said—“Fear not, for I am with thee; be not dismayed, for I am thy God.”

Some of the reasons why *to the christian death is desirable*, are, because his knowledge in this life is greatly limited; because his happiness here is incomplete; because we are as yet detained from our destined companionship with the purest and most enlightened society in the universe; and because until death shall deliver us from our bondage, we are morally and spiritually, as well as physically imperfect.*

These sentiments are, I have said, in full consonance with those so long and so warmly cherished by our departed brother. Therefore it was that he looked so fearlessly upon death; habitually spoke of his approach as welcome, when it should be the pleasure of God to remove him from the earth; and met his attack, not with trembling and alarm, but with the calmest serenity.

Permit now, if you please, a more particular reference to our lamented brother.

Joseph Hopkins Marshall was surrounded by no special religious influences, yet, from his earliest childhood, he was strongly inclined to become a christian. We are not surprised, therefore, that during his fourteenth year, he received from our heavenly father joyful assurances of his personal acceptance with Christ, and was soon after, near his father's residence, in the vicinity of Greensburg, Kentucky, baptized, and united with the church. To that place he had gone on business, and was mingling with the friends, and among the scenes of his childhood, when the des-

* These are the topics most interestingly discussed in this valuable sermon. We are constrained, reluctantly, to omit them entirely, with the concluding remarks.

trover came. Suddenly on the 27th of last month, (June,) in the midst of his days, in the vigor of manhood he was called hence. His sun was blotted from its place when it had scarcely reached the noon of life.—Young, but mature in experience, spirituality, and usefulness, he fell, in the *forty-eighth* year of his age, having been a member of the church *thirty-four*, and a deacon *ten* years. During all this period he acted faithfully and successfully his part; not astain disfigures the escutcheon of his fame; he was still, when he went down to the tomb, eminently adorning his holy profession. Never was there a more sincere and ardent christian than he, or one more warmly and unwaveringly attached to the cause of the Redeemer. The stricken partner of his life who survives to deplore his irreparable loss, shared in all his hopes, his labors and his consolations. Their two remaining children, spared to them by the hand of death, he lived to see reach maturity of age, and to welcome them both into the church of the living God. May their father's God grant them grace to walk in his footsteps, and make their path through life, as his was, that of the just, "which shineth more and more unto the perfect day."

With his bereaved and weeping family we cannot, if we would, refrain from mingling our tears; for they could love him little more than he was beloved by us all. Upon his family the blow which removed him from earth falls with a stunning power; but the church too will feel it not less sensibly. When have we thought of an enterprise for the advancement of religion, either here or elsewhere, with which we did not associate in our minds the name of Marshall? He was in the front rank of every movement. We know not what our heavenly Father designs. Perhaps we leaned too much upon our brother, and God took him away to recall our confidence to Christ. Perchance he intends to teach us that any one man, however influential and devoted, is not necessary to the accomplishment of his purposes. It may be that in this way

he is visiting us in chastisement for our careless disregard of his laws, and our numerous sins and transgressions. Whatever may be true in these respects, to me it appears evident that, if this bereavement is not sanctified to an increase of spirituality, faithfulness, zeal, and readiness to labor and make sacrifices for the cause of Christ among us, it will—it must—result in eminent disaster to the church.

We mourn not for him, therefore, but for ourselves. He has passed the fearfulness of "death's dark vale"—gone, triumphantly—and now lives with angels, and dear relatives, in the skies. We are the sufferers. Who now shall comfort the crushed hearts that bleed in his desolate chambers? We thank God that they can find consolation, even for this calamity, in the full and rich fountain of Jehovah's love. Thither they have already fled. And in this little church, which, nearly from its beginning has been his care, for the building up, and the spiritual prosperity of which he has toiled so faithfully, for which he has, in private and in public, poured forth so many prayers, and to whose welfare we had accustomed ourselves to think that his exertions, his presence, and his counsels were almost essential,—who shall supply his place? Upon whom shall fall the mantle of Marshall? God of salvation, it is thine own cause. To thee we look. Sustain it by such instrumentality as may please thee. But forsake not, we entreat thee, thy people; nor suffer them to be overcome or discouraged.

Among the characteristics of our dear departed brother, none was more striking than his unwavering christian firmness.

Having devoted himself to Christ at an age so early, and having read much and carefully, and besides availed himself conscientiously, of all the means of grace, and of knowledge, he was well instructed in all that pertains to religion; he possessed an enlarged understanding, and he cherished views which were eminently evangelical. His principles were fixed. No new or ingenious theories, therefore, captivated

him. Grace—abounding grace—was his perpetual theme. For life and salvation he leaned alone on Christ. He had “no confidence in the flesh.” Here he rested joyfully and immovably.

The zeal and usefulness of our brother developed themselves with the first dawn of hope in his soul, and continued throughout life. Scarcely was he fifteen years old when his instrumentality had been honored of God, in bringing to the knowledge of the truth, and to membership in the church, his father and mother, his sisters, and several other relatives. How many since it has been his privilege to lead to the Lamb of God, which taketh away the sin of the world, eternity only will make known.—There, we doubt not, he will find many who will shine for ever, as stars in the crown of his rejoicing.

In his business associations and pursuits, which were often exceedingly extensive, complicated, and laborious, and in his intercourse with men of every character, he was strictly, and in the highest and best sense, a man of honor. The correctness of his judgment may sometimes have been questioned, but his integrity and purity of purpose, no man ever doubted.

For the promptness and regularity with which our lamented brother performed every christian duty, he was particularly remarkable. Business however pressing; the weather however inclement; company however fascinating and delightful; pleasure however seductive, never, so far as my knowledge extends, in a single instance prevented him from filling his place in the sanctuary. If, in the prayer meeting, the church meeting, the monthly concert, with his Sabbath school class, and at all the services of the Lord's day, he was not present, and ready to do his part of every duty, we all knew that he was either sick, or absent from the city. His contributions for every laudable purpose were always prompt, hearty, and liberal. He was ready to labor, and he never hesitated to make any reasonable sacrifice to pro-

mote the cause of Christ in our own church, or to advance anywhere the interests of a pure and evangelical christianity. For zeal and fidelity in all these respects, I believe he was never surpassed.

The qualities I have now described, readily designated him as a suitable man for places of public religious trust. Accordingly he was not only, as we have seen, an officer in his own church, but for many years past, president of the Tennessee Foreign Mission Society, a member of the Board of Education, and trustee of Union University,—a member of the Board of the General Association, of the Bible, and of the Publication Societies, and an officer of nearly all our great national church organizations. His duties of this kind, therefore, were exceedingly numerous; but never neglected. They were all, without any appearance of hurry, with calm conscientiousness, faithfully performed.

Our beloved and lamented brother was particularly a friend to the ministry. He rejoiced to sustain the young noviciate in the acquisition of knowledge, to urge on the feeble, and to comfort the poor and afflicted. He delighted to welcome, “without money, and without price,” the Heralds of the Cross to his hospitable mansion.—Many of them who have enjoyed the pleasure of his society, will long gratefully remember his warm greetings, his solicitude for their comfort, his affectionate admonitions, his pious encouragements, and the force given to their designs and endeavors, by his ready hand and benevolent heart. And, if I may on this melancholy occasion, be permitted to refer to myself, I may be allowed to say, he was *my friend*. His hand was among the first extended to me, when eleven years ago, a stranger I arrived in this city. From that to his last hour, he stood by me. In prosperity he rejoiced with me; in perplexity he gave me counsel; in sickness he was by my bedside; in distress, and in those painful bereavements through which I

have been called to pass, he did the office of a brother; and in my hours of despondency I invariably heard his voice, animating and encouraging me to renewed hope and duty. Sainted brother, by me thou canst never be forgotten!

He was pre-eminently a man of prayer. He lived habitually near the throne of grace. He was familiar with heaven's high communications.

His end was such as from his life might have been anticipated. His general health had been good, yet during a few years past, his attacks of disease had been increasingly frequent, and fearfully violent. But a few weeks since, while on a visit in Mississippi, he was brought near the grave. On his return he told us that he had then thought it probable he should see us no more; but that, in this extremity, his hopes were unfailling, and that he found himself calm, fearless, and fully resigned to the will of God. His business called him to Kentucky, and as soon as he was able to ride he set out. There he was again ill, but had apparently nearly recovered. He had just visited, as he had of late often expressed a desire to do, the church which he at first joined, and the waters where he was baptized. He had, it seems, a presentiment of his death, and told his friends that he apprehended he should never again reach home. On the day of his departure he had gone to spend the afternoon with his brother-in-law. They had talked much, and, as usual, religion was the principal theme. Complaining of a slight indisposition, he threw himself upon the bed, still continuing to converse cheerfully, especially with his sister, remarking to her that the sight of Gilead church, and the little stream where he was buried with Christ in baptism the third of a century ago, was to him like a solemn sermon. These were his last words. He was silent but a few moments; his breathing attracted attention; his brother approached him; a smile was on his countenance, but he was dead!

Thus lived our beloved brother, and thus he died, calmly—

“—As sets the morning star, which goes
Not down behind the darkened west, nor hides,
Obscured among the tempests of the sky,
But melts away into the light of heaven.”

Rest, dearest brother, until we meet thee there, in thy home of bliss! Yet a little longer, a few more contests upon earth, and we will walk together the starry pavements of the skies.

LINES,

Written by Dr. Doddridge; supposed to be spoken to him by a Skulk, placed conspicuously in his Library.

Why choose you in a maze of books to stay?
I dictate wisdom in a shorter way;
Nor need I words my purpose to dispense,
For books like mine, are powerful eloquence.

Behold these ruins of a human frame,
And tell me from what sepulchre they came,

My rank, my genius, or my form declare,
Say, was I great or mean, deform'd or fair,
The public scandal or the public care?

Alas! thou knowest not; and thy pride must own,

That thou thyself shall be as much unknown;

Thus shall thy features moulder into dust—
The sparkling eye and smiling cheek be lost;

Thy learned brain shall be to worms a prey,

And every curious trace be gnawn away,
Learned in vain, till thou the secret have,
Or to avoid, or triumph o'er the grave!

Vagrant desires and impertinent mirth will be too apt to engage our minds, unless we can possess ourselves in that sobriety of heart, which is above all transient pleasures, and which will fix our affections on things above.—*Wilkes.*

HISTORY OF THE FIRST BAPTIST CHURCH IN SWANSEA, MASS.

BY REV. ABIAL FISHER, *Pastor*.

PART II.—*Embracing about 60 years.*

Elder Ephraim Wheaton, who on the death of Elder Luther, was sole pastor, resided about three and a half miles from the meeting house, a little northwest from where Lucas Wheaton, one of his descendants, now resides, his house being entirely demolished. He appears to have been a man who exerted a great and good influence on the church and on others. His ministry was eminently successful, as is known from 1718, and we presume it was so before. In about five years from that date, he baptized fifty, who united with the church. Of this revival he gave an account in a letter to Mr. Thomas Hollis, of London, an eminent Baptist, who wrote him an answer, with a present of books. During his ministry the church was exceedingly prosperous, though he had become aged. He baptized in the seventeen years of his ministry, of which we have any record, about one hundred, who became members of this church. He was a man of respectable property, and left four sons settled on different portions of his lands. His posterity is numerous and respectable; one of them an eminent physician in Providence, more than 80 years old; and one of them is a minister from the U. States to a Foreign Court. Judge Wheaton, of Norton, the Rev. Henry Jackson, of New-Bedford, the present Governor of Rhode Island, and the Wheatons at Warren, and some of those who reside near the old homestead, all descended from him. He continued to discharge the duties of the ministry to some extent to near the close of his life, although part of the time he was assisted by a colleague. It is handed down in the family connexion, as Dr. Wheaton sometime since informed me, that he went into the field to catch a coltish horse, and on attempting to take it, he was kicked in the lower part of his bowels and went to his house; as he went over the threshold he said he should never go out of it again, alive; and so it proved. He lived but a short time, and departed this life April 26, 1734, in the 75th year of his age. He was in his latter years quite corpulent. He was buried in the grave yard a short distance north of Dr. Samuel Bullock's residence in Rehoboth. A decent stone is erected over his grave.

Not long after the death of Elder Luther, Elder Wheaton desired the church to appoint some brethren to assist in conference meetings, especially as he lived at such a distance from the centre; and Deacon Harding and John Devotion were appointed to render the assistance needed. But this seems not to have been considered sufficient, for in 1719, the church did regularly proceed and choose John Devotion for their Elder and Pastor, to preach the word to them as a colleague with Elder Wheaton. He received a nearly unanimous vote, about sixty. But he did not accept their choice, or enter on the work of preaching at all. He was employed in keeping a town school near or quite thirty years, and was an efficient member of the church. Elder W. seems to have continued to feel the need of help, and some provision was made, but only temporary. Mr. Comer* preached here about three months, and then left for Newport, in 1725. In 1729, arrangements were made with Rev. John Callender to settle with this church, and he accepted the proposals made to him. The sum offered him is not stated, but they insured him an honorable support. He preached to this people about two years without ordination, and married the daughter of Deacon Richard Harding, and then went to Newport, and became pastor of the First Baptist Church in that place, being ordained Oct. 16, 1731. He was the author of the celebrated Century Sermon, containing the most authentic information respecting the early history of Rhode Island. He was a man of public education, and died aged forty-two. He was eminent in his day. After his removal from this place, Elder Wheaton was again alone till a short time before his death, when Mr. Samuel Maxwell was employed as an assistant, and April 18, 1733, was ordained the pastor of the church with Mr. W. It appears by the records, that Elder Henry Sweeting was a member of this church for some years before 1730, and resided in the place. He was not, however, so far as appears, employed here as a preacher, for what reason is unknown. He might have been unable to preach. It is evident that he was a man of considerable property and standing. In 1725, he made a present to the church of four pounds, to be committed

* Mr. Comer preached here his first sermon May 9, 1725; a little short of twenty-one.

to the deacons, three to Deacon Harding, and one to Deacon Thomas, to be kept till it had been sufficiently increased to make it enough for the purchase of furniture for the Lord's table. We hear nothing further of it till 1734, Jan. 6, when Deacon Jonathan Kingsley received the three pounds from Deacon Harding, and laid it out according to the direction of the donor. Whether all the furniture now in possession of the church was procured then or not, I am unable to say; there is one cup of silver, weighing about six ounces, avoirdupois; the rest is pewter. On the bottom of the silver cup are the letters H. S. in a line, with a crown below them, and under that the letter C.

In 1718, John Thomas and Richard Harding were elected Deacons of this church, and soon after ordained, with Nathaniel Luther, who, as appears, was chosen before. One of them, Richard Harding, took offence, probably in relation to the church lands, which he attempted to take from the church, as will be more fully shown hereafter, and was put out of his office, and probably out of the church, though of that there is no certain record. The other two died in the discharge of their holy trust.

During Elder W's ministry, by the request of the First Baptist Church in Newport, a large committee was sent to assist them in adjusting some differences which had arisen among them. Of this whole transaction there are full records on the church book. From the number sent, it would seem that this church then contained much strength. Two ministers, two deacons, and eleven brethren, went as a committee, and did what they could to set things aright in that church.

In 1731, the members of this church, living in that part of Rehoboth called Oak Swamp, petitioned the church for liberty to worship by themselves, and ultimately to become a church. This petition was granted, and on Jan. 20, 1732, they were regularly constituted into a Baptist church in fellowship with this church. For this purpose sixteen brethren and eighteen sisters were dismissed from this body. How many more there were we cannot say. Elder Comer, and probably his wife, were united in this movement, so that there might have been forty or more at the outset. Elder Comer was installed their pastor Jan. 26, the next Wednesday after; and about this time they erected a meeting house, so that their prospects must

have been very flattering. Elder C. was a man of gifts and respectable education, united with great seriousness and pious feeling. Mr. Wheaton, though more than seventy years old, preached at his installation, and gave the right hand of fellowship. Not long after the organization of the church, nine more were dismissed to join this new body, three brethren and six sisters. The removal of so many members must have made quite a draft from the old church, but they were numerous and strong still. After the organization of the Rehoboth church, there was still left, as is nearly certain, one hundred and fifty, and perhaps more.

In the covenant of this church, as it was when first adopted, there was one paragraph protesting against all separations from such as were hopeful members of Christ, and expressing a willingness and desire to hold communion with all such. By this article they seem to have expected that the churches in the Colony would have been willing to acknowledge them as a church of Christ, and so to have treated them; but in that they were disappointed. After a length of time, if not from the beginning, the neighboring churches refused to acknowledge them as a church of Christ, rejecting some of their members who desired to enjoy privileges with them, and took into their bosom excluded, disorderly members of this body. During Elder Wheaton's ministry, but at what exact date is not known, an important alteration was made in that part to which we have referred. The fact that Pedobaptists were seeking their injury, instead of wishing their fellowship, led this church to question whether they were acting on right principles. In order to be set right, they called a council from the churches in Providence, Newport, and Boston, which resulted in the alteration then made. "These elders and messengers did declare, that from that forward, we should keep and maintain a strict and entire communion according to the rules of God's word, set up our stand there, which thing we then did, and by the grace of God given to us, have ever since been in the practice of, and for the reasons above written, do now declare, that we neither can nor will have church communion with any but such as are saints by being initiated into the church, being baptized according to the order of the gospel upon a profession of their repentance toward God and faith in our Lord Jesus Christ, and

with our communion thus with each other, we hope through the mercy of God in Christ Jesus to usward, that we have and shall have continued unto us for ever, our fellowship with the Father, and with the Son, and with the Holy Ghost." To this document as amended, Elder Wheaton's name is signed, with seven others.

It appears by the Covenant as when first adopted and its alteration, that there was then a very different feeling toward Baptists by other denominations from what there is now. Then, while Baptists would gladly have communed with them, but they would not permit them to commune with them, but now, when Baptists do not think it consistent to commune with other denominations, they are almost angry with us because we cannot do it. We are led from the facts in the case to half suspect that if it were not a convenient string to harp upon, that they would have no great hankering to commune with us now.

On the death of Mr. Wheaton, Mr. Maxwell became sole pastor. For some time he appears to have been quite successful in his ministry, so that in the six years that he was the pastor of this church, he baptized about fifty. In 1738 he became a Sabbatarian. As this was not the faith of this church, it was thought improper to continue him in the pastoral office. "After having the subject under consideration for several months, April 15, 1739, being church meeting day, then, according to the church's agreement on March the first, the church came together, and after solemn prayer to God for his guidance and direction, Elder Maxwell called for a written vote to know whether they would grant him his request, then to dismiss him from the office of an elder; the church then brought in their votes, and when the votes were told by Mr. Maxwell and others, he was dismissed from his office in the church of Swansea by a major vote of the church for two reasons: 1. For his unsteadiness in his conduct. 2. For changing his opinion to keep the seventh day, contrary to the faith and constitution of this church. 3. In answer to his urgent request." N. B. The last reason appears to have been entered afterwards.

Mr. Maxwell was unsettled in his mind at Newport, before he came here. At one time he was about to preach, and then he gave it up; then he was about to join the Pedobaptists, and then he came back; and so he continued to be fluctuating.

He was three or four years pastor of the church in Rehoboth, and lived to old age. Mr. Maxwell was thought a pious man, but being unsteady in character, he occasioned much unhappiness in the churches with which he was connected.

During Mr. Maxwell's ministry, the brethren of this church residing at Bellingham, were permitted, in 1736, to hold meetings as a branch of this body, which they did. The year after, 1737, they were formed into a regular church; but the number that went from this church is no where stated; probably not more than a dozen. That was the second church that was formed from this body.

For two or three years, the church were without a pastor; but at length they succeeded in securing the labors of Elder Benjamin Harrington for their minister. He was from Canterbury, Conn. He first visited this place April 18, 1742, and after making another visit in May, he moved his family to this place, and on the first day of July, the church elected him their pastor. On the 29th of the same July, the congregation met, and concurred unanimously in the choice of the church. With the help of Rev. John Callender, of Newport, and delegates with him, he was installed August 15, 1742. He was a man of more than ordinary talents in preaching, so that the house was unusually full.

Many were added to the church under his ministry, but at length his character suffered from reports that he was guilty of unchaste conduct, which much sunk his influence. Whether there was ground for these suspicions or not cannot now be told, but the impression handed down from that time is, that he was guilty. At any rate, he left the place without having the thing properly cleared up. He afterwards returned, and was dismissed from his office "May 3, 1750, for two reasons: 1. For his misconduct. 2. For going away and leaving the church which he had taken the charge of." He labored for this people about six years, in that time he baptized about eighty, who became members of this church.

In 1725, Jonathan Kingsley and Benjamin Cole were elected to the office of deacons. These men served, for aught that appears to the contrary, long and honorably in the office they filled, and died in old age; Deacon Kingsley in 1750, Deacon Cole in 1748. They discharged very

important trusts for the church in their day and generation.

In the same year the above brethren were chosen deacons, Brother John Allen made a donation to the church of ten pounds, and Brother Francis Wilson five pounds, for general purposes. In 1738, ten pounds was given by Brother James Paddock, the use of it for the poor of the church.

In March, 1748, Mr. Jabez Wood, of Middleborough, a member of this church, having commenced preaching, was requested to supply the pulpit for the present; although Mr. Harrington had gone from here, yet he had not been dismissed. Mr. Wood supplied the church about three years and a half before he was ordained. In this time it seems there was much question whether he was the man they needed. What was the principal reason for this doubt cannot perhaps be now fully known; but some thought him unsound in doctrine, and some that he took undue measures to obtain the place. After considerable altercation, he was ordained, September 5, 1751, and became pastor of the church. The ministers sent to attend his ordination, were Elders Marsh, of Sutton, Upham, and Round. Up to this time this church had been prosperous. The ministers had for the most part been able men, and Calvinistic in their views of religion; but Mr. Wood was not Calvinistic, holding, at least in part, Arminian doctrine. His talents were moderate. He was not chosen by a unanimous vote, either in church or congregation, so that there were those who held back. Mr. W. was grandson to Thomas Nelson, of Middleborough, who had become a member of this church before 1718.

He was so much dissatisfied with his settlement here, that he removed his standing from this church to Rehoboth. Backus says he thought Mr. Wood used deceitful measures to get the place here, because there was a farm. This Thomas Nelson was the ancestor of the late Wm. Nelson, Samuel Nelson, Ebenezer Nelson, and Dr. Thomas Nelson, who died at Bristol, R. I., a few years since, Stephen S. Nelson, now resident of Amherst, and Ebenezer Nelson, the present pastor of the Central Baptist church in Middleborough. The three first named were brothers, and highly respectable ministers in their day. Others besides Father Nelson, left this church and joined to others. At length, however, the church went on, and Mr. Wood con-

tinued his pastoral office till 1779, when he was dismissed. He was somewhat successful in his work, for in about three or four years, between thirty and forty were added to the church under his ministry in which time he was settled.

In 1759, members that had gone out from this church to Swago, N. Y., or probably what is now called Oswego, were, with others, formed into a church by the help of Elder Wood and Deacon Robert Wheaton and Amos Thomas, delegates with him, and Ephraim Bullock and Coomer Bullock, were ordained as their ministers. This was the third church that went out from this.

October 4, 1764, twenty-four brethren and sisters were dismissed to form a church at Warren, south of us, and they, with others, were regularly organized in gospel order, and Rev. James Manning was settled as their pastor. All the circumstances of this secession were happy, as is evident from the records. The removal of so many valuable members, of course weakened us, but still the church went on, and to some extent prospered.

In consequence of the death of the former deacons, they were now without those necessary officers. To supply this deficiency, August 6, 1752, Robert Wheaton and Thomas Peck were chosen to the office of deacons. Deacon Peck continued to discharge the duties of his office till his death, 1770. He was also useful in expounding the scriptures, so that by the vote of the church, he carried on worship in the absence of the pastor, for a length of time. His wife was a woman of great worth; she was a long time a midwife, and survived her husband more than thirty years, to upwards of ninety. She assisted at the birth of about three thousand children, and was remarkably successful. Deacon Wheaton was highly esteemed, too, in his day. He lived to a great age, and died Nov. 22, 1780, aged 92. He was the son of Elder Wheaton.

Brother Benjamin Kingsley, a distinguished member of this church, died April 19, 1767, aged 67. He kept the records of the church for several years, which are valuable. Deacon Peck took the book on his election but he survived only three years, when his place as clerk and deacon was supplied by the choice of Nicholas Thomas, 1770.

In 1771, Deacon N. Thomas was removed from his sphere of usefulness on earth, to rest with God. The loss of him

and Deacon Peck so recently, must have been greatly felt. The circumstance that they lived near the meeting house, was favorable to their usefulness while living, and to the loss felt when gone. Deacon Thomas remembered the church when he left it, by leaving his land on the north side of the great road leading from Providence to Fall River, to the use of the ministry, with some money, which his widow increased on her death, about twenty years after, by twenty pounds.

On Deacon Thomas's decease, Brother David Kingsley was elected clerk. This office he sustained near fifty years. He was also, in 1776, chosen Deacon, which office he held more than fifty years. He died Oct. 25, 1830, aged 92. In 1771, Thomas Kingsley was chosen deacon; he held this office till his death, in 1809, aged 83. In 1772, Aaron Barney was chosen deacon, but he soon moved away, and David Kingsley was chosen to supply his place.

In 1776, by the request of the First Baptist church in Sutton, Elder Wood, Deacon Thomas Kingsley, Jonathan Cole, Beriah Willis, and Stephen Bullock, went and made them a friendly visit. They found them with a pastor travelling in the truth and prospering. This church had from the first maintained a friendly connexion with the brethren at Sutton. It was not long, however, before they had trouble with their pastor, Jeremiah Barstow, and this church passed a vote that they would not even hold transient communion with him.

In those days, when Baptists were rare, such intercourse as is described above, was precious. We can now scarcely understand its value.

In 1778, three brethren and two sisters, members of this church, having removed their residence to Guilford, Vt., desired letters of dismission to join with others in that place to organize a church. The church having satisfied themselves of the soundness of the faith and practice of the brethren about to be constituted into a church, dismissed the five members according to their request.

During Elder Woods' ministry, there was a difficulty with the church in Rehoboth, and this church did not commune with that for a time. Attempts were made to adjust the difficulty, and at length it was partially settled; but the roots sprang up in a growth of bitterness. At first, the church in Rehoboth had received

an excluded member, which gave great grief to this church. Ultimately the thing died away, and the remains of that church joined here. From 1750, onward, there was a considerable number joined this church from Freetown. These afterwards, as is probable, united with others in forming what is now Fall River church. A number of these were of the name of Boomer.—the late Elder James Boomer, of Charlton, and his son, Job Burdon Boomer, for more than twenty years pastor of a church in Sutton, and another pastor of the south Baptist church in Wrentham, were descendants from those once members in this church. When on the north, within about three miles, in Rehoboth, there was a Baptist church, and within three miles, in Warten, on the south, was another, and on the east, a Six Principle Baptist church, within about two miles, it might be expected that the prospects of this church would become less promising, and so it was. When it is also considered that Mr. Wood was not a man of more than ordinary talent in any respect, and not much in favor of the great doctrines of grace, on which our churches rest, it is not strange that the church declined. After having served this church more than thirty years, in 1779 he vacated the place, and removed to Guilford, in Vermont, where he died in 1794. He sustained a good religious character, and did much good in this place. The number of members in the church when he left it, is not known, as no list of members has ever been kept, and the alterations, except by baptism, were never kept with any thing like accuracy. Mr. Wood baptized during his ministry, including a few by others before he was ordained, and after, about one hundred and thirty-one.

There may not be a more suitable place in this history, to note a few things which are connected with the affairs of the church, though they make no direct part of its history. It was the design of the early settlers of this colony, as well as several others, to require every town to be furnished with the ministry of the gospel at the expense of the inhabitants. The Massachusetts was more rigid in this thing than the Plymouth, so that when this colony was united to Massachusetts, this thing was more hardly urged than before. This town of Swansea having been settled mostly under the influence of Baptists, it was from its earliest settlement designed to be kept clear from every thing like coercion

in religion. The principle on which it commenced, was that the ministration of the gospel was essential to the best interests of mankind; but it was held that this ministration should be sustained by the voluntary contributions of its friends. This principle has been maintained in the town from the first till now. There was an attempt made by the government, early in the 18th century, to compel the town to receive such a ministry as suited the government of the state. To prevent this, the church proposed to the town to receive Mr. Luther and afterwards Mr. Wheaton, Mr. Maxwell, Mr. Harrington, and Mr. Wood as their ministers, that thereby they might escape the penalties of the law. At first the town hesitated, but at length this was thought the wisest course, and they were respectively elected ministers of the town. In taking this course, the ministers were brought to say in writing, that they did not consider the town under any obligation to do any thing towards their support. Several of these documents are on the records of the town.

But the powers that be were not exactly satisfied with this, and a complaint was made in one or more cases against the town, and the Court of Sessions summoned them to answer to this complaint, and they appeared by their officers, before the Court at Bristol, where they showed that they had a minister according to law. Upon this they were dismissed on paying the cost. So the minister of the other Baptist church was one or more times received as the town minister on the same condition. Most were doubtless conscientious in this thing; while some found an excuse for covetousness and looseness in general. This plan of operation succeeded so effectually that no money was ever raised by the town for the support of ministers. After that part of Swansea, which is now Barrington, set up a meeting by themselves, they applied to the town for money to pay their minister, or liberty to be a town by themselves, but this application was rejected. They did, however, succeed in being constituted into a town in 1719,* and managed their affairs in their own way. Those members who lived in the neighboring town of Rehoboth, did not so easily escape. In 1729 Ephraim Whea-

ton, junior, son of Elder Wheaton, Obadiah Bowen, Azarikim Pierce, Jonathan Thurber, Jeremiah Ormsbee, Squire Wheeler, David Bullock, Samuel Goff, Joseph Bowen, James Hicks, Seth Gurney, Edmund Ingalls, Benj. Ingalls, Ephraim Martin, Mial Pierce, Samuel Thurber, Wm. Wheeler, Philip Wheeler, Gideon Hammond, Jeremiah Ormsbee, Jr., Ephraim Martin, Jr., John Jones, James Lewis, Thomas Horton, Richard Round, Jotham Carpenter, Samuel Bullock, Richard Bullock, with two Quakers, and two Episcopalians, were imprisoned in Bristol jail, most of them March 3d. They sent a petition to the governor for relief, to which he gave heed, and ordered the chief justice of the county court, Seth Williams, to look into the affair, and if he could do it, to let them have their liberty. He went to Bristol, but afforded little hope to the prisoners. Their circumstances were painful, and their friends paid the taxes, and they went home. While they were in jail, Mr. Comer, who was then at Newport, came and visited them, and preached to them in prison, March 11, 1729. Lest further complaints should be sent to England, the Massachusetts Legislature so altered their law, that the polls and estates of dissenters should be exempted from taxes to other ministers. But as if to harass their victims, this law was to extend only to 1733.* While we call to recollection these sufferings of our fathers, we ought to be unfeigningly thankful that we have fallen upon better times.

Another thing which claims our attention, is lands and other property belonging to the church. The origin of these funds was in the pastor's and teacher's lands, laid out by the town of Swansea. The proprietors were divided into three ranks. Those in the first rank were to receive three acres as often as those in the second rank received two acres, and the third one acre. The pastor was reckoned in the first rank, and so was the teacher. As different parts of the town were surveyed off to the proprietors, the proper share was set off for ministerial lands. The lands so set off amounted to several hundred acres, scattered over different parts of the town, sometimes in six acre lots, and in others larger ones. At first these were not very valuable, and produced either little or nothing, but as the land

* At this time Massachusetts held the towns of Barrington, Warren, Bristol, Tiverton, and Little Compton, now in R. I., and the courts for this county were held at Bristol.

* Backus, Vol. 2, pp. 85-89. Comer's Journal, Vol. 2, p. 7. History of Mass, p. 86.

in the town was taken up and became valuable, these lands increased in value. Lying as they did, in different places, they were liable to be trespassed upon, and were trespassed upon to a great extent. This church, as is probable, at first did not take possession of them. Their first ministers were proprietors in the first rank, and did not need the land, as they had all they wanted themselves. Their third minister, Mr. Wheaton, lived, as has been stated, in Relioboth, and had extensive lands, which made it undesirable for him to be possessor of the pastor's and teacher's lands in Swansea.

These lands not being taken up and occupied at first, the proprietors had kept possession of them, and in some cases, if not in all, the lands were leased out by them. Deacon Harding occupied the present farm of the church, called the sixty acre lot, under the proprietors. There seems to have been some doubt whether the proprietors could hold these lands, even among themselves, as, March 10, 1720, at a regular meeting, they appointed a committee of five,* to search and see if these lands had ever been legally appropriated to the support of the ministry. In case no such appropriation had been made, they would of course belong to the proprietors. This committee reported that they had examined the records, and found to their satisfaction that the proprietors had never alienated their lands to pastors and teachers: this report the proprietors accepted. Five of the proprietors protested against the acceptance of that report. Their names were Benj. Carpenter, Thomas Easterbrooks, John Winnicut, Doct. Job Easterbrooks, and Barnard Haile.

It is presumed by what followed, that many questioned the legality of this measure. Why deacon Harding and Mr. Butterworth, who were members of the church, should have united in such a report, we cannot now certainly know. Feb. 1721, the church appointed a committee to consult with the church in Barrington, on a division of these lands between this church and that, and also "to take all lawful methods for the confirming the same to each of the said churches, as shall be by said committee agreed upon." What may seem strange, two of the proprietors' committee were on this committee,—deacon

Harding and J. Butterworth. This committee, as is probable, acted as they were directed, but how far we know not. Feb. 1, 1722, the church appointed these two brethren, with Hezekiah Luther, to meet a committee of the town, to separate the school lands from the ministerial lands. Previous to that it appears that they were together. From this date to 1729, things were stationary, so far as is known from the records; then the church no doubt from kind motives, gave written assurances to deacon Harding that he should not be suddenly turned off from the farm on which he lived, provided it should prove to belong to the church. The next year, May 7, 1730, another committee was appointed, consisting of John Round, John Martin, Lemuel Millard, Isaac Wheaton, and Jonathan Kingsley, to take possession of the pastor's and teacher's lands, to rent them, remove incumbrances, and render them profitable in the support of the ministry. It would appear that this committee was not idle, for in July following, three of the above committee, viz: John Round, John Martin, and Jonathan Kingsley were appointed as agents to take legal measures to eject Richard Harding from the farm which he then had in possession. The courts were then held in Bristol, and there the said Harding was cited before the court of common pleas. The case was tried before the lower court, and decided in favor of the church, and being carried up to the supreme court, was decided in like manner, as will be seen by the following account of it, from the 233d page of the church Book of Records.

"The church having chosen a committee of five men, and impowered them to act for and in behalf of ye pastor and church in that matter about ye pastor's and teachers' land, as may be seen page 231, the committee commenced an action of trespass and ejectment against Mr. Richard Harding, who lived on a sixty acre lot, laid out and recorded a pastor's lot; ye said Harding having a lease from the proprietors of Swansea; the said action to be heard and tryed at the Inferior Court of Common Pleas, held at Bristol, for the county of Bristol, on the second Tuesday of July, 1730, and the case being heard and tryed, the church by their agents recovered judgment,—the proprietors appeal to ye Superior Court, to be held at Bristol ye second Tuesday of September next, and there at said court, the case being heard and tryed, the church recover-

*This committee consisted of Joseph Butterworth, Richard Harding, Joseph Winslow, Pelatiah Morse, and Wm. Salisbury.

ed judgment for the possession of the sixty acres of land sued for, and cost of suit; and accordingly on the third day of November next after, the Sheriff came and gave possession to said committee by turf and twig."

This decision of the court settled the question of title to the pastor's and teacher's lands. The church did, notwithstanding all the trouble and cost to which they had been subjected in getting possession of their just rights, agree to give to deacon Harding one hundred and twenty-five pounds as a compensation for his betterments, as estimated by men appointed for that purpose. There was farther action of the church in getting the school lands separated from the ministerial lands, and effecting a division between this church and that at Barrington. This church by agreement retained three-fifths, and Barrington had the other two-fifths. Ultimately the lands at Barrington were bought by this church for forty-five pounds, ten shillings. This took place in July, 1745. (See Records, pp. 245 and 246.)

There have been some members of the church who have been willing to add something to its funds. We have already said that Elder Henry Sweeting made a donation to the church for the purchase of communion furniture.

Brethren John Allen and Francis Wilson made donations to the church, the first of ten pounds, the latter five pounds. These donations were appropriated towards the payment of the one hundred and twenty-five pounds given deacon Harding for betterments.

About 1738, James Paddock gave ten pounds for the use of the poor of the church. This sum was ordered to be put out to interest, that the income might be used for the object for which it was given. This fund is not now in existence, but what has become of it cannot be ascertained. In 1742 liberty was petitioned from the general court to sell the wild lands belonging to the church. This liberty was probably given, though there is no record of their sale. The object was, or should have been, to furnish a maintenance for the minister. But the avails were sometimes used for other purposes. The meeting house was repaired from the rents of the lands in 1740, and in 1752 the board of the council convened for the ordination of Mr. Wood, was paid out of the same means.

We have already had occasion to say that the lands for the minister's support

were sometimes trespassed upon. This was done not only by men making no pretensions to religion, but by the members of the church, and this wrong was persisted in, as is evident from the action of the church in relation to them. It is painful to record such things, but the faithful historian is bound to tell the whole truth. Such deeds instead of being less sinful in men professing to be christians, are many fold worse. And in some other ways there has been a disposition manifested to pervert these sacred funds to other purposes than those for which they were given.

Jan. 7, 1748, liberty was given to the neighbors to set a school house on the ministerial land, on the east end of the piece now owned by Mr. Watson.

In 1755 the general court was petitioned to appoint some one to sign the deeds of lands sold by the church. It is likely that the petition was granted, though that is not on record.

In October of that year a three cornered lot was sold, and the avails were appropriated to the purchase of one thousand chesnut rails to put on the farm.

May 6, 1756, the church voted that so much of the interest of the church's money be used as will pay Walter Haile for doctoring sister Elizabeth Busher, in the year 1755.

In the year 1756, the church directed their agents to prosecute John Cole and others for trespass.

Sept. 7, 1758, there being some contention with some of the inhabitants of Warren, about a road across the church lands. Although the church considered this contention unreasonable, yet they purchased a strip of land for a road and gave it to them, to save any farther trouble.

Feb. 7, 1760, the interest on the eighty pounds was voted to Elder Wood, to buy his wood. This appears to be the first interest appropriated to the use of the minister. And this is the first account we have of this eighty pounds,—it doubtless arose from sales of lands.

Feb. 5, 1761, the church voted to appropriate the interest on the money arising from the sales of lands, divided to Barrington, and afterwards bought by this church, and since sold, to pay the debt remaining due for repairing the meeting house.

July 7, 1763, the church voted to repair the parsonage house out of the same interest.

June 6, 1765, voted to sell seventeen rods off from the south end of the meeting

house lot for four dollars, to Joseph Sanders, and the money to be put at interest. This sale was made as voted.

The interest of the eighty pounds was appropriated to the Elder four or five years, and he probably had it as long as he was the pastor of the church, though it is not recorded.

Many years ago the town presumed to vote to take the pastor's and teacher's lands into their hands, and appointed a committee to rent them out and divide the avails of them equally between this church, Barrington church, and the east Baptist church in Swansea. A protest was entered against this proceeding, signed by the members of this church, and the congregation connected with them. In this protest the signers state that these lands were by a decision of court declared to belong to this church. Whether this protest convinced the town of their error or not, is not now known; but they never carried their vote into effect. Since that time the possession of the church has been peaceable.

March 2, 1780, the church voted that the interest on the eighty pounds be paid to Elder Charles Thompson, as he was then pastor of the church.

May 1, 1783, the church voted to sell their land on Sisson's Neck. In accordance with this order, that land was sold for one hundred and thirty-five dollars, to David Barton.

In the year 1784, the parsonage house having become very much out of order, it was thought advisable to take down the old kitchen and the chimney, and build the chimney anew, and put up a liner the whole length of the house, in which there might be a kitchen and some other necessary rooms. Brethren Andrew Cole, Benj. Martin, and David Kingsley were appointed to attend to that business. This committee attended to the business committed to them, as is understood from tradition, and from the appointment of a committee to settle with them, Dec. 1785. The expense was seventeen pounds, sixteen shillings, and six pence, nearly sixty dollars. This was advanced by a few brethren, and they were paid as the interest came due on certain moneys set apart for the repairing of the parsonage buildings. The church do not seem to have thought of giving a dollar out of their own purses.

Aug. 6, 1789, the notes of the church in the hands of their committee, amounting to two hundred and eighty-five pounds, twelve shillings, and nine pence, or nine

hundred and fifty-two dollars, twelve and a half cents were put into the hands of Elisha Burr, that he might collect the interest, and pay over to Mr. Thompson.

Deacon Nicholas Thomas, who died 1771, left by will the land now owned by the church, lying on the north side of the road leading from Providence to Fall River, and the lot now owned by David Kingsley, which lies south of his house and barn.—But with this reserve:—that his widow should occupy that part which is now the church's property, during her life, and that Scipio Brayton, a colored man, who had been a slave to deacon Thomas, should occupy the rest during his life, and have a cord and a half of wood a year besides. The land in the hands of the widow came into the hands of the church on her demise, in 1791, and the other part on the death of the colored man, in 1815. On the death of the widow Thomas, they received of her executor, Judge Stephen Bullock, twenty pounds bequeathed by her to the church, and fifteen pounds from the will of Deacon Thomas, which was to come to the church on the death of his widow, making in all thirty-five pounds, or one hundred and sixteen dollars, sixty-seven cents. The land and the interest on the money were voted to Elder Thompson.—Thus it appears that in 1792, the church had, besides much more land than they now have, one thousand and sixty-eight dollars, sixty-seven cents.

Oct. 6, 1808, the buildings on the ministerial farm being out of repair, a committee was appointed to make such repairs as were necessary. This was after Mr. Northup had left them. The sum expended is not stated, but the expense was paid out of the interest on funded money.

Oct. 3, 1811, the church voted that Stephen Bullock dispose of wood on a part of the farm, the locust trees, and the old barn, and erect a new one.

Oct. 1, 1813, the barn being completed, a committee of the church settled with Stephen Bullock for building it. The cost is not stated. The barn is thirty feet long and twenty two feet wide.

In 1825, the parsonage house was taken down, and a new house erected, thirty-four feet long, twenty-seven feet wide, and one story high, at a cost of five hundred dollars. Before this, the Cole farm, as it was called, adjoining this farm, was purchased for eight hundred and fifty dollars, and held several years, when it was sold for five hundred and twenty-five dollars.

About two hundred dollars was lost that had been lent to deacon Thomas Kingsley. In 1836 a lot of wood was sold, with the avails of which the house was painted and repaired, and some other betterments were made. In the winter of 1843 a wood and chaise house was erected, at a cost of about sixty dollars. The fund in money is now about three hundred and thirty dollars. The farm with its appurtenances is worth about twenty-five hundred dollars. It is likely that with better management the church might now have been worth five thousand dollars or more.

PART III.—*Concluded.*

Mr. Wood left this church about 1779, the precise time not being on record. The church at that time was in a low state, and much reduced in numbers. This was in the heat of the revolutionary war, when the whole country was in perilous circumstances, and this people was not exempt. But those nearer the sea-shore felt the calamities of war more than those in the interior. Warren experienced great inconvenience from this cause as early as 1777, so that the Rev. Charles Thompson, who had been the pastor of that church five or six years, was under the necessity of leaving the place. The church, which had been prosperous under the Rev. James Manning, their first minister, till he removed to Providence, on the removal of the college to that town, in 1770, and under Mr. Thompson, who commenced his ministry there in the winter of 1770-71, till the calamities of the war scattered the church, for safety, and compelled the minister to quit the place.—“On the 25th day of May, 1778, a party of British troops from R. I., made an excursion, and came to Warren, when after doing considerable damage to the inhabitants, burnt the meeting house and parsonage to the ground.”—See Rec. of War. ch. p. 29, vol. 1.

The members of the church that remained not being in circumstances to maintain their worship in their scattered and depressed state, proposed to come up here and enjoy privileges with this church till they should be able to sustain a meeting in Warren as before;—this proposal was accepted, and the brethren in that manner joined with this church. Mr. Thompson at this time was a chaplain in the American army. But he was at home at Warren at the time of the burning of the meeting house and the parsonage

house, and was taken prisoner and carried to Newport, where he was kept about a month, when he was released, he knew not how. After he had temporarily resided at Ashford, Conn., and preached for a time at several places, he was settled over this church in the fall of 1779. The date of his reception into this church as a member and pastor, is Oct. 7, 1779. The brethren at Warren had probably encouraged this settlement. Mr. Thompson now found himself among his former brethren, and entered upon the duties of his office in favorable circumstances. The accession of help from Warren, and the settlement of a minister so deservedly eminent, put new life into this church. The Lord evidently came with Mr. T., as he baptized one only three days after his election as pastor, and two more before the 1st of Jan., 1780. During that winter following there was a great revival of religion, which continued, more or less, through the year 1780. This has been called the year of the great revival, not only in this church, but throughout the country. Those that remain speak of that revival with great interest. Those baptized were of various ages, from youth to old age. The number baptized in 1780 was sixty-seven, and 1781 five more, making to the end of that year just seventy-five: of these thirty-five were men, and forty women. From twenty-five to thirty of these were from Warren, about half of the rest were from Rehoboth, with a few from other places, and the rest from Swansea. Among those baptized was the wife of the pastor, March 14, 1780. Besides those baptized by Elder T., there were seven others added to the church up to Jan., 1782. During the year 1780, the remains of Elder John Hix's church joined this church, in the same manner as the Warren brethren had done. This church was formed about 1762, and settled Elder John Hix their pastor at that time. It was raised up in consequence of the bad state of the church that had been formed under Elder Comer. Elder H. was a sound Calvinistic preacher, and the church at its organization was with him. But in 1771 a great revival took place, in which he baptized sixty, and Rev. Elhanan Winchester, who afterwards became a Restorationist, twenty more while he was sick; when new terms of communion were introduced, called open communion, which divided the church, and left Elder John Hix's part weak. His son, Jacob Hix, was ordained over the other party. The part that adhered to Elder John Hix

were those who joined here, as above stated. The last member of that church was the late Joseph Pierce, who died July, 1840, upwards of eighty years old. He had been a consistent christian for sixty-nine years, and died in hope of eternal life. Taking the church as it was when Mr. Thompson became its pastor, those from Warren and Elder Hix's churches, and the newly added members, it was in 1781 large, and in some respects strong. There is no means of knowing the exact number, but there must have been nearly or quite two hundred, including the Warren and Rehoboth members. In the years 1782-3 only six were added to the church. For five or six years, to 1789, nearly six years, not one was added to the church. This must have been a dark time, and especially so, as in 1786 the Warren brethren went back, were reorganized, built them a meeting house, and enjoyed the preaching of the gospel, and as there were many other diminutions by death and otherwise. Those who went back to Warren, who had put themselves under the care of this church, were seventeen, and those dismissed as members were eleven, making twenty-eight. During the great revival the congregation in Swansea was large, but in 1784 to 1789 it was frequently small, and sometimes discouragingly small. In 1789 the Lord was pleased in great mercy again to appear to build up Zion. In that year fifty-four were baptized, which encouraged the hearts of the pastor and the church. The number that survive who joined in this revival is very small, and those in 1780 still less. Of those who came into the church in the revival of 1789, twenty were males, and thirty-four females. This was a very interesting revival of religion, and added greatly to the strength of the church, though it was not as powerful as that of 1780. It seems that a night succeeded this day of light and joy, as from Nov. 22, 1789 to Oct. 19, 1791, nearly two years, there was not a member added to the church, and then only one, when the darkness continued till Dec. 7, 1794, more than three years more, without one addition. There was then one solitary baptism of a man from Freetown, quite at a distance from this church. It was then nearly two years more before there was another baptism. In 1795 there was one addition, probably by letter, though that is not said. In the latter part of 1796, three were added by baptism. From this time to the commencement of 1801, twelve

were baptized, and one by letter. Although there was something in this time to encourage, yet it was the day of small things. No doubt Mr. Thompson had many days of discouragement, but he persevered, and again the Lord appeared for his people. The year 1801 was a year of release, a year of refreshing from the presence of the Lord. In that year twenty-six were baptized and admitted to the church. The work of the Lord during this revival was not as extensive as those of 1780 and 1789, but it was a blessed work, and strengthened the hands of the Lord's people. The last baptism in this place by Mr. Thompson was Sept. 5, 1802. At the close of 1802 he closed his ministry, after having served this church a little more than twenty-three years. About 1800 and 1801 there were some in the church who embraced the doctrine of the Universalists, which occasioned some uneasiness, and two or three were excluded for holding that doctrine.—Mr. Thompson endeavored, while he was pastor of this church, to maintain a good discipline, and so kept wickedness in practice and dangerous errors in doctrine out of the house of God. During his ministry one hundred and seventy-six were baptized by him and added to the church, and at least fifteen more otherwise, and probably some more, in all about two hundred. As there is no means of knowing how large the church was when Mr. Thompson commenced his ministry in this place, so there are none of knowing exactly how many there was when he closed it. We think there might have been from seventy-five to one hundred; after the great revival of 1780 there were, as we have already said, probably near two hundred. In 1795, we are informed by father Backus, this church contained one hundred and thirty. After this about forty were added, which would not more than keep the number good seven years. That might have been something near the true number. Mr. Thompson lived on the ministerial farm, as his predecessors had done, and successors have. This he cultivated, from which he received a part of his support, but as this contributed but a part of his living, he kept a school for many years, from which he received something; a part of the time he kept a store, to save himself from want. He was voted and received the interest of the church fund, it sometimes amounting to more than one thousand dollars. He might have received something from the people who were permitted to

hear the voice of this eloquent man of God, but that something was evidently small. After having spent the strength which God had given him for this people, he was compelled to seek another field, that he might procure something for himself and family. The Rev. Charles Thompson, of whom we are speaking, was a native of New Jersey, having been born at Elizabethtown, in that state, April 14, 1748.—As Mr. Manning came from N. J., and commenced the college at Warren, which is now Brown University, at Providence, Mr. Thompson came with him, or after him, for the purpose of obtaining an education. He was in the first class in that institution, and graduated in 1769, giving the valedictory oration. This oration is still in existence, in his own hand writing. Before he graduated he had commenced preaching, and in the autumn of 1770 he was called to preach at Warren, as a candidate for settlement with them. March 27, 1771, the church voted to give him a call to become their pastor, which was concurred in by the society the next evening. “March 31, 1771, on Sabbath day, Mr. Thompson gave in his answer to the church and society at Warren, and accepted their call.” See Rec. of Warren-ch., vol. 1, p. 27.

He early accepted the office of chaplain in the American army, in which office he officiated for two or three years with much acceptance. At the time of the burning of the meeting house in Warren, he was at home, where his family still continued.

After this he removed his family to Ashford, Con., and resided with Matthew Bolles, Esq., father of the late Lucius Bolles, D. D., one of the Secretaries of the Bap. Gen. Con. in the U. S. A. for a time; while there he preached in various places, and especially at Pomfret in that neighborhood. At that time, as has been before stated, this church was vacant when he was called to administer to them in holy things. While here, for twenty-three years, he faithfully performed the duties of a minister of Christ with much success. Finding his circumstances straitened, and finding that by many his labors were not appreciated, he determined on removing to Charlton, in the county of Worcester, where he had a prospect of having a better support, with a prospect of being highly useful in devoting himself more entirely to his work. Early in 1803 he removed to that place, and purchased a small farm, where he hoped to spend his days, and find a competence for himself and his family.

But God had other designs respecting him. Very soon after his removal, and indeed before his removal, he was attacked with hemorrhage from his lungs, which terminated in a fatal consumption. He closed his early existence May 1, 1803, in hope of meeting his blessed Lord in that land where there is no weeping or sorrow. Not being able to pay but in part for the farm which he had purchased, his family was left in worse circumstances than they would have been if he had remained here. Being obliged to sell the farm, a sacrifice was made which swallowed up nearly all the little property he had. The ways of God with his ministers are often dark and mysterious. After the closing up of Mr. T.'s affairs at Charlton his wife returned to Warren, her native place. Her name was Sally Child, the daughter of Sylvester Child. They had five children, all of whom survived him. His widow lived till 1819, when she died in expectation of meeting with her departed companion, and all the redeemed of the Lord in heaven. Mr. Thompson was buried at Charlton, where a stone was erected as a memorial of a man of God.

The death of Mr. T. was a great disappointment to the church at C., and was deeply injurious to that church. His loss to this church was incalculable, though by some not understood. But to many of those who survive, his name is as ointment poured forth. Mr. Thompson was tall in his person, spare, and of a fine figure. The expression of his countenance was indicative of talent and benignity.—He was industrious, improving his time as if he knew its value. In his family he was kind but firm, in the church he was as in his family, and so he was everywhere. As a preacher he was no ordinary man; his voice had a great compass, and its tones were sweet and commanding. His feelings were tender and deep; often he wept over the people, and often he uttered his voice with thunder tones. His sermons were studied, and sometimes written, but never read in public; so far as the language was concerned, they were generally extemporaneous. He understood his deep responsibility, he knew the account he must give to the great Judge, he felt the worth of the soul, and with deep emotion he besought the sinner not to die. In language he was plain and forcible,—he sought not enticing words, he chose such as would most effectually carry God's truth to the conscience. He feared not to declare the great truths of the bible, man's

utter sinfulness and helplessness, the holiness of God's law, and the blessedness of the gospel. He clearly held up and maintained the government of God, and his election of his people to eternal life. He well understood that all his hopes of success depended on the gracious influence of the Holy Spirit. In short, in his preaching he never lost sight of the cross of Christ. And while he dwelt on such themes, he led his hearers to look at death, the resurrection, the final judgment, and heaven and hell. On the one hand he portrayed the glories of heaven, and on the other, in melting but awful strains, he showed to the impenitent the agonies of the second death. Such preaching could not fail to lead the wicked to tremble, and in multitudes to flee from the wrath to come. The church he fed with the bread of God, so that under his ministry they were instructed and rendered holy. Such was the man who for twenty-three years went in and out before this people. Those who rejected his messages from God will have no ordinary account to give. As for several years he had scholars under his instructions, so he was conspicuous there. He was master of the things he taught, and he guided many a youth in the ways of science and of virtue. Such talents as his could not be hid,—he was often called to preach on public occasions, and multitudes were benefited by his faithful labors, besides the people of his own particular charge. In the state of the Baptist churches at the time when he fell, well might it be said, "A great man is fallen in Israel."

The two deacons Kingsley, David and Thomas, were in office during the whole of Mr. Thompson's ministry. They were men unusually free from fault, and good men, but not very efficient men. Deacon David was the most useful man. He was always interested in the church, and always punctual. Although he was not a great man, yet he was worth a great deal to the church. He kept the records forty-five years. Some things he recorded very faithfully; the baptisms are kept accurately, as it seems, though it is possible that some were omitted. He recorded the labors the church had with its members, and it is not a very flattering picture of the state of the church. Taking all the cases of labor with deficient members, I should think between one and two hundred. The greatest number of cases were for neglect of attendance on the worship of God at the monthly meetings of the

church, and on the Lord's day. Some were for disaffection, and but comparatively few for open immorality. It is apparent that the members were greatly influenced by their feelings. In a time of revival they were ready to attend every meeting, let what might come; but when the excitement of such an occasion was over, they left the minister to spend his strength on the walls. Such Christians are like animals in a team that will draw when the team goes down hill, but hold back at the foot of every hill. Every church I suppose has quite a proportion of that kind of members; it is certain that this church has had them. The record is very deficient in the notice of such incidents as would enable any one to learn the actual history of the church. There is no record of Elder Thompson's leaving the church, or one thing about it, except that a committee was appointed to settle with him, Dec. 2, 1802, and that they did settle with him, (page 351.) nor is there any note by which we can tell when Mr. Northup, his successor, commenced his ministry in the place. There seems to have been a year between them, but whether they had preaching or not, or if they did, by whom, is left in darkness.—But it is nearly certain that Mr. Northup commenced his ministry with this church in the spring of 1804. He was the pastor of this church four years. There was an awakening under his ministry, he having baptized in that time twenty-nine, and received eight others, with himself and wife. The principal revival was in 1805. Mr. Northup was a very different preacher from Mr. Thompson. His advantages for education had been small, but he had an easy method of communication, so that he pleased a certain portion as well as Mr. T., or even better. But the more intelligent part perceived a vast difference between him and Mr. T. Mr. Northup was not sound in his views of doctrine, verging towards arminianism. But where he actually stood I cannot tell. He probably rejected the doctrine of election, but maintained perseverance. It is not likely that he would ever have been the pastor of this church had he not been a farmer, who could live on the farm, for that was all the inducement this people offered. The meeting was probably as full under him as Mr. Thompson, but a part became so tired of him that they could not rest, and they became the majority, and he left. But he took pains to make his friends think that he was abused,

so that when he was gone they were dissatisfied and restless. This occasioned a great jar and division, that came near destroying the church. Mr. N. was a good manager of the farm, so that with the interest of the fund, and a small family, he got along comfortably. It is said by some that this was painful to a part of the church, but whether that was true or not I pretend not to say. I think it possible that it might be so,—there are some in Swansea, and perhaps ever have been, who would be very well reconciled to have the minister poor. If, on Mr. T.'s leaving, this people had sought out a minister who had talents, and just views of his office, of the church, and the doctrines of the bible; and if they had been liberal in giving him a living, as they were well able to do, they might have been sustained, and strengthened, and perpetuated. But they did not think of adopting that enlarged, liberal policy, and the result has been melancholy.

Mr. Northup went from here to the north-west part of Rehoboth, and was settled over what was then called Iron's church, where he preached several years, and died in 1812.

Mr. N. was a pious man, and to some extent useful, but he seemed not fitted to satisfy all in this church.

After Mr. Northup, was the Rev. Wm. Barton. He preached two years, but without success. His compensation was the farm and thirty dollars for the second year, and probably more for the first. He was as different a man from Mr. N. as he was from Mr. Thompson. He was highly Calvinistic in his sentiments and in his preaching. But it was cold orthodoxy; his preaching had little to warm the soul. The church was cold and divided, and the preaching was cold, and the people were cold, and on the whole, it was a gloomy time. Mr. B. was not a man of education, nor did he want it: he considered it injurious. The meeting became very small—the gold had indeed become dim. During his ministry the church was much in trouble from the difference that arose from the dismission of Mr. Northup.—Quite a number drew up and signed a paper, in which they inquired the reasons for his dismission, and protested against that act. Some of the signers considered it a withdrawal from the church, and others not. Although after a length of time this contest died away, yet the effects of it are left still. Nearly all the west part of the

church was alienated and in great measure lost to the church. After two years' trial it was found that Mr. B. was not the man for them, and he was dismissed, at his own request. He removed from here in the spring of 1810, after which he preached more or less for a time, but at length having lost his property, and become discouraged, he left preaching, and finally left his attendance on religious worship, and felt sour towards all; but several years since, the Lord was pleased to return his captivity, so that in his old age he enjoyed the blessedness of his first love. Since that he has joined the Methodists, and last year he departed this life. Such are the changes in man!

In the year 1811 the Rev. Abner Lewis became a member and the pastor of this church. It was voted to record the conditions on which he was settled, but they are not on the book, and what they are I know not, but probably much like those entered into with Mr. Barton. Elder Lewis was in years but of considerable preaching talent, and a very good man. He preached here till April, 1819, when, because he did not enter into the views of the church in relation to the farm, and because he had said he should leave here if he could find a vacant church, he was dismissed. The church, it seems, had thought it best for him to let out the farm, instead of his carrying it on himself. He came to this place when things were exceedingly low,—he was able to do less than in his younger days, as he had to occupy much of his time to obtain a living. But he exerted a good influence on the community, and thus hushed the commotion which had shaken the church to its foundation since Mr. Thompson's day. The church had not increased, but diminished, although some had been added to it.

This venerable servant of God was born in Middleborough, Mass., March 16, 1745. He was converted and united with the first Baptist church in that town when he was about twenty years old, 1765. In the year 1770 he began to preach, and in 1774 he commenced his labors in Freetown, where a blessing attended his ministry. In 1775 a church was constituted, and a meeting house erected in the easterly part of that town, Jan. 26, 1776. He was ordained the pastor of this new church, with which he continued till 1784, when, owing to some difficulties in the church, he took a dismission from them.

Such a blessing attended his ministry, from his ordination to 1780, that the church increased to one hundred and twenty-eight. After he left them he supplied various places for short periods, but from 1789 to 1794 he lived with the Baptist church in Attleborough, and preached for them till then, when he moved back to Freetown; but soon after, he became the pastor of the Baptist church in Harwich, on the Cape, where he continued till he removed to Swansea, and became the pastor of the first church in the year 1811, in which office he continued till 1819. From that time he generally resided in this quarter, although he had no family or property, and travelled in various directions, and preached as Providence opened a door for him, till he was unable to so labor. He departed this life July 7, 1826, aged eighty-one, and is buried in the burial ground, near the first Baptist church in Swansea, with a decent stone erected over his grave.

He was twice married, but left no children, and, I believe, never had any. He survived both his wives. He was a man of respectable talents, and for the times, of respectable acquirements. He was acceptable and useful as a preacher, so he was respected as a man and a christian. He died without a stain upon his character or profession.

After the dismissal of Elder Lewis, Elder Benjamin Taylor, a Unitarian Baptist was employed to supply the pulpit.—The kind, patient labors of Elder Lewis had been preparing the way of the Lord, but many of the church had not been aware of the good he was doing. About this time a blessed work of the Lord commenced, and had this church continued Elder Lewis' labors, or employed some able, regular Baptist preacher, we have every reason to believe the church would have been built up in its most holy faith. Elder T. was a good man, but he was not a regular Baptist, so that his labors, while they produced a great excitement, loosened the foundation of the church. He baptized in this place sixty-eight, a number, if properly indoctrinated and initiated into the church, would have made it strong, but only about half joined the church, and not more than about half of that number walked with the church to benefit it. The number that actually became useful members was very small. This was about the time that the Christian Denomination, as they call themselves, sprang up, on a profession of great liberality, and the union of

all christians, but really making another rent in the seamless garment of Christ. The effect of this new doctrine was, that some of the churches in this part of the country were divided, and others all thrown off their old foundation. And in this place the effect was to make the name of a Calvinist Baptist a hissing and a by-word. After the excitement had passed, there were some that were feeling for the old paths, but this was so unpopular that few dared to do it. Elder Taylor's preaching was of a peculiar character,—it was very indefinite—you could better tell what he did not preach, than what he did. He was fluent: never preached any thing that would alarm the wicked; he rather led his hearers along by always telling them how good they were. His hearers always thought well of themselves, whether saints or sinners, hence it was that the great multitude thought he was the most wonderful preacher in the world. He preached a great deal of truth, and he was a kind man, and irréproachable in his life; but he never preached up man's utter sinfulness and helplessness, so he never terrified his hearers with the solemnities of the last judgment, and above all with the awful agonies of an eternal hell. He was careful not to make too much of Jesus Christ, but in such a way that many would not see it. No doubt many were truly converted, but not being led to see and feel their need of instruction, but few of them have ever found the old paths. Indeed, the effect produced by this state of things has been to lead the great body of the people to feel disposed to give ministers or experienced christians instruction rather than to seek it.

Mr. Taylor preached to this people a part of two years, closing his labors in the spring of 1811. The next preacher was Rev. Bartlett Pease, a regular Baptist preacher; but he entered on his ministry in most unfavorable circumstances. He did not possess the fluency of his predecessor, nor did he preach so indefinitely. The result was that he spent two years rather unhappily, and without accomplishing much. Some of his parishioners cut up his chaise, and did him great injury otherwise, and when he prosecuted the ruffians that did these things their friends used all their influence to beat Mr. Pease, and did beat him, sustaining the wrong. In the spring of 1823 he left the church and the place, thinking himself happy to escape,—and well he

might. A few were added to the church under his ministry, but the church was weak when he left it as it was when he found it.

From the close of Elder Lewis' ministry up to this time there had been a leaven working in the church, and in the community, endeavoring to effect an entire change in the character of the church, and the effort was well nigh effected. A few members had joined here from Warren, that were dissatisfied with placid waters, finding more happiness where they were turbid, and here they found what they wanted. The business of getting a minister was committed to them, and they secured the Rev. Luther Baker for the minister of this church, though a majority voted against it, but that side prevailed, and he moved here in April of 1824. Elder Baker had been for many years pastor of the Baptist church in Warren, where he was a strong advocate for the doctrines of Grace. From there he went to the second church in Providence, where he became a Unitarian Baptist, and not succeeding there, he found this place vacant, and came to fill it. He continued in this place till 1832, when he left. He did not become a member of the church till he left, when he was received and dismissed. Under his ministry the present parsonage house was built. Only thirteen were added to the church in the eight years that he ministered to this people. Sometimes he had something of a congregation, but at other times it was very small. His preaching was greatly wanting in spirituality, though he was a man of considerable preaching talent. Having renounced Calvinism, he heartily hated it, as was apparent in his preaching, and the blessed, benevolent movements of the age he opposed and strangely caricatured. By the farm, his own efforts, and the presents of the people, he procured a comfortable living. He left this people as he found them, without much efficiency, and certainly without much orthodoxy. His successor was Rev. Jesse Briggs, from Maine, a man it is presumed not much better than he should be. He possessed considerable talent, but uncultivated. He tried to do something for the church, and he did something. His doctrine was rather uncertain; when he came here he was a kind of Free-will Baptist, but he went with a desire to carry a Calvinistic banner. There was some attention to religion while he was here, two and a half

years, and he baptized several, some of whom joined the church, and some did not. After he left here he went into Western New York, where he was put down from the ministry. A bad minister among the Baptists fares pretty hard. One good thing he did for this church; he introduced into this venerable old pulpit, that pulpit which Wheaton, Comer, Candler, and Thompson had filled, a Calvinistic preacher. This was done by the means of the Board of Domestic Missions in Rhode Island. This Board by arrangement with Mr. Briggs sent Oliver J. Fisk, a student in Brown University, to complete his time, from 1st October, 1835, to April 1st, 1836. At the end of that period several members were desirous of enjoying his labors longer, and there were several others in the vicinity who were Baptists, who also desired it. In case that should be carried into effect they proposed to join the church. The result was that Mr. Fisk was employed, and those Baptists joined the church. Under this order of things the church went back to its ancient order. The body of the church were glad to do it. There were a few who would have been glad to continue under a more loose system, but they so far came under the old order as to get along for three or four years, when a few left us. An article had been temporarily adopted under Mr. Baker, by which the church practised open communion. While Mr. Fisk was with this people that article, which had never been recorded, was by order of the church destroyed, so that the church stood on its old ground. Mr. Fisk continued to preach to this people till October, 1836, in all about a year. He visited the members, and ascertained very nearly the number of the church,—about sixty. It was afterwards found that there were a few more who were on the records. He was active otherwise—he established a good Sabbath school, and did much to set things in order. This church are under great obligation to him for the good he did them. He was afterwards settled at Lime Rock, in Smithfield, R. I., where he continued some two or three years. Since that he has been in Tennessee, where he is useful in teaching and preaching. Several of the nominal members when he left, lived at a distance. The actual number when Elder Briggs was dismissed was sixty-three. During Br. Fisk's year five were added, and two excluded. When he left the number was sixty-six. Of this

number twenty-three were males and forty-three females.

The present pastor commenced his ministry first of October, 1836, and has been the pastor eight and a half years. During that time there have been two small revivals, one in 1838, and the other in 1842 and '3. In the first six were baptized, and in the last fourteen, and at other times three others, making twenty-three, and otherwise nineteen, in all making forty-two. The diminutions have been forty seven; nineteen by death, fifteen by exclusion, ten by dismission, and four have been dropped, leaving now sixty-one. Notwithstanding this diminution of names, the number of active members is greater than at the commencement of the present pastorship. During this period the pastor has had a regular salary, which is the first ever offered or given by this church. The sum is the use of the farm, and one hundred and fifty dollars. Since the church came back to its ancient order, all the active male members have been changed but three, so that the church as a body is a regular Baptist church in gospel order. In the year 1837, this church was received into the Taunton Baptist Association at its second anniversary, never before having been joined with any Association. While this church had swerved from their old ground, the churches in Warren and Seekonk had withdrawn their fellowship from it; about this time this fellowship was kindly restored.

In 1804 Brs. Hezekiah Kingsley and James Daggett were elected deacons. James Daggett exercised himself in that office for several years, and at his request he was dismissed from that service. Deac. Kingsley discharged his duty to the great acceptance of the church for near forty years, having the character of a peace-maker,—he died Jan. 16, 1842, aged seventy-four. The present deacon is brother Benj. Peck.

Thus it will be seen that this church has maintained its visibility one hundred and eighty-two years, a monument of the goodness and power of God. And though the field which it occupies is small, and not easy of cultivation, yet by the help of God it may continue and prosper. As this is the first Baptist church formed in Massachusetts, and the fourth in America, it seems very desirable that it should receive the sympathy and aid of all the brotherhood. The prayers of all she urgently asks, and may the Lord hear prayer.

For the Memorial

MEMOIR OF REV. O. G. FOSTER.

BY REV. A. H. STOWELL.

"Heaven gives us friends to bless the present scene,
Resumes them, to prepare us for the next."

ORSON GAYLORD FOSTER, the youngest son of Salmon and Louisa Foster, was born in Whiting, Vermont, August 27th, 1816. Both of his parents died while he was only five years of age, of consumption, only three months intervening. The following "Récollections of my parents," is from his pen:

"Of my father's personal appearance I have no remembrance, but one or two little circumstances I remember. While he was sick, he walked out, one pleasant afternoon, and being very weak, he could walk but a little distance without sitting down to rest. I carried a chair along for him to sit upon. My father felt unusually well. He hoped for a recovery, and no doubt expected it. *That night he died!* Yes, while indulging in the prospect of health again, Death was placing the fatal arrow to his bow. Little did he think that the child who drew the chair along by his side, was so soon to be left a helpless orphan! My mother, too, is in her grave! I remember when she was on her dying bed. The cold, clammy damp of death was on her brow. She was struggling in the dissolution of nature. She could speak only in a whisper. She motioned me to her bed side. She whispered in my ear, '*Always be a good boy.*' The window curtains were down, the room darkened. A number of weeping friends stood round. By her request, I was brought in. O how fearfully pale was her countenance! How her voice sounded! I went to her bed side. She turned with much difficulty, and spoke to me the above words. They were her last words. I hear them yet. They will ring in my ears to my dying hour. I was afraid. Yes, the child turned away from the side of his dying mother, and as he turned, knew not that he was suffering a loss which nothing could restore. The circumstances that I have mentioned seem like dreams, vague, dim, shadowy. But O, I shall never forget my mother.

"I sometimes fancy that as I sit alone in my room, spirits are around me; that my dear departed friends are permitted to visit me. Spirits of my departed, early-lost, but loved parents! Are ye around

me? Oh breathe blessings upon me! May I ever feel and act as I would, if I saw the eyes of my parents really fixed upon me."

After some six or eight months, the family was broken up and the children scattered: Orson was taken to his grandfather's, until a suitable place could be found for him. He says, "During this time I was spoilt. I was put over to the care of a certain aunt, who was at that time 'mater familias.'" We insert the following paragraph for the important and too much neglected lesson it administers to parents, nurses, and domestics, in the treatment of young children. He continues: "What I remember most about her, is, her ghost stories, bear stories, hobgoblin adventures and hippogriff rides. I used to sit by her side, and hear her tell stories of old women riding on broom-sticks—of their stealing little children and carrying them off into horrid caverns, where afterwards nothing was found of them but piles of skulls and bones. I would sit and hear such frightful stories till I durst neither stir nor breathe audibly, and the only way she could get me to bed, was to go and lie down with me until I got to sleep. When I was noisy, she would tell me if I did not stop, a hippogriff would come down chimney and carry me off in a twinkling; and then, no matter how 'uproarious' I had been, I would be as still as she could wish. It was a desperate, but sure remedy, and used on all occasions. I used almost to hate her *then*, and have had good reason to since, considering the effect her stories had on me. No one can tell the amount of influence they will have on one, in later life. I would quicker whip a child till it could neither stand alone nor cry, and thus quiet it, than to be guilty of stilling it by frightful stories. The one injures the body only, the other the mind and moral powers."

When about six years old, he was given to a Mr. Levi Reed, of Moriah, N. Y., where he remained eight years. He gives a vivid description of Mr. R. as a "plain man" of steady habits and consistent piety. Of Mrs. R. he says, "My first religious impressions I got from her. I don't know as I have any more pleasing recollections of early childhood, than those connected with my mother Reed. I remember how she used to take me aside and pray with me, and talk with me on the subject of religion." "They took me in

when, fatherless and motherless, and I fared in their family-like one of their own children. I shall ever remember them with gratitude and affection." "I do not remember of reading any books except the New Testament, Robinson Crusoe, and a book called the Wonders of Nature and Providence. The last two made a wonderful impression on my mind: I ran away from school, dug a hole in a snow drift, and there sat, in a cold winter's day, to read Robinson Crusoe, because the boy to whom the book belonged, would not let me have it but one day. O how I devaloured that book! I never shall read another with the interest I felt in that! I was in a new world, and O how delighted with its inhabitants!" Those who knew him, and know the influence of one stirring book read at that age, must form their own judgment how much influence that book exerted on his future character.

It was while living with Mr. Reed that he underwent a change in his mind, and obtained the forgiveness of his sins. He says, "The first sermon I remember any thing about, was preached by a Mr. Herrick. The subject was 'the danger of hypocrisy in the formation of religious character.'" Till then, all preaching was alike with me. Not long after this, in a time of revival of religion, I first felt the joy of believing in Jesus. I was then about twelve years old. What joy, what peace, what freshness of feeling I then felt, it is impossible for me to describe! Five or six of us used to hold a prayer meeting by ourselves, none of us more than fourteen years of age. One night we made a boy—a particular friend of mine—a subject of special prayer; soon after, he was converted, and I have ever felt it was in answer to our prayers that night, that God converted him." After some time, he joined the Presbyterian church, to which Mr. Reed belonged. He knew of no other, except the Baptists, who had just organized a church in that place, and owing to misrepresentations made of them, he had his mind exceedingly prejudiced against them; and supposed them to be a set of wicked wretches.

When he was fourteen years old, Orson was taken to his brothers, in Whiting, Vt., to learn the saddling and harness making business. "I soon became changed—I lost my religious feelings, and wandered in the dark. At that time, none of my brothers were pious. I had none to advise me and lead me along by the

hand." During the time he remained with them, there was a revival of religion, and he was reclaimed and joined the Baptist church. He was baptized by Rev. Isaac Wescott, Nov. 13, 1831.

About this time he began to think of preparing to be a preacher of the gospel. In the spring of 1834, he entered the Institution in Brandon, Vt. It was in the autumn of the succeeding year, that the writer first formed an acquaintance with him in that Institution. Here, in a preparation for college, he pursued his studies with commendable diligence, giving evidence of genius and talent. Being measurably dependent on his own resources, he taught school during winters. He gained the respect and confidence of his classmates and fellow-students. We met him in the house of God and in the praying circle, as well as at the table and the recitation room. Those were happy days, on which the memory loves to linger. But a new era now opens before us. In the fall of 1836, he entered Middlebury College. When a young man enters college, how little he realizes the great change for good or evil to which he will be subject during his four years' duration! He may not only increase in *human* knowledge, but grow in piety, and strengthen his *moral* as well as intellectual powers; or he may waste his time in frivolous pursuits, and graduate with an uncultivated mind and a hardened heart. Alas! how many who give evidence of piety when they enter, and exhibit pleasing prospects of usefulness, become worldly and skeptical, and bring down the gray hairs of parents in sorrow to the grave! Expectations blighted, relatives disappointed, and benevolent friends saddened, by the fall of those whom they have assisted, and to whom they have looked as the hope and promise of the church of God. Many a bitter tale of such declension in religion, while in college, might be exhibited. At such a season the judgment is immature, the passions impetuous, literary ambition almost boundless, pleasures of company fascinating, temptations to fashion and dissipation almost resistless. These, together with the daily influence of skeptical classmates, the low state of religion among the mass, the enervating influence of sedentary habits, the corrupting tendencies of heathen mythology, and the fashionable opinion of *delaying* the cultivation of the heart until after college course is finished, all

combine to allure the pious youth designed for the ministry, from the path of holiness and inflexible right, to the open thoroughfare of sensuality, selfishness, and infidelity. We would say to every young man, "A college is a difficult place to maintain a life of consistent piety and fervent devotion; and you cannot succeed unless you fortify your mind against temptation, are punctilious in the discharge of your duties, and rigid in your habits of devotion." Mr. Foster's piety evidently suffered a loss while in College, as he seemed to be conscious by some remarks found in his 'Scrap Book.' We do not find that frequent mention of his spiritual exercises, and progress in piety, which we could wish. We do not mean, he did not enjoy *any* religion, far from it. He did as well, and perhaps better, than a majority of religious students. His natural buoyancy of spirit, his strong love of friendship, which did not lead him, *always*, to select the most pious, as friends, and other traits of character which I need not mention, and the influence of impenitent students, will sufficiently account for the want of that delightful advancement in holiness, which some *did* make, notwithstanding,—without supposing our dear departed friend, *specially* guilty.

As a student, he stood fair, and was regarded as a respectable scholar. He won the esteem and affection of his fellow students and teachers. It is evident he preferred the Languages to Mathematics, and the Natural Sciences and Belles-Lettres to either. In some portions of the last, such as poetry and descriptive prose, he excelled.

As a correspondent he was altogether superior. Possessing an easy and graceful style—a good show of wit and pleasantry—a lively fancy and great flexibility of thought and manner. The most sudden transitions from gay to grave, and from the sublime to the ludicrous are perceptible in his writings and correspondence. In a letter to us, while teaching, under date of November 11, 1837, after an amusing description of his school, and other things, which would provoke the laughter of any one, he proceeds "You speak of the duty of prayer—it is a duty which cannot be too faithfully performed, which the christian cannot too well appreciate, and without which he cannot live in the enjoyment of religion. It is the refreshment which the weary traveller towards the home of the blessed, may feast upon, and have his strength renewed, and his hopes

brightened. He who is weary upon the desert loves the green verdure, that surrounds the springs where the travellers rest so he who enjoys prayer in this world of sin and sorrow, may have the same refreshments which those beyond the influence of pain and death enjoy. He who has not poured out his whole soul in the secret silence of retirement before his Maker, has not felt the most delicious bliss that can come to man this side the unrevealed darkness that rests upon the silent grave,—that of a pure and innocent spirit justified before its Creator.” He read considerable in college and took some notes. As a specimen of his fine taste and intellectual *gustus*, take the following—“I have just been reading ‘Tour on the Prairies,’ by W. Irving. ‘Tis an elegant thing, full of interesting incidents and lively episodes. It bespeaks a master workman as the author—one of nature’s nobles. His gasconading little Frenchman is admirably described—a real braggadocio. Whilst the higher and nobler qualities of the half breed Beatte are as finely delineated as the most sapient critic could wish. Irving, like the wild horse of the prairie he describes, moves with a graceful magnificence that none can equal. The downfall of ‘the Bee Republic,’ and ‘the Prairie-dog Community,’ are described in such a simple bewitching manner, that you almost think the wand of the conjurer holds you under its mystic influence.”

During the autumn of 1838, he was sick nigh unto death for some weeks. After this we think we discover a gradual improvement in piety.

Nov. 5, 1838, “Resolved, that every day during the remainder of my life, I will read at least one chapter of the Holy Scriptures, unless sickness prevent, or I am in circumstances that I cannot obtain them. And Resolved 2d, that I will strive to govern my life and conduct according to the principles therein contained, God being my helper.”

Nov. 11. “During the last week I have been reading Foster’s ‘Essay on a man’s writing memoirs of himself.’ He makes some good remarks upon the subject of self-examination. A man should habituate himself to look into his own heart, and watch his moral progress along through life. For his own use, every man might well write his own memoir; and such memoirs should rather be of what passes within than of external circumstances. Thus a person would become better ac-

quainted with his own heart, and better fitted to judge of his moral condition.”

August 13, 1840. We find the last pencillings while in college, “My college life is through. My Alma Mater, I bid thee farewell. The world is before me, and I am about to go out and try its busy scenes. I am no longer to be shut up in the walls of a college, and yet, I feel sad at the thought of leaving my classmates, and severing all the ties that have bound me here.

“What success am I to meet with on the great arena of life? Shall my path be smooth, my way pleasant; or must I journey through deserts and wildernesses? Shall I meet with friends, or must my course be cheerless and solitary? Shall my life be spent in laboring for the good of my fellow men, or shall self be the god of my adoration? O, what does the dark urn of destiny contain for me?

“But man is the architect of his own fortune. He is not the helpless child of destiny. Let the star of the future then shine brightly on my path. If success be the reward of persevering and untiring action, it shall be mine to be successful. But action must be directed by high aims, by stern resolves, and virtuous principles.

“Oh may that Great Being who rules the earth and all earthly things, guide me along the way of life. If prosperity be my lot, may I bless His great name. But if adversity shall be my portion, O may I not repine. Thou, O God, art my strength, I will trust thee. Be thou the light of my way, and a lamp to guide my wandering steps. Amid all the cares of life preserve me from the bewitching snares of the world, and may I never give to the creature of earth that supreme affection which belongs to thee, O God! To thee belong power, and honor, and glory. In thee is every perfection, and every adorable attribute. Thou art high and holy, and yet dost condescend to care for worms of the dust. Hear then my prayer, and graciously bless, and I will praise thee evermore. Amen.”

As might be expected about this time, his soul expanded with noble aspirations, and he indulged in high hopes of the future. His class assigned him as a commencement exercise, the Poem. He selected as the theme of his Muse, “The Burial of the Prophet.” It is a vivid description of the character and sufferings, and unknown burial of the Prophet Moses, interspersed with lively episodes.

We find in his journal a pleasing in-

stance of the playfulness of his fancy, in his farewell to his native State, and his personification of, and apostrophe to, the Green Mountains.

We now enter upon the last Act of his life's drama. He proceeded to Newton, Mass., in October, 1840, to commence his theological studies. The next writing found in his diary, is the following, under date of Oct. 26, 1841. "And this then is a record of my boyish feelings! About five years since I commenced this book; (journal) just after I entered college. . . . What is there of me now, in common with me of 1836? In looking back upon the past, one thing especially have I to regret, that religion has had so little influence on my conduct and feelings—I have robbed God of my affections, and bestowed them on myself—I have neglected religious duties and forgotten what was necessary to grow in grace, &c. Since I began this book, my character has in a great measure been formed—my character for eternity. What a thought! that on a few years, so unimportant to appearance, depends our eternal character."

We find no notice of his first efforts to preach. But in November, 1841, he had an invitation to settle in Pittsford, Vt., which he declined.

Nov. 11, 1841, "I have thought considerably recently upon the subject of prayer, and the readiness of God to hear prayer, and his promises to answer those who call upon him." He also speaks of delightful progress in studies; of much respect and love for his teachers. Of one he says "He is the least objectionable man I ever had for an instructor. I never heard a student find fault with him, or complain of him in the least."

Dec. 20. "Have I piety such as I ought to have to preach! O Lord, give me grace as thou seest I need. May I feel my weakness, and put my trust in thee!"

In January, 1842, we find him preparing to leave for Mississippi, to engage in teaching. "So then, I am to bid good-bye to Newton—to this Hill where I have spent so many happy, and I trust, profitable hours. How many fond recollections cluster this sacred spot! How many associations have I formed which are most dear to me! Here I have enjoyed myself—enjoyed religion—my God, and I hope that here I have grown better." He sailed for New Orleans on board the St. Louis, Jan. 20. He speaks of sea sickness, storms, and calms,—complains of a

want of religious associates,—profanity, disregarding the Sabbath, &c., and after a long and tiresome voyage, he arrived safely, and commenced his duties as teacher in the Judson Institute, Middleton, Miss. For reasons which will be obvious to most of our readers, we pass over the time spent at the South; and find our friend returning in the Spring of 1843, by way of Cincinnati and Philadelphia, and once more resuming his studies in Newton, for which he often expresses an intense desire during his absence. Yet, he often makes honorable mention of many of his acquaintances, and of the families with whom he boarded. Who can read the following, written soon after his return, without deep emotion? "I sometimes think I am not fit for a minister of the gospel, and ought not to try it. What shall I do? When I try to preach I often get discouraged, and feel like giving it up, and going off to some place where I can hide myself for ever from the sight of all whom I have ever known. All the way through life it is struggling up hill,—I see no place of rest, none where anxiety and care will not come." How true! the world is full of sharp thorns, and we cannot move without being pricked by them. But there is an end to life's thorny path—there is a goal to the race, and an immortal crown there. Well may we toil and struggle on, since we shall so soon enter upon that "rest which remaineth for the people of God." But really, we have here a view of the "inner man," which is by no means creditable to him. Who of us, have not been exercised with similar despondency, at some periods of our life? May not this *despair of ourselves*, be necessary, to cast ourselves upon the Lord in such a manner as to secure requisite aid? Our friend is now passing through a process of moral training which is indispensably necessary for a young minister. We find more thorough brokenness of heart—a deeper experience, and a more keen and crushing sense of responsibility in view of the ministry.

May 7, 1843. "For three or four days I have enjoyed my religious feelings unusually well—it has seemed an easier and more delightful occupation, to be engaged in the gospel ministry, than I have been accustomed to view it. I have endeavored to form more exalted aims and to strive after greater degrees of *purity of heart*,—of unity of purpose, and entire devotion to God. There are certain things in reference

to which I must use more self-denial, and act more like a soldier. I must endeavor to have a more complete trust in God—a more child-like and simple faith. My shrinking back and dread of working in the Lord's vineyard, have arisen too much from real apathy of heart. A desire for the salvation of souls, has never rested on me, with all that awful and tremendous weight with which it would have done, had I maintained a sufficiently high state of piety. Purge me, wash me, make me clean, O God."

Soon after this, he complains of a sore throat which troubled him much. Preaching occasionally made it worse. He now received an invitation from the church in Windham, Vt., to come and visit them. After the anniversary he did so, and spent several weeks with them. He had many friends there, and I am informed, they would have been glad to settle him, but he preferred, if possible, to finish his studies.

In February, 1844, he says, "For the last ten days have had a sore throat. It has bled more or less for a week, but is now getting better. I exercised it too violently in Murdock's exercises I suppose. This afternoon have been alone in my room. Oh that in such seasons I might hold sweeter communion with God, and enjoy more of his presence! I must make more of a practical application of religion to my heart."

In April we find him unable to study, at home with his brother in Whiting. He labors some on the farm, and speaks of himself as being greatly recovered in health. But alas! it was a delusion of that most flattering disease, the *consumption*. How it fastens its slender but fatal fangs upon the human system, and deceives the victim with fair prospects, until lured on by false promises, syren-like, in the height of anticipated recovery, he unobtrusively falls into the arms of death. Thus the subject of this memoir was deceived, being alternately better and worse.—"Have become able to draw a full long breath now and not hurt me, or make me cough. Last week by violent exertion I started the blood a very little again, but it did not put me back much. Think I shall soon be able to preach."

About this time he walked to Moriah and back, which seemed to have injured him. "Came to Hinesburgh to spend a few weeks with the church, as a supply. Preached once; was worse; hastened

home again." This was his last visit in his native town. In June he says, "My case is getting to be rather bad; feel a good many of the symptoms of incipient consumption. God's will be done. Amen;" He soon after returned to Newton, and graduated with the class. He now felt compelled to go south again for his health, and soon engaged as an agent of the Am. Tract Society. "O Lord, give me love to thee, and a devotion to thy cause, and if it can be consistent with thy will, may I be endowed with the ability to do much in thy name, for the good of my fellow men." This is his last notice in the diary before me. Whatever else he wrote I know not. He proceeded to Alabama in September last, and from that time until March, when he died, we know nothing of him, except what we gather from his friends. We suppose he continued to fail gradually until he died. We are informed there was a constantly increasing spirituality and heavenly-mindedness apparent in his conversation and letters. After about two months he was obliged to give up his agency, and prepare to die. He longed to live to do good, and said, "No one knows how anxious I feel to preach the gospel of our Lord. I desire that I may be entirely reconciled to God's will in all things." His last home was with Rev. H. A. Smith, near Claiborne, Ala. Mr. S. says, "The hour of death to him had no bitterness. He contemplated its near approach with perfect composure. He spoke of laying himself down to his last rest as though it were but a night's rest. By him the king of terror was welcomed as an angel of mercy, and as he drew near the closing scene his hopes of heaven grew brighter, and his hold on God's promises waxed stronger."

Rev. Mr. McGlashen, writing to the Secretaries of the Tract Society, says, "On Monday previous to his death he walked out, and with composure, and apparent pleasure selected a spot where he wished his remains to be deposited, after which he failed very rapidly, but his mind was calm and placid, and he 'feared no evil,' while passing through the dark valley. His sheet anchor was cast in heaven, and he died in the triumph of faith."

His christian faithfulness endeared him to many a heart which is now left to bleed because the good man is taken away. I called on one family that choked with weeping when they attempted to speak of his friendship and heavenly-mindedness. He commenced a great and good work, but

he is taken away, and where is the man upon whom the mantle of the young Elijah will fall."

"O what glorious views I have had of Christ. How easy it is to die. I had rather go and serve God in his upper kingdom," were the words with which he comforted his sympathizing friends, who thought to soften his dying pillow. To a dear friend with whom he had anticipated connecting himself by marriage, he writes, "With calm and christian resignation I lie down to die; with calm and christian resignation may you be prepared to live."

"Sure the last end

Of the good man is peace; how calm his exit!
Night dews fall not more gently to the ground,
Nor weary, worn out winds expire so soft."

Indulge us with a few remarks respecting his *character*. As a preacher we can say but little of Mr. F. From a few skeletons of sermons found in his diary, his great command of language, his love of the tender, pathetic and sublime, his acquisitions and mental cultivation, soundness in the faith, as well as his piety during his latter course, we are confident he was capable of writing good sermons, even if the feebleness of his voice, and sometimes a want of perfect self control, had prevented his being a good orator. We are not certain but we do him injustice by this last remark: those who have heard him can better judge.

He was in fact a young man of brilliant talents, and promising usefulness. He did not indeed excel in *every thing*. Every man has his *forte*,—Mr F. had his; it was the *power of description*. With this power of description there was not unfrequently blended a liberal portion of the ludicrous and sportive. We challenge even the most demure and imperturbable to read his descriptions, and not be irresistibly provoked to merriment.

He possessed great elasticity of mind. He could rise or fall with ease through the whole octave of mental tones. The pendulum of his mind was usually describing an arc, from the gravest to the gayest, from the most facetious to the most solemn. And these not unfrequently are found in such close proximity, as almost seem to be irreverent. Indeed, when we knew him, he was too much inclined to be excessively cheerful or depressed in spirits. We do not mean he was not governed by principle, but he had not that mastery over his emotions, which is desi-

table. He knew it himself. Propriety forbids us to give specimens.

As a *poet* he was of no mean rank. Some of his pieces exhibit not only flowing verse and measured rhyme, but power, pathos, beauty, sweetness, imagery, and pictures true to nature. He was familiar with the classics, and his pieces abound in classic allusions—sometimes exhibiting one injurious tendency of the study of them—a too frequent reference to ancient mythology, and in such a connection as almost seems to be profane.

He had considerable self-knowledge. At one time he says, "O Lord, I am a fool, and my heart is filled with folly. I cannot control my feelings, nor guide my steps." He saw into the motives and hidden springs of action. He could easily dissect character. Sometimes he indulged his criticisms too far, and became a little morose and misanthropic. At one time, on being disgusted with the petty meanness of some persons, after indulging pretty freely in complaints, he says, "I never knew an honest man yet." His judgment was good. He loved to commune with nature; he remarked the earth, the seasons, the green spring, the yellow autumn, the heavens, the stars. At such times his mind soared, his affections expanded, and he looked

"Through nature up to nature's God."

System entered into all his plans and arrangements. Besides keeping a journal, we find a "Synopsis of Sermons, and Biblical Information and Theology, Plans of Sermons criticised by the Class and the Professor."

Nature, who is not so prodigal as to bestow *all* her gifts upon any one person, had given him a *pleasing* rather than a *profound* order of talents. If he lacked the depth of some, he had a greater variety than many. His mind was of the contemplative cast. He was very sensitive in his feelings, and at the same time independent. If he could obtain the good opinion of others by a consistent course; he would receive it gladly; if not, he would not be likely to take any special pains to insure it. He would make no very great *advances* to gain the favor of others; like all of us, if his regards to others were reciprocated, he was pleased; if not, it did not trouble him much, although he might at times exhibit a little acidity of spirit. Let it not be supposed he indulged in moodiness. On the contrary, he had a good share of the "jeu d'

esprit" and "vivant." There are some things in his letters and fugitive pencillings which his best friends could wish were not written. We make this remark, not to intimate that there is any thing flagrantly wrong, but to caution young men to be careful what they write in scrap-books, albums and letters—they know not who will read them.

"Though of exact perfection we despair,
Yet every step to virtue's worth our care."

He was one of those whose happiness consists in anticipation more than in participation. Without settling any controverted point, we think it a bad habit to form, *to be always getting ready to be happy*, and not *really making ourselves happy in whatever circumstances we may be placed*. Such a person is always in pursuit of what he rarely obtains. How true of all worldly good!

"That like the circle bounding earth and skies,
Allures from far, yet as we follow, flies."

He possessed a good deal of *energy* of character; "Nil desperandum" was his motto. On this he acted through his whole course of study.

He had a heart of tenderness, which was ready to sympathize with others. He was a lover of good society; being polite and accomplished himself, nothing disgusted him more than affectation, egotism, or an assuming spirit.

If he valued any one religious privilege above another, it was the *Sabbath*—the quiet, still, *New-England Sabbath*! We have been more than delighted, almost charmed, with the excellent and judicious remarks on it, interspersed throughout his Journal. It pained him to see it desecrated. He mourns over the want of it during his passage South, and laments the loose manner in which it was observed in many places where he tarried.

It is said every man has some "reigning passion." So we have thought every man had some reigning topic, on which his mind dwelt with intense interest, and to which it naturally recurs when not employed on something else, which gleams out so distinctly from all the rest, as to leave a shining path throughout the course of one's life. In the subject of this sketch it was—Death. We find it in the compositions of his school-boy days; throughout his entire career we notice almost prophetic declarations respecting his early

departure—strong premonitions that his stay on earth was short.

It is a source of great satisfaction to all his surviving friends and relatives to have witnessed in all his letters and deportment, that rapid growth in piety, and fitness for a heavenly clime which are observable during the last two years of his earthly pilgrimage. The goodness and tender mercy of God in this respect, is most eminently calculated to soothe the afflicted soul, and quiet any rising murmur in the breast, at such a keen dispensation of God's mysterious providence. There is something repulsive and chilling in the thought of dying *alone*, far from one's home and friends, while so many would have coveted the sad privilege of assuaging his burning temples, and removing the clammy damp of death. But so it is. Our friend found it easy to die, for angels beckoned him away to the presence of Jesus.

The writer (and no doubt he speaks the feelings of his classmates) feels personally admonished to renew his zeal and redouble his energies in his Master's vineyard, when he reflects that a bright galaxy of youth—a Huntington, a Castle, a Ransom, a Hazletine and a Foster, who were at the same time members of college, members of the baptist church, and candidates for the ministry, have since "fallen asleep." We have performed our task, we have fulfilled the promise made to the deceased, with too little seriousness, and which has occurred to us with fresh interest since we commenced, that in case he died first, we would write his obituary. With all its imperfections, regretting its frequent allusions to ourself, we commend it to the favor of Him who hath "determined the bounds of our habitation."

Ignorant people are confident of every thing: superficial thinkers hesitate, and doubt almost every thing: but the man of calm, intrepid, persevering inquiry, will see a clear evidence of some truths, and will embrace them with unreserved confidence; but his confidence will have proper limits, he knows where to doubt; and this circumstance distinguishes the just assurance of knowledge from the groundless hardihood of ignorance.

REVIEWS.

Memoirs and Remains of Rev. Willard Judd, with an Introductory Essay, by
SPENCER H. CONE. New-York,
Lewis Colby, 1845.

We regard this volume as a valuable and seasonable addition to our religious literature. Our deceased brother was one of those men of unpretending but sterling acquisitions, whose labors and accomplishments posterity will gratefully remember. A few incidents of his brief career we will here present, for the satisfaction of the numerous readers of the Memorial who may not readily obtain access to this excellent volume.

"WILLARD JUDD was born in Southington, Con., Feb. 23, 1804, of pious parents, in the middle class of society. Of slender frame and feeble constitution, and therefore exempted from severe toils or the noisy amusements of youth, he early evinced a relish for the entertainment of books. With the ample and excellent advantages of that glory of New England, the common school, and subsequently a pretty full course of academical studies, he acquired that impulse in intellectual advancement which he seems to have carried out for the remainder of his days.

At an early period he was converted to God, and united with the Baptist church in his native town. At the age of sixteen he commenced the duties of an instructor; and grappling with the combined infelicities of poor health, engrossing employment, and narrow finances, he urged forward his successful career, and became a well made, though a self-made scholar.

In the spring of 1836, the church in Canaan, N. Y., to which place he had removed three years previously, set him apart as a candidate for the christian ministry. Removing soon after to Herkimer county, he preached alternately in Salisbury and Oppenheim. Here he soon gave

up his school, and devoted himself entirely to ministerial duties, with most encouraging success. Here, too, an affection of the lungs, which finally proved fatal, began to manifest itself, threatening to retard or avert his labors.

With some slight interruptions, he continued his highly appreciated services with the church in Salisbury until the spring of 1835, when the state of his health compelled him to retire from the field. Thus, in the short space of nine years, and at the early age of thirty-one, he had nearly finished his work as a christian minister; for he was never again able to resume his labors as a pastor.

He appears to have spent several of the following months in Philadelphia and New-York; and occupied some portion of his time in carrying through the press a revised edition of his Review of Stuart on Baptism, which had previously appeared in successive numbers of the New-York Baptist Register. This volume was received with a high degree of favor by the christian public: Its learning, candor, judiciousness, and especially its kind and lovely spirit, eminently entitle it to the commendations which have been lavished upon it.

After several vain attempts to overcome the disease which had disabled him from preaching, and after an engagement of a few months continuance in the Middlebury Academy, Wyoming, as classical teacher, a final illness, short but painful, released him from his sufferings. Thus, with a mind well disciplined, a heart well cultivated, a reputation unsullied, and the assurance of glory unfading, he made his exit from the world in the thirty-sixth year of his age, and the fourteenth of his ministry.

His remains, as embodied in this volume, consist of *Expositions* of scripture and *Essays* on important doctrinal and practical subjects. They are brief, clear, and eminently characterized by the sound, discriminating views which he was wont

to take on all subjects to which his attention was turned."

Far the larger part of this volume, however, is occupied with a republication of his celebrated Review of Stuart on Christian Baptism. Mr. Judd had carefully revised this work, re-writing and enlarging some portions of it, and as a biblical argument it is not now inferior to any work of the kind, unless the larger and masterly treatise of Carson be an exception. The following meagre analysis will enable our readers to understand the general track of discussion:

He first considers the *manner of the rite*; embracing, 1. the meaning of the word. 2. Practice of John and the Apostles, and 3. the practice of the churches subsequent to the Apostolic age. *Secondly*, he evinces the *importance of the rite*, under the following heads: 1. Obedience to the Saviour's command essential. 2. The ceremony as enjoined by the Saviour, admits of no substitution. 3. Literal obedience does not imply that an external ordinance is essential to salvation. *Thirdly*, he considers the *relative order of the rite*, embracing these two points. 1. Baptism bears a relation of priority to the communion. 2. Baptists feel bound to observe this order. Then follow *concluding reflections* on the simplicity and significance of the christian rites, and an elaborate *appendix*, full of learned notes, critical and explanatory, on the topics referred to in the preceding review.

The Introductory Essay, by Dr. Cone, is in his own peculiar and attractive style, and discusses some questions naturally suggested by the volume with great force and conclusiveness. On the whole, we cannot doubt that this volume is destined to a wide circulation, and its careful study cannot fail to benefit all classes of readers.

The memoir of the author has been drawn up with modesty and good taste by his brother, the Rev. Orrin B. Judd, of New Haven, and to him, and to the enterprising publisher we tender our cordial thanks.

DOWLING'S HISTORY OF ROMANISM.

We have received a copy of Dowling's History of Romanism, of which we shall prepare a review for our next number. In the mean time, we feel a pleasure in transferring to our pages from the New-York Christian Intelligencer the following handsome letter of the Rev. Dr. Guistiniana, the converted Roman priest, and the interesting biographical notice of the Doctor, by which it is prefaced.

THE ITALIAN PRIEST GUISTINIANI AND "DOWLING'S ROMANISM."

Many of your readers have heard the name of the Rev. L. Guistiniani, D. D., formerly a Romish priest in the city of Rome, and the narrative of whose conversion from Papacy, and escape from the sufferings that were prepared for him by his Popish persecutors, has been detailed in that interesting and popular little volume, entitled "Papal Rome as it is."

Dr. G. was born and educated in the city of Rome. He studied in the University of that city, and after finishing his course in theology, was graduated and admitted to sacred orders in the church of St. John in Lateran. He was convinced of the errors of Popery through the blessing of God upon the reading of a French translation of "Father Clement," and a copy of the Bible which providentially fell into his hands. He entered the convent of the Cordeliers, in the year 1826, with the hope of finding in solitude and retirement and prayer, rest for a wounded spirit. There he was permitted to read no book without the permission of his Superior. He was furnished with a breviary, the lives of St. Francis, and some other such Popish trash, but no Bible. In reply to his request for permission to read the Word of God, he was told by the Father Professor, "that he must read such books which edify and make a good Franciscan friar, and not the Bible, which could only

satisfy his pride and carnal mind." (Papal Rome, p. 151.)

When his sentiments became known, it was resolved to send him to the Roman Inquisition. He received a letter from a compassionate priest, urging him to leave the city before midnight. He understood and followed the hint, and eventually escaped, though with difficulty and danger, from the Papal territories. Upon passing the Papal frontier, and entering the territory of Tuscany, Dr. G. says, "I cannot describe my feelings when I saw the *yellow* cockade upon the hat of the soldier. I breathed more freely, and my knees trembled as if they would have indicated that I should bow down in prayer and thanksgiving. I raised my heart to the God of mercies who protected and delivered me from the wicked hands of the Roman priests."

After remaining some time in Florence, he was demanded by the Papal government, as a Roman subject, but escaped to Switzerland, where he publicly joined the Protestant Reformed church of Geneva, and supported himself by lecturing in the college of Lausanne, on the Oriental languages. Dr. Guistiniani subsequently came to America, and in the year 1840 was admitted as a member of the Synod of the Evangelical Lutheran church at Baltimore, in which city he still resides.

It is gratifying to see the opinions you have already so fully expressed in your columns relative to the excellence and value of "Dowling's History of Romanism," confirmed by one so well qualified to judge as Dr. Guistiniani, as to the historical accuracy of its details, and the fidelity of its vivid representations of the great "Mystery of Iniquity." The following highly commendatory and interesting letter of Dr. G. is copied from the Repository, published at Philadelphia. The letter is interesting, not only as expressive of the Doctor's opinion of Mr. Dowling's popular and valuable work, but also as expressive of the feelings of one who has been delivered from the thralldom of Popery, relative to the ef-

forts of Protestants of the present day to exhibit the true character and history of the apostate church of Rome.

MR. EDITOR:—If the nineteenth century is really the age of progress, as it is agreed upon, the doctrine that Popery will ultimately sway its iron sceptre, and fetter the consciences of the whole human race, as in former times, must be rejected as absurd, and contrary to the progressive spirit of the present age.

I am not a theorist who sets down systems at the table of my study; I am not a politician who frames plans for his party, right or wrong, just or unjust; I am speaking of my own experience, though yet a young Protestant, I can say without presumption or pride, that I know sufficiently of the power of Protestantism, to give my humble opinion, that Protestantism will and must sway the sceptre of truth and liberty over the whole world; and if Protestant ministers would fearlessly speak what they know of the Man of Sin, and faithfully set before the eyes of the American people the immoral and all-grasping tendency of Popery in the United States, they would crush the Papal power to atoms, exile the foreign influence from our schools, from our fire-sides, and from the American soil; and the sophistry of the hundreds of Brownsons, and thousands of Hughes would perish by the arrows of truth.

A few years ago, when I left the church of Rome, I scarcely found a dozen of Protestants in a city, who would believe me when I recounted the corruptions of the Roman clergy, the immoralities of nunneries, and the political influence of Rome in Protestant countries. The pulpits were silent, the people indifferent, and even ignorant on that topic. But now Protestant ministers are writing histories of Popery, and we have a history of Romanism before us, from its birth to its grave, from its cradle to its manhood; which every Protestant family ought to possess; that the sons and daughters of American parents may read, and study the past, and take necessary measures for the future.

If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History; if he is desirous to know her cruelties, he can find all in that work; if he likes to know of her soul-destroying doctrines, he will find it in the decretals of the principal councils, the *Lateran* and the *Tridentinum*

included. If the reader is anxious to read an epitome of the history of the Popes, and their corrupt lives; of their inhuman persecutions of the Waldenses; their ambition; their intrigues; their avariciousness; their tyranny; their blood-thirstiness; their superstitions, and their mummeries, he can find all in Dowling's History, *proved and authenticated* by the most accredited authors of the church of Rome.

It is got up in the finest style, and would be an ornament upon every centre table; useful in every family, and a valuable reference book in every library. In one word, **IT IS A LIBRARY, AND NOT A BOOK.** The plates are well executed; I have seen all the buildings, sceneries, &c., and was an eye-witness of all these ecclesiastical functions, or rather theatrical performances, and am delighted to see them so faithfully represented in the plates.

The Rev. Mr. Dowling will pardon me for the liberty I have taken in speaking of his work, without having a personal acquaintance with him. His zeal for Protestantism, his love to America, and over all, his desire to promote the kingdom of our Redeemer, Jesus Christ, constrains me to bring him the tribute of a Protestant, an American citizen, and minister of Christ; and if my critique is not adequate to the magnitude and extent of the work, he must attribute it not to my *will*, but to my *insufficiency*, and to my ignorance of the English idiom.

L. GUISTINIANI.

Philadelphia, Aug. 4th, 1845.

DYING FIRMNESS OF THE MARTYR, CRANMER.

We have the pleasure of presenting our readers the present month with two beautiful and graphic engravings of the closing scenes in the eventful life of the celebrated English Reformer, Archbishop Cranmer, who obtained the crown of martyrdom in the reign of that cruel Papist persecutor of God's Saints, "Bloody Queen Mary." The following thrilling description of the scenes represented in the engravings is taken from "Dowling's History of Romanism," p. 556, &c., to the publisher of which valuable work, Mr. Edward Walker, we are indebted for the loan of the plates.

THOMAS CRANMER was born in 1489, and had been appointed by Henry VIII. Archbishop of Canterbury. During the brief reign of the youthful Edward VI., Cranmer (though not entirely free from the contamination of the doctrine of Rome, the right to persecute for conscience' sake) was one of the principal agents in advancing the reformation in England. Upon the accession of bloody Mary, he was soon marked out as a conspicuous victim for papal fury. His closing days are clouded, as were those of Jerome of Prague, by his signature to a written recantation, obtained from him by his enemies, by the means of the prospect they held out to him of life and comfort, after nearly three years of cruel and rigorous imprisonment; yet, like the Bohemian reformer, he bitterly repented this act of natural weakness, and showed the sincerity of that repentance by his extraordinary courage and constancy amidst the fires of martyrdom. After Cranmer had signed this document, he soon found reason to suspect that his popish enemies would still not be satisfied without his blood; and in the estimation of some, this circumstance may, perhaps, tend to cast a shade of doubt over his dying protestations. No one, however, who will carefully consider the circumstances of the last few hours of his life (which we shall now proceed to narrate,) can reasonably doubt that his penitence for this act of pardonable weakness was sincere, and that the same Jesus who cast a look of love and melted the heart of Peter, who had denied him, sustained the dying Cranmer by his presence and his smiles, and welcomed the ransomed spirit of the departed martyr to the abodes of the blessed.

It is generally thought that Cranmer was not informed of the determination to put him to death, till the morning when he was to suffer. About nine A. M., of the 21st of March, 1556, he was taken to St. Mary's church, Oxford, to listen to a sermon by Doctor Cole, preached at the church instead of at the place of execution, on account of its being a very rainy day.

A Romanist who was present, and who expressed the opinion "that the former life and wretched end of Cranmer deserved a greater misery, if greater had been possible," was yet, in spite of his heart-hardening opinions, touched with compassion at beholding him in a bare and ragged gown, and ill-favoredly clothed with an old square cap, exposed to the contempt of all men. "I think," said he, "there was none that pitied not his case, and bewailed not his fortune, and feared not his own chance, to see so noble a prelate, so grave a counsellor, of so long continued honor, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life." When he had ascended the stage he knelt and prayed, weeping so profusely that many, even of the papists, were moved to tears.

While Cole was preaching the sermon, in which he endeavored to make the best apology possible for the act of the Queen in consigning Cranmer to the flames, the venerable martyr himself seemed overwhelmed with the weight of sorrow and penitence. "With what great grief of mind he stood hearing this sermon," says good John Fox, in his own simple and beautiful style, "the outward shows of his body and countenance did better express than any man can declare; one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A man might have seen the very image and shape of perfect sorrow lively in him expressed. More than twenty several times the tears gushed out abundantly, dropping down from his fatherly face. Those which were present testify that they never saw in any child more tears than burst out from him at that time. It is marvellous what commiseration and pity moved all men's hearts that beheld so heavy a countenance and such abundance of tears in an old man of so reverend dignity." Withal he ever retained "a quiet and grave behavior." In this hour of utter humiliation and severe

repentance he possessed his soul in patience. Never had his mind been more clear and collected, never had his heart been so strong. After the sermon Cole exhorted Cranmer to testify before the people the sincerity of his conversion and repentance, that all men might understand he was "a Catholic indeed."

"I will do it," replied Cranmer, "and that with a good will." He then rose from his knees, and putting off his cap, said, "Good Christian people, my dearly beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive me my sins and offences, which be many without number, and great above measure. But among all the rest, there is one which grieveth my conscience most of all, whereof you shall hear more in its proper place." He then knelt down and offered up a touching and fervent prayer, speaking of himself as "a most wretched caitiff and miserable sinner." Rising from his knees, he proceeded to address the assembled multitude, giving them many pious and godly exhortations, before touching upon the point which all were anxiously expecting to hear—whether he was about to die in the Romish or the Protestant faith:

At length he said: "And now, forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my master, Christ, for ever in joy, or else to be in pain for ever with wicked devils in hell (and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up); I shall therefore declare unto you my very faith, how I believe, without any color of dissimulation; for now is no time to dissemble, whatsoever I have said or written in times past." He then repeated the Apostles' creed, and declared his belief in every article of the true Catholic faith, every word and sentence taught by our Saviour, his apostles and prophets, and in the new and old Testament. "And now," he con-



tinued, "I come to the great thing which troubleth my conscience more than any thing that I ever said or did in my whole life, and that is, the setting abroad of writings contrary to the truth; which now HERE I RENOUNCE AND REFUSE as things written with my hand, contrary to the truth which I thought in my heart." Hitherto, with consummate skill, the martyr had avoided a single word which could indicate to his popish persecutors the unexpected blow they were about to receive. Up to this time, probably, the multitude of Romanists had expected him to confirm his recantation, and supposed that the writings to which he had just referred, and which he now renounced, were those which he had published in opposition to the doctrines of Rome. This allusion was dissipated, when, in the next sentence, he spoke of those writings as "*written for fear of death, and to save my life, if it might be: and that is, all such bills and papers as I have written or signed with my hand since my*

degradation wherein I have written many things untrue.

"And," proceeded Cranmer. "forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for may I come to the fire, it shall be first burnt!" He had time to add, "*As for the Pope I refuse him as anti-Christ; and as for the Sacrament, I believe as I have taught in my book against the bishop of Winchester, the which my book teacheth so true a doctrine of the Sacrament, that it shall stand at the last day before the judgment of God; when the papistical doctrine, contrary thereto, shall be ashamed to show her face.*"

At this unexpected and noble confession, Cole and the rest of the popish priests, monks and laymen were too much astonished to interrupt him, or he would not have been suffered to proceed so far. At length an uproar was raised which prevented him from proceeding; Cole foaming with rage, cried from the pulpit—



"Stop the heretic's mouth, and take him away," and the priests and friars rushed upon him, and tore him from the stage on which he was standing.

Cranmer was quickly hurried to the stake, prepared on the spot where Latimer and Ridley had suffered five months before. The venerable martyr had now overcome the weakness of his nature; and after a short prayer, put off his clothes with a cheerful countenance and willing mind, and stood upright in his shirt, which came down to his feet. His feet were bare; his head, when both his caps were off, appeared perfectly bald, but his beard was long and thick, and his countenance so venerable that it moved even his enemies to compassion. Two Spanish friars, who had been chiefly instrumental in obtaining his recantation, continued to exhort him; till, perceiving that their efforts were in vain, one of them said, "Let us leave him, for the devil is with him!" Ely, who was afterwards president of St. John's, still

continued urging him to repentance.—Cranmer replied, he repented his recantation; and in the spirit of charity offered his hand to Ely, as to others, when he bade him farewell; but the obdurate bigot drew back, and reproved those who had accepted such a farewell, telling them it was not lawful to act thus with one who had relapsed into heresy. Once more he called upon him to stand to his recantation. Cranmer stretched forth his right arm, and replied, "*This is the hand that wrote it, and therefore it shall suffer punishment first.*" True to this purpose, as soon as the flame arose he held his hand out to meet it, and retained it there steadfastly, so that all the people saw it sensibly burning before the fire reached any other part of his body; and often he repeated with a loud and firm voice, "*This hand hath offended! this unworthy right hand.*"

Never did martyr endure the fire with more invincible resolution; no cry was heard from him, save the exclamation of

the protomartyr Stephen, "Lord Jesus, receive my spirit!" He stood immovable as the stake to which he was bound, his countenance raised, looking to heaven, and anticipating that rest into which he was about to enter; and thus, "in the greatness of the flame," he yielded up his spirit. The fire did its work soon, . . . and his heart was found unconsumed amid the ashes.

The pile is lit—the flames ascend;
Yet peace is in the martyr's face;
And unseen visitants attend
That chief of England's priestly race;
Mightier in peril's darkest hour,
Than when enthroned in rank and power.

Steadfast he stood in that fierce flame,
As standing in his own high hall:
He said, as sadness o'er him came,
Remembrance of his mournful fall—
Stretching it to the burning brand—
"FIRST PERISH THIS UNWORTHY HAND!"

Thy foul and cruel deed, O Rome!
Was vain; that blazing funeral pyre
Where Cranmer died, did soon become
To England as a beacon fire;
And he hath left a glorious name,
Victorious over Rome and flame.

Well does that gifted authoress, Mrs. Tonna, exclaim, after citing the description of the horrible tortures inflicted upon Ridley, Latimer and Cranmer, "Woe unto us, if, with these examples before us, we shrink not from touching even the outermost fringe of that harlot's polluted garments! There is that mingled with the dust of Oxford which will rise up in the judgment, a terrible witness against those who, while trampling on the ashes of the martyrs, shall dare to suggest any, even the slightest measure of approximation to the apostate church—*any recognition of her, otherwise than as the deeply accursed enemy of Christ and his saints.*"*

ACCOUNT OF THE MANAGEMENT OF BEES ON MOUNT HYMETHIUS, IN GREECE.

The hives in which they keep their bees are made of willow or osiers, fastened like our common dust baskets, wide at the top, and narrow at the bottom, or plastered with clay or loam within and without.—They are set wide end upwards. The tops, being covered with broad, flat sticks, are also plastered with clay at the top; and, to secure them from the weather, they cover them with a tuft of straw, as we do. Along each of these sticks the bees fasten their combs, so that a comb may be taken out whole, without the least bruising, and with the greatest ease imaginable. To increase them, in spring time, that is, in March or April, until the beginning of May, they divide them, just separating the sticks on which the combs and bees are fastened from one another with a knife; so taking out the first comb and bees together on each side, they put them into another basket in the same order as they were taken out, until they have equally divided them. After this, when they are both again accommodated with sticks and plaster, they set the new basket in the place of the old one, and the old one in some new place. And all this they do in the middle of the day, at such time as the greatest part of the bees are abroad, who, at their coming home, without much difficulty, by this means, divide themselves equally. This device hinders them from swarming and flying away.

In August they take out their honey, which they do in the daytime also, while they are abroad; the bees being thereby, they say, disturbed least, at which time they take out the combs laden with honey, as before, that is, beginning at each outside, and so taking away until they have left out such a quantity of combs in the middle, as they judge will be sufficient to maintain the bees in winter; sweeping those bees that are on the combs they take out, into the basket again, and again covering it with new sticks and plaster.

* English Martyrology, by Charlotte Elizabeth, vol. ii., p. 55.

MONTHLY RECORD.

EDITORIAL GOSSIP.

Dear Brother Babcock:—In your last private correspondence, on leaving the city of New-York for a tour in the New-England states, I find the following request:

“Now will you give a good MONTHLY RECORD, containing, if you choose, notes of your visit to Connecticut, Maine, and New-Hampshire, or any thing you may think appropriate. A page or two of Editor’s ‘Table Talk,’ with some of your witty good natured gossip with our readers, on all sorts of things, would be capital.”

Really, my esteemed brother, you have imposed on me rather a hard task, to be “witty” without the “soul of wit,” and “good natured,” when I am as rough and sarcastic as a backwoods frontier ranger can be made. In the dictionary sense of the term “gossip,” doubtless I can succeed, for what is easier than “to run about, and tattle,”—especially about one’s neighbors—“to tell idle tales”—“to talk much”—a gift with which my friends think I am most abundantly provided.

But since this duty must be discharged in your absence, as a sailor would say, I will “bear a hand.” And what subject is more fitting for editorial gossip than for one editor to prate about the doings of another. A few weeks since my attention was attracted by a little editorial gossip from the pen of our friend Graves, of the Christian Reflector, concerning

A MEETING HOUSE WITHOUT A CHURCH, which he discovered in one of his rambles, and of which I quote the following:

“Although Litchfield, (Conn.) has no Baptist church, I was interested to find it had a Baptist meeting house, and before I left I had the pleasure of looking up this uncared-for relic of other days. It stands quite by itself, some *three miles* east of the village, a plain, but respectable chapel in its day, whose windows are not all broken, and whose pulpit hangs mid air unharmed.”

There are some reminiscences about the CHURCH, which built and occupied this house, that instead of more idle and less profitable talk, may as well be placed in our MONTHLY RECORD. And, as Litchfield is my native town, and that house, (though three miles distant and across the fields from my birth-place, another point of observation than that taken by the editor of the Reflector,) and as all the recollections of my childhood and youth are associated in that region, as yours are in another township in the same county, it will be pleasant gossip to ourselves, if not to our readers, to glance at a few incidents.

This church was not in any sense connected with Litchfield village. That parish was as free from Baptists, Baptist principles, or Baptist preaching, thirty-eight years ago, as the “straightest” sect of the “standing order,” at that time could have desired. The house in question, though in the township of Litchfield, was erected within the parish of Northfield, and quite central to Baptist members and influence. The church was organized, according to history, in 1788, and was the twentieth church formed in succession in that state from 1705, the date of the organization of the first body of baptized believers in Connecticut. In the neighborhood, “from the time in which the memory of man runneth not to the contrary,” as the law says, a family connexion by name of MORSE, has resided. The earliest of my reminiscences call up the venerable figure of *Deacon Levi Morse*, as the most prominent man in that church. It was an early member, if not a constituent, of the Danbury, (now Hartford,) Association, and for many years was represented in that body by the firm, conscientious, and zealous Deacon Morse, with an occasional associate of the brotherhood. In those days the church was provided—as hundreds of our churches now are in the south and west—with the monthly visits

of some minister, who, on each occasion, broke bread to the church.

These labors were voluntary, performed with much self-denial, and at the sacrifice often of three or four days' absence from home, and by a class of ministers whose weekly toils in the field or workshop provided for the support of an increasing family. Your venerable father, oft and again, visited this church and fed these half-starved lambs of Christ's fold. The members were few, and in most cases plain Connecticut farmers, in a small way, and most conscientiously opposed to "college learnt ministers," and "regular salaries." No wonder at these mistakes. They had lived under the old Connecticut tax system, and only escaped the parish collector's claim, by the humbling and rather inconvenient process of "signing off."

One custom in the church deserves record. At the close of the sabbath preaching, the venerable deacon, with bat in hand, passed round the congregation and thus afforded each member the opportunity of making a *free will* offering to the visiting minister for the time being.

In the intermediate sabbaths, a prayer meeting was constantly held, in which the deacon regularly presided, while each member was invited to "*free his mind*." In those days, throughout the country churches in New England and New York, the usage prevailed for the minister at the close of his sermon, (which was invariably *extempore*) to give place for any of the brethren to "*free their minds*," by a word of exhortation. In this way commenced the ministerial labors of many of our fathers in the ministry, who are gone to "a house not made with hands," or who still linger on the borders of time.

The meetings of this church for a long series of years, were held in a school house that stood a few yards distant from the meeting-house that attracted the attention of our editorial brother. That house was erected, some twenty or twenty-five years since, and the church for a time had a Pastor, or perhaps a series of pastors. I preached in

it in 1826, on my first visit to Connecticut, after nine years' residence in what was then called the "Far West," and it then had the appearance of a newly erected edifice. In 1828, or the year preceding, a revival of religion was enjoyed, for I find on the returns to the Association 36 baptized, and 88 communicants. This, probably was the highest number it ever reached. In 1829 it had 75 members, and in 1831, the same number, and Levi Peck is reported as pastor.

My first acquaintance with these people and with Baptists, was in 1806, when a meeting was held in the dwelling of a neighbor of my father, and the first Baptist meeting I suppose ever held in the parish of South Farms. The preacher, a good man, doubtless, was illiterate, uncouth, and, as I heard one of the same *genus* once affirm of himself in Missouri, "scattered just like an old shot-gun." He was by no means a fair sample of the plain, country, farmer-preachers of that time. He had a most unpleasant, noisy inhaling of his breath as he spoke—not the musical sing-song tone of some,—but something resembling a miniature steam-engine on the high pressure principle. Besides, he most barbarously murdered the "people's English," and the way he *chopped* logic would have been "a caution" to the syllogistic art. Such was the quality of the Baptist preaching to which I was introduced at the age of seventeen. The following year a tramp across the fields and woods one pleasant Sabbath morning carried me to the little school house, where I again heard the same preacher.

An extensive revival of religion commenced in Litchfield parish, among the Congregationalists, the same season, and soon reached the borders of South Farms, while many a drop of mercy fell in the vicinity of the little Baptist church in the borders of Northfield. With entirely new views and feelings the writer occasionally visited the place of worship of these primitive disciples. But quite a different class of preachers now made their occasional

visits to the little school house. Amongst these were Fuller, and Wildman, and Benjamin Baldwin, and Heartwell, and Talmadge, and Tuttle, (a young licentiate), and last, not least, your honored father. Their doctrine dropped as the rain and distilled as the dew, on many precious souls. It was then and there the subject of Baptism first arrested my attention, and caused a course of examination. Some months were spent in the investigation. The Scriptures were searched, books read on both sides, and the result was, that pædo-baptism had the weight of evidence in its favor. At least it had a vast preponderance in numbers, learning and talent, and certainly so many great and good men could not be mistaken, and a few obscure and illiterate baptists right; and, then, my predilections were strong (as I afterwards discovered) but of which, at the time, I was wholly unconscious. You need not be surprised that I united with the Congregational church, and had a ceremony performed, and which the minister called Baptism, on my own faith, or rather my own presumption. This was a ceremony scarcely ever alluded to in the baptismal controversy, though of frequent practice. It was not immersion, or pouring, or sprinkling. The administrator dipped the tips of his fingers in a basin of water, and gently touched my forehead; pronouncing at the same time the sacred names required in the commission.

Editorial gossiping has one excellent advantage over all other forms of writing. The writer has full license to say any thing he pleases about himself, or his friends, and use the personal pronoun in the first person singular, without incurring the least suspicion of egotism. Having thus fairly gotten into the subject I may as well go through. It was within a mile, or so, of the meeting place of that same church, that I first formed an acquaintance with the good old lady, then a blooming girl of nineteen, whom you describe in your gossiping visit to my domicile in Illinois last December, as "his cheerful helpmate,

contenting herself to abide at home and assiduously care for the welfare of the family and the guests, having never revisited loved New England since her first departure in 1817." That time, however, was not her *first* departure, for we removed to the State of New-York in 1811, and were baptized that year in a valley among the Catskill mountains.

Some two years after the "wetting" ceremony had been performed, a train of circumstances brought about a review of the subject of Baptism, and caused painful suspicions that a mistake had been made in that duty, and produced the serious resolution of giving the subject another and more thorough investigation. At this crisis, being in that part of the township on business one night, I fell in company with the good old deacon Morse. We had held some casual discussions about baptism previously, and, while I *felt* as though I had truth on my side, to my mortification he would get the better of the argument. The subject came up in our interview this evening, when, in a firm, serious tone, he inquired "Friend P., do you conscientiously believe in Infant Sprinkling?" This was a poser. The question was direct and could not well be evaded. Courtesy and propriety demanded an answer. After a brief pause I replied that I had serious doubts and was then examining the subject. The old gentleman was grave, considerate, and approved of my determination not to be in haste, but to give the subject a thorough and prayerful examination. The result you know.

A SINGULAR CONVERSION FROM PÆDO-BAPTISM.

In those days I became acquainted with a plain, but intelligent farmer and his good lady, both members of this church, and from *her* I received the following sketch of her conversion on Baptism. Both were professors of religion in early life; he, in youth, had been baptized and united with this little church; she with the Congregational church in Litchfield. During that period of personal acquaintance, so pecu-

liarily interesting to the young, while projecting that union in which they are to

"Climb life's hill th'gether."

She ingeniously contrived to extort the promise from him, that he never would interfere with her religious principles, nor attempt to convince her about Baptism, while she kept herself clear from all such obligations.

They lived about equi-distant from each meeting. He attended the covenant meetings and monthly preaching in the Baptist church, but frequently on other Sabbaths accompanied his wife to the Congregational meeting. "Open Communion" had not then found its way into Congregational or Presbyterian churches, for baptists were intruding "sectarists," and never invited to the Lord's table, consequently, this Baptist brother was neither tempted nor annoyed by the plea of "Union." Two or three years having passed, the good wife, who had mentally reserved all her "rights" of proselyting her husband, conceived it would be an excellent arrangement to convince him of his baptistical errors and have his companionship in all her meetings and baby-christenings. Knowing that her husband required a "Thus saith the Lord," in all the claims of religion, she resolved to read the New Testament through, mark every verse that taught Infant Baptism, bring these before him, and finish the work in short order. Accordingly, she commenced the task, when her household affairs were arranged and her husband at labor in the field, by reading several chapters daily, till she reached the closing part of Revelations. To her mortification, not a single verse had been marked. The conclusion was she must have missed the place or turned over two leaves. Again he began the first chapter of Matthew, with her pen in hand, and read attentively every chapter in the Testament, and closed the book with grievous disappointment. Not a single verse disclosed to her the precious doctrine of Infant Baptism, and when he read of the baptism of Christ, and of the Eunuch and others, it looked so much

like immersion that she half feared—half suspected that her husband was nearer right than she supposed. But, as there was an *infant* in the case,—for she was a mother,—her mind was in an intense state of anxiety to find the scriptures that sustained Infant Baptism. She now recollected hearing from her minister, the Covenant of Circumcision referred to, as the foundation of infant membership and baptism, and she turned with longing eyes and a tremulous conscience to the Old Testament. She asked for a "Thus saith the Lord" once, but no response came. Many a time did she kneel by the cradle of her sleeping babe, and pray the Lord to teach her the pathway of duty. One night, tossing and restless, she attracted the attention of her husband. "My dear, what is the matter?" No answer. "Are you sick?" "No." "Why are you so restless?" After some pause the question came,—“Why do you never talk to me about Baptism?” “You know the promise I made you before our marriage, that I would never attempt to change your mind on Baptism.” “But if I am wrong is it not right for you to convince me?” Still the husband, firm to his promise, would not help his wife out of her difficulties until she had fully absolved him from all pre-engagements relative to Baptism. It is scarcely necessary to add when I heard the tale, this sister had long been a firm and zealous baptist.

A few years since Philo Morse, a nephew of the old deacon, who gave evidence of piety many years before he was baptized, left a legacy, as an annuity for a term of years, to be applied to Baptist Missions in Litchfield county. The fund is managed by the Convention of that State. In 1866, I found Levi Morse, junior, deacon of the church, his father having been gathered as a shock of corn fully ripe. Several of the family removed to Pennsylvania; other members to other parts; while a few sheep without a shepherd are still living in sight, and have charge of the "HOUSE WITHOUT A CHURCH."

There are two or three remarks that may as well be added to this historical gossip.

1. A notion prevails extensively that unless a church becomes permanent, and is perpetuated from age to age, all labor and expense have been lost or proved abortive.

This is a very incorrect notion. Certainly, it is desirable to have all our churches permanent, and we should steadily aim in their organization and in a settled ministry, to hand down all our religious institutions in healthful vigor, and increasing prosperity, to future generations. But it is wrong to say, or suppose, that no permanent good has been effected because the instrumentality has not been enduring. Not a single church planted and watered by the apostles and primitive ministers has come down to us in regular succession. The great one in Jerusalem, with many others in Judea, was broken up and wholly extinct as an organized body in less than forty years.

Churches should be formed wherever there are disciples of Christ, and after all reasonable measures are taken for their perpetuity, the event may be left with God, whose ways are past finding out.

The little church in Litchfield, like a light shining in a dark place, has shed around it the effulgence of gospel truth, in the order and ordinances of God's house on earth, for the full period of the age of the writer. And if none else has received benefit, there is one who feels that his views of the baptismal rite and the whole course of his ministry, have been directed, instrumentally, by this influence. Our readers will pardon the apparent egotism of his article. It seemed a fitting occasion to bring out some events in one's own history, connected as they have been with this little branch of Zion.

Our brother of the Reflector was certainly misinformed concerning the phenomenon of a "meeting-house without a church." There is still existing the Litchfield church in a regularly embodied form. In 1843,

its name is on the Minutes of the Hartford Association, with 37 members and represented by J. Andrews. In 1844, no representation, but its name is retained, and the number of the preceding year given, with that of C. C. Palmer, as clerk. May we not hope that this gossiping editorial will reach the eyes and hearts of some of our Connecticut brethren, and prompt some minister to visit and gather together these scattered sheep, and fill up the vacant house with devout worshippers.

2. What has God wrought in our denomination since the first gathering of this little church in 1788! Then the whole Baptist fraternity in the United States, numbered less than 700 churches and 50,000 communicants. A single college, limited in means and influence, was all they could call theirs in the institutions of literature. Despised, reproached, taxed, and persecuted in various ways, it was only in rare instances they could get foothold in cities and villages, or the centre of parishes. It was necessity—not choice—that drove them to school-houses and private dwellings on the outskirts of the parish, or in some obscure neighborhood, in the New England States. Now, in these States, in point of numbers, ministerial talent and congregations, baptists equal their neighbors, the orthodox congregation-alists. Surely, "the Lord hath done great things for us whereof we are glad." "He hath not dealt so with any nation."

Philadelphia, Sept. 12th. J. M. P.

The redeeming power of the blood of Christ is greater than the condemning power of sin. This excellency it hath from the dignity of his person, which makes his obedience and sufferings give more glory to God, than our suffering in hell would have done.—*Mather*.

He who will really be honest, just and sincere in his dealings, need take no pains to be thought so—no more than the sun need take any pains to shine, or when he is up, to convince the world that it is day.—*South*.

BAPTISTS IN KENTUCKY.—By REV. T. S. MALCOM, Louisville.

<i>Mission Associations.</i>	<i>Cons'd</i>	<i>Date Min</i>	<i>Chs.</i>	<i>O. M.</i>	<i>Licent.</i>	<i>Bapt'd</i>	<i>Total.</i>
1 Baptist	1826	1843	7	2		123	493
2 Barren River	1830	1843	15	7		285	1126
3 Bethel	1824	1843	42	26	1	613	4998
4 Boone's Creek		1843	9	4	1	37	832
5 Bracken	1779	1843	15	5	2	117	1479
6 Burning Spring		1842	10	3		64	440
7 Campbell County	1826	1843	10	7	2	133	879
8 Concord	1820	1843	15	7	7	139	2477
9 Cumberland River		1843	19	7		214	1562
10 Drake's Creek	1820	1842	3	1		17	312
11 Elkhorn	1785	1843	23	14	3	390	5514
12 Franklin	1814	1843	17	5	1	137	2550
13 Freedom	1843	1843	6	2			216
14 Gasper River	1811	1843	24	4	1	95	1931
15 Goshen	1816	1843	31	15	2	167	2352
16 Laurel River		1842	10	3		43	385
17 Liberty	1840	1843	20	7	1	192	1639
18 Little Bethel	1835	1843	18	7	2	158	1153
19 Little River		1843	24	9		354	1996
20 Long Run	1803	1843	24	22	2	621	4486
21 Middle District	1836	1843	8	2		301	1336
22 New Salem		1842	11	3		151	537
23 Nolynn		1842	16	3		60	1166
24 North Bend	1803	1842	9	6	9	364	978
25 North District		1843	10	3		9	481
26 Paint Union			10			50	350
27 Red Bird		1843	9	4		30	288
28 Russell's Creek	1803	1843	32	10	2	198	2445
29 Salem	1785	1843	34	7	3	211	3515
30 South Concord	1824	1842	10	7	1	86	505
31 South District	1801	1843	18	9		541	2193
32 South Cumberland	1842	1843	10	6		86	575
33 South Kentucky	1785	1843	17	6		210	1309
34 South Union		1843	18	4		231	813
35 Sulphur Fork	1826	1843	10	3	2	261	1433
36 Tate's Creek	1793	1843	13	4		198	1352
37 Ten Mile	1830	1843	13	8	3	115	1328
38 Union (West)	1833	1843	29	14	11	235	1474
39 Union	1813	1843	6	6	2	35	385
<i>Anti-Mission.</i>			625	262	58	7271	59302
1 Barren River		1842	7	3		3	163
2 Barren River	1830	1843	6	3		14	327
3 Bethlehem		1842	7	3		1	83
4 Clark's River	1830	1843	10	5		61	377
5 Drake's Creek	1820	1843	5	8	1	21	824
6 Green River	1799	1842	19	8		164	883
7 Highland	1819	1842	16	6		10	370
8 Licking	1809	1843	27	9	4	39	1340
9 Little River		1843	12	5		14	302
10 Mount Pleasant	1839	1842	7	4	1	14	345
11 Otter Creek	1838	1843	21	4		9	752
12 Panther Creek	1843	1843	3	1			96
13 Red River	1805	1843	13	5		12	376
14 Salem	1840	1842	9	6	2	7	337
15 Soldier Creek	1842	1843	10	6		50	290
16 Stockton's Valley	1803	1843	15	4	3	54	758
17 Tate's Creek	1793	1843	7	2	1	5	254
TOTAL			204	82	12	478	7877

Grand Total.—Churches, 829; Ordained Ministers, 344; Licentiates, 70; Baptized, 7749; Total, 87179.

Anti-Mission Baptists in Kentucky.

The views of this small portion of the Baptists in Kentucky, as distinguished from the great majority, may be ascertained from their own Minutes.

The following extracts are from the Minutes of the Licking Association, the largest Anti association in the state: "The Licking Association has noticed with deep regret the various efforts which have been made to involve the memory of several valued ministers of the gospel, who lived and died members of her body in the modern missionary insitiutions of the day. Some are curious to know why Elkhorn Association has not introduced Peter, James, John, the Master, or some other inspired witness, to sustain her missionary operations, instead of Ambrose Dudley, Joseph Redding, John Price, and others who make no pretensions to being inspired? A solution of the question is not difficult, when it is known that the Bible is silent as death on that subject." Again, "suppose some of our aged brethren had given countenance to missionary operations; we ask, is the church justified thereby, (in the absence of Bible authority) in giving her support to an institution which it is believed has done, and is doing more to corrupt her, than, perhaps, any other?" And again, "We understand modern missionism to be at war with the doctrine of the Bible."

The Circular Letter of the *Panther Creek Association* gives this advice: "We further say to the churches, have nothing to do with the Bible Society, for we think it dangerous to authorize a few designing men to translate the holy Bible. Stand fast in the liberty wherewith Christ has set you free, and be not entangled with the yoke of bondage."

The *Green River Association* in its Circular Letter of 1842, declares, "We confess we did correspond with our brethren when we knew they had something to do with these missionary unscriptural societies, with a prayerful hope, that our brethren would see the evil of these things and forsake them; but, to our sad disappointment, we have found it grow worse for they now have given liberty for the members to join any of the benevolent societies as they now exist; for this cause

we are compelled to forsake our brethren, or the word of God. We, therefore, decidedly wish to inform our friends and brethren at large, that we believe that the Bible knows of no society but the church of Christ, in a religious point of view; so that we cannot receive into our fellowship either churches or members who join one of those unscriptural societies."

The Minutes of the *Obion Association* for 1842, (six of its churches are in Kentucky and the remainder in Tennessee) contain the following paragraph: "Agreed to notice the request from Bethel church. Will this Association hold in fellowship any church who suffers her members to join the Temperance Societies, falsely so called? Whereupon this Association says, No! she will not."

Presbyterians in Kentucky.

The statistics of the Presbyterians in Kentucky, are taken from the "Minutes of the General Assembly of the Presbyterian church in the United States. 1843."

All the churches in the state are embraced in the "Synod of Kentucky," which is composed of five "Presbyteries," viz: 1 Louisville, 2 Muhlenburg, 3 Transylvania, 4 West Lexington, 5 Ebenezer.

Summary.—Synod, 1; Presbyteries, 5; Churches, 127; Ordained Ministers, 70; Licentiates, 14; Communicants added on Examination, 1028; Communicants added by Certificate, 214; Total number of Communicants, 7177.

Methodists in Kentucky.

The following account is prepared from the "Minutes of the Annual Conference of the Methodist Episcopal church for the year 1843." The Kentucky Conference includes the whole State, except the portion west of the Tennessee river, which is embraced in the Memphis conference.

The Kentucky Conference contains ten districts, viz: Augusta, Covington, Lexington, Louisville, Hardinsburg, Shelbyville, Harrodsburg, Bowling Green, Hopkinsville and Barbourville.

Summary.—Districts, 10; Travelling Preachers, 148; Local Preachers, 379; White Members, 40,217; Colored Members, 9,951; Total number of members 50,168.

In 1842, there were 37685 white members, and 8,544 colored members, making a total of 46,229. Increase this year 2,911 white members, and 1,407 colored members, making a total of 4,318.

Roman Catholics in Kentucky.

According to the "Metropolitan Almanac" for 1844, "the diocese of Louisville, which embraces the state of Kentucky, is now governed by the Rt. Reverend Benedict J. Flage, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor." The diocese contains 40 churches and chapels; 26 clergymen on mission; 23 clergymen in various institutions, and 11 female academies.

Other Denominations in Kentucky.

The Episcopalians, according to the American Almanac for 1844, have 19 clergymen, and 384 communicants. The Reformers or Campbellites are numerous, but publish no statistical returns. The Cumberland Presbyterians have a considerable number of churches. There is only one Unitarian church in the State. The Universalists, according to the "Universalist Almanac" for 1844, have four preachers and four societies. The Society at Louisville is the only one that has a meeting house.

BAPTIST CHURCHES AND PASTORS IN
RHODE ISLAND.

Churches.	Pastors.	No. members.
First ch. Providence,	J. N. Granger,	502
Pine-street, do.	Z. Bradford,	407
Third do.	T. C. Jameson,	452
Fourth do.	F. Smith,	192
West Baptist do.	Calvin Philleo,	100
Meeting-street, do.	Jeremiah Asher,	63
Warren,	Josiah P. Tustin,	260
First Newport,	Joseph Smith,	425
Second do.		394
First Pawtucket,	S. S. Bradford,	330
High-st. do.	D. Rounds, jr.	244
Central Falls,	Lorenzo Lovell,	40
Warwick & Coventry,	E. K. Fuller,	179
Second Tiverton,	Jeremiah Kelly,	65
Pawtuxet,	Zalmon Tobey,	62
First Bristol,	Jas. N. Sykes,	110
Arkwright & Fiskville,		49
Lime Rock, Smithfield,	Wm. Verrinder,	54
Fruit Hill, N. Providence,	Horace T. Love,	42
Valley Falls,	B. P. Byram,	253
Lonsdale,	C. W. Hewes,	82
Woonsocket,	J. B. Damon,	183
First Wickford,	David Avery,	157
New Shoreham,		447
Second Richmond,	J. P. Burbank,	87
Exeter,	B. Johnson,	253
First Hopkinton,	L. Wakefield,	70
Second do.	William Flint,	86

First S. Kingstown,	W. Cogswell,	320
Second do.		45
Second Coventry,	John Read,	30
Westerly,	E. T. Hiscox,	242
First N. Kingston,	E. Stillman,	225
Second do.	John W. Allen,	
Queen's River, do.	Ezekiel J. Locke,	84
East Greenwich,		36
Do. and Warwick,	Caleb Greene,	
West Greenwich,	J. Tillinghast,	207
Natic,	J. Brayton,	81
Charlestown,	Weeden Barber,	84
Cumberland Hill,	H. G. Steward,	102
Old Warwick,		
Lippitt and Phenix,	J. Brayton,	180
Estimated number in three churches		
not reported		226

7500

Six Principle Seventh day Baptist,
and Free Will Baptist [estimated] 3500
and 27 churches.

Grand total Baptists in R. Island 11,000
Whole number of churches, 70.

Episcopalians.—There are 17 churches, several mission stations, 23 ministers, and according to the report and estimates of the present year, 1867 members, or communicants.

Evangelical Congregationalists.—There are 16 churches, 15 ministers, and 2165 members.

Methodists.—The minutes of this year report 10 churches, 15 ministers, and 1640 members.

The *Unitarians* have 3 churches, viz. 2 in Providence, and 1 in Newport.

The *Universalists* have 3 churches, viz. 2 in Providence and 1 in Pawtucket.

The *Catholics* have 5 churches, viz. 2 in Providence, 1 in Pawtucket, 1 in Warwick and 1 in Newport.

It will thus be seen that the *Baptists* are more numerous in this State than all the different species of *Pedobaptists* put together.

The *Friends*, or *Quakers*, have several large societies in the state, and there is one *Jewish Synagogue* in good repair at Newport, though not now occupied.

The greatest difficulty in conversion is, to win the heart to God; and the greatest difficulty after conversion is, to keep the heart with God.

Catskill, N. Y., July 20, 1845.

MY DEAR MRS. BARCOCK:—It is with a feeling of pleasure, deeply tinged with melancholy, that I present you with the accompanying lines. I saw but little of Emily during her short earthly pilgrimage; but that little was sufficient to endear her to my heart. Lovely, confiding creature! How sweet it is to think that she is lovelier and more confiding, because a sinless angel, now!

Accept this imperfect expression of my sympathy, and allow me to subscribe myself, my dear madam,

Most truly yours, in a precious Redeemer,

CHARLES W. DENISON.

SHE IS NOT HERE.

Inscribed to the Memory of Mrs. Emily Swift.

BY REV. CHARLES W. DENISON.

No, when the morning dawns,
And throws its glories round her highland home—
When early zephyrs through the valleys come,
To lift the vapors from the quiet lawns—
She is not here!

While the full noon-tide glows
Along the walks that girt the sylvan streets,
And nature's pulse throbs in the sultry heats,
Her graceful step no more its pathway goes—
She is not here!

As evening shades come nigh,
As the rich sun-set pours its golden beam,
While vesper breezes fan the glassy stream,
And crowns of stars bespangle all the sky—
She is not here!

Beside her cherub child
She bends not down a youthful mother's brow—
Her boy returns not her caresses now—
His voiceful look speaks eloquently mild:
"She is not here!"

When, gathered for repast,
The household circle clusters as of yore,
And eyes of love glance every visage o'er,
Her vacant place is hovered round the last—
She is not here!

As, in the house of prayer,
The humble throng its sacred shrines surround,
Her voice is heard not. Where the anthems sound,
Ye seek in vain that face so passing fair—
She is not here!

Within the hallowed gates
Where Christ-like duty reared instruction's seat,
And lowly children listened at her feet,
In vain the teacher's class her coming waits—
She is not here!

But hark! There comes a voice
From the looped curtain of the azure deep:
"Oh! stricken mourners! cease ye now to weep;
Rejoice! In CHRIST, her Lord and yours, rejoice—
For she is here!"

THE BAPTIST MEMORIAL

AND
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, NOVEMBER, 1845.

[No. 11.]

MISSIONS AND ANTI-MISSIONS IN TENNESSEE.

BY REV. DR. HOWELL.

The following questions have been proposed to me, by a distinguished and beloved brother, residing in a distant part of the United States, and I have been requested to answer them in the pages of the Memorial.

"1. Would not the statistics of the last quarter of a century show, that in Tennessee many churches and associations, which in the earlier portion of this period, were missionary in their feelings and tendencies, and partially so in their action, have since gone over to the other side? Why is this?"

"2. Anti-mission Baptists in Tennessee now bear a larger proportion to mission Baptists, than in the other states. Why is this?"

"3. Anti-mission Baptists have been annually diminishing elsewhere, for some time; here they seem to increase, or, at least, to maintain their relative numbers. Why is this?"

The task here assigned me is rather a difficult one, but I shall address myself, without any formality, to its performance. To the first question I give an affirmative reply. The original churches in Tennessee were all missionary in their feelings and tendencies, and partially so in their action, and they continued to maintain this attitude until about a quarter of a cen-

tury ago. Their sympathies appear to have been peculiarly elicited by the condition of the Indians, by whom, on all sides, they were surrounded. They were, as will be seen by the minutes of their associations, in the habit of sending ministers to preach to them, and to sustain the service they contributed freely. At length our venerable brother McCoy commenced his labors among the tribes of the northwest, and, from this state unsolicited donations were, for several years, sent to his support. To this fact Mr. McCoy himself, if I mistake not, refers in his History of Indian Affairs.

When our lamented brother Rice returned from India, he set out, as is well known, without delay, on a visit to all the American churches, to induce them, if possible, to sustain Judson and his associates in Burmah. In the prosecution of this design, he traversed this state, probably more than once. He was received with enthusiasm everywhere, by the churches and the associations. Considerable sums were collected by him for the mission. He also formed a State Foreign Mission Society, many of the proceedings of which are now in my possession. Several leading associations, some of them now the most uncompromising enemies of all benevolent effort, became auxiliary to the Board of the Triennial Convention. Such was the spirit that prevailed, that these bodies, until they were turned aside in the manner

which I will presently state, continued to act vigorously, and to contribute liberally. These facts are fully sustained by the minutes of the associations, and society; their correspondence with Rev. Dr. Staughton, which, I presume, is on file in the office of the Home Secretary of the Boston Board of Foreign Missions, and the published journals of Mr. Rice.

A quarter of a century ago, therefore, the feelings, and tendencies, and action of the Tennessee churches were missionary, and they would have continued so, had the interests of truth been properly superintended, and any tolerable resistance been offered to the evil influences which were brought to bear upon them, and which proved so disastrously successful in their overthrow. Many churches and associations, "then missionary," have since gone over to the other side. The causes that produced this revolution, I will now attempt to designate and illustrate.

About that time the noted Daniel Parker began to attract attention. He was, as is well known, the author of the "Two Seed Doctrine," as it is usually called, and then, and for some time after, resided in Middle Tennessee; from whence he removed to Illinois, and finally to Texas, where, last autumn, he paid the debt of nature. Several circumstances combined to give him and his doctrine extraordinary influence. Our Methodist brethren had, from the first settlement of the country, been very numerous and strong. Here the Cumberland denomination arose, and it swept over the land like a whirlwind. Both these classes of christians were ultra-arminian, and they and the Baptists were perpetually at war. It is not surprising, that in these circumstances, the Baptists became insensibly ultra-predestinarian. Of this doctrine Parker was the champion, and therefore, the general favorite. In his person, dress, and manners, he was plain, approximating to vulgarity. This also added to his popularity. And, withal, he was a man of astonishing ability, and untiring indus-

try. It may be supposed that the repugnancy of his system would have destroyed his influence, but this was not the case. So ingeniously did he interweave it with Baptist doctrines, as then understood and preached, which was a kind of antinomianism, that it required much discrimination to separate them, and make them appear in contrast, with satisfactory distinctness. His views met with a spirited resistance from a few men, such as McConico, Whitsitt, and Wiseman; but the prevailing feeling was, that if he erred, it was on the safe side—in favor of the divine sovereignty, and in opposition to arminianism.

Mr. Parker set in motion the means that overthrew missions in Tennessee, and to which he was induced by the following considerations.—He was ambitious to be a writer, and sought, as the medium of his communications with the public, the columns of the *Columbian Star*, then published in Washington City. His essays, setting forth his own peculiar opinions, were rejected by that paper, and his doctrines ridiculed as equally immodest and preposterous. This was too much for a man of his unbounded pride and self-confidence tamely to endure. The offence given him was unpardonable. The conductors of the *Star* he knew to be associated in the conduct of the missionary enterprise, and of ministerial education. From that hour he conceived the most implacable hatred against the men, and all their pursuits. Seldom did he preach a sermon in which he did not give them a thorough dressing. He also commenced the publication of a series of pamphlets, which he continued for a year or two, giving expositions of his doctrine. In these, as well as his sermons, he appeals successfully to the sympathies of his Tennessee brethren. His own, with other pamphlets and books, such as those by Joshua Lawrence, of N. Carolina, and James Osborne, of Baltimore, were constantly carried and sold by him and his associates, until the land was deluged with them, in all its length and

breadth. Religious newspapers, tracts, and books, (except their own) were denounced as unscriptural, and designed to supersede the bible; ministerial education was reviled as consisting of the manufacture of graceless and lazy young men into preachers, and therefore supremely abominable; and missions were worse than all, since they were nothing less than a combination of their pretended managers, not to preach the gospel to the heathen, which they could not do, because they did not themselves know the gospel, but to get the people's money, with which they were represented as purchasing immense estates, and living like princes. All this was believed by a surprising number of people. Why should they not believe it? They knew human nature to be very depraved; they possessed little general information, and they were assured of its truth by ministers, in whose veracity they had the fullest confidence.

Meantime, no agent, or other friend of missions, visited the state, who might have corrected these false impressions, and set all these matters, and missions particularly, in their proper light. No Baptist paper existed in the south, and none was taken, except, perhaps, by one in a thousand of our brethren. Moreover, some of the prime friends of missions became converts to Mr. Alexander Campbell's system, and joined him. Thus missions became beyond measure odious. The current of prejudice had gradually swollen, until now no one dared to resist it. Not a man ventured to open his mouth in favor of any benevolent enterprise or action. The missionary societies were dissolved, and the associations rescinded all their resolutions, by which they were in any way connected with these measures, and, in this respect, the stillness of death rested upon the whole people! Subsequently, and until the present time, this state of things has been kept up, wherever it was possible, by the same means, and by industriously circulating, in addition, such papers as the *Old Baptist Banner*, of Tennessee, the *Primitive*

Baptist of North Carolina, and the *Signs of the Times*, of New York.

Thus we have, with less brevity than we desired, seen that the Tennessee churches and associations were originally missionary, and why so many of them are now found in opposition to missions.

The second inquiry is this:—"Anti-mission Baptists in Tennessee now bear a larger proportion to Mission Baptists, than in the other states. Why is this?"

It grows out of the facts already detailed, and the circumstances under which the re-organization of our missionary associations were made. I will explain.

The light which had been driven from the state gradually returned. Another race of men, better informed, was rising up. Strong desires began to be expressed that more should be done than heretofore, to sustain the ministry, and supply the destitute with the preaching of the gospel. The example of brethren in other states was before them. A small number advised with each other, and determined to meet at an appointed time and place, and decide what they would do. This was about twelve years ago. Few persons attended the meeting, yet they thought it best, and therefore formed themselves into a convention for domestic missionary purposes. Thus they recommenced the great work. They were, however, soon taught, and that, too, in the most painful manner, that they had committed two errors,—they had organized before they had disabused and enlightened the members of the churches generally, and consequently, before they were prepared to co-operate in the work; and they had not consulted a large number of brethren, lay and ministerial, who considered themselves thereby undervalued and abused. On this account they took offence, and instantly commenced hostilities. Unfortunately, the weight of numbers and of influence was against the convention. The elements of strife were in commotion, and such a storm raged about the friends of missions, as they were not prepared to en-

counter. All who were not actually pledged, and some who were, became alarmed, and retired. The force, therefore, which the missionaries could bring into the field was comparatively feeble. On the other hand, bold, unscrupulous, and embittered leaders everywhere appeared, and placed themselves at the head of the opposition. Effective measures were without delay adopted, to arrest the progress of benevolent action. All the old prejudices of the masses were appealed to, and easily revived. New ones were created, and the hostility was warmer than before.

Correctness of theological principle, as well as resistance to selfish schemes, was also pleaded as a reason for opposition. God, it was maintained, would surely save his people, in his own time and way,—not one of the elect would ever be lost. The churches were reminded of these teachings of their own faith; this movement could, at best, be nothing less than an impudent interference with the purposes of God, therefore, no orthodox Baptist could be either a missionary or a friend of missions. The whole was denounced as a scheme of arminianism, as to doctrine, and prompted only by a desire for money, and the hope of fame, on the part of its advocates. The churches and associations throughout the state hastened to take this heresy in hand, before it had time to diffuse itself abroad. The missionary party, if the weaker, was unceremoniously expelled, or, if the stronger, the anti-missionary party withdrew and organized themselves anew. In every instance in which it could be done, resolutions of non-fellowship were passed against all missionaries, and all who favored them; their houses of worship were carefully closed against them; and the people were zealously warned against the blandishments, and seductive arts of these recreants from orthodoxy and religion.

These measures, prosecuted with ceaseless industry, were not without corresponding results. The cause of missions was brought almost to an entire pause. In

many large portions of the state it had never been presented, or at all advocated. Only the firmly decided and intrepid, in the small circles where they had influence, dared to join its supporters. All the remainder, and all the great middle class, many of whom were eminently pious and devoted christians, but capable of being led by the dominant party, continued with the anti-missionaries. These are the reasons why the anti-mission Baptists in Tennessee now bear a larger proportion to mission Baptists than in the other states.

I must here ask permission to make some remarks on two collateral subjects. The impression may be left by these statements, that our brethren were, in my opinion, impelled to action by criminal or unworthy motives. I confess that I do think this was true of some of their better informed leaders; for I conceive it impossible for them not to have known that they carried their points by misrepresentations. Respecting the great mass of the people, however, I have no such suspicions. They knew no better, and acted, I have no doubt, conscientiously; fully believing that they were doing God service. This is the first topic. On the second, I could wish, if I had room, to speak more at large. I seriously fear that our missionary brethren but too fully concur with our anti-missionary brethren, in supposing that the bible doctrine of predestination and election, and the work of missions, are really inconsistent with each other; for, while the latter repudiate missions for this reason, among others, the former seem strongly inclined to explain away the doctrine, lest it should prove a stumbling block to the zeal and activity of the people. On doctrinal, as well as practical subjects, the Baptists of Tennessee need much instruction.

The last question is as follows—"Anti-mission Baptists have been annually diminishing elsewhere, for some time; here, (in Tennessee) they seem to increase, or, at least, to maintain their relative numbers. Why is this?"

I doubt much whether anti-mission Baptists in Tennessee are increasing, or do maintain their relative numbers. Their numbers, however, are very respectable, and they frequently have important additions. This arises from two causes; the character and circumstances of the nominally anti-missionaries, and the weakness of the missionaries.

In the first place, when the lines were drawn, many, as we have already seen, really warm-hearted and active ministers and people were included with the opposition, and still remain in their ranks. They are really working men, who preach the truth, and God owns and succeeds their labors. There are also, as before intimated, many large portions of the state which the missionaries have, for want of ministers, never yet been able to reach. In these places, some of which are near a hundred miles in diameter, people who are Baptists in sentiment, and there are many such, profess religion. They wish to unite with the Baptists, but they cannot, unless they join the anti-missionaries. They of course join them. Thus their numbers are increased, but evidently not relatively maintained. The missionary Baptists are increasing much more rapidly than their opponents.

The weakness of the missionary party is the second cause. They are composed of a host of as noble spirits as I have ever known, and they do all they can; but they have not been able to occupy the state. To do so they would require fifty times the amount of men and means that they can now command.

This is my answer to the third inquiry. I will add a few observations.

Since the recommencement of missionary efforts in Tennessee, the cause has been slowly but steadily progressing. In East Tennessee, where, I think, they have more religion, and in the western district, where they have more information, greater advancements have been made than in Middle Tennessee. The denominational state paper is now exerting

great influence. An institution has been commenced, and successful efforts are being made to secure fifty thousand dollars for educational purposes. A few young men are studying at various points, with a view to the ministry. Something has been done for the distribution of the bible, and to support foreign missions, and some few thousand Baptist books have been distributed. The Convention has been changed into a General Association, with auxiliaries in the two extremes of the state, and ten or a dozen missionaries, on an average have been kept constantly in the field, whose labors have been blessed with extraordinary success. Some very strong and influential churches have arisen in prominent positions, and it is believed that the state can never be thrown back into its former darkness. Tennessee presents a most promising field of labor. The great impediment to the success of the principles which we believe to be scriptural and true, is the want of a sufficient number of well instructed, humble, and laborious ministers, devoted to their appropriate work. H.

SIX QUESTIONS TO CHURCH MEMBERS RESPECTING THE PRAYER MEETING.

1. Do you believe Christ's promises? *Matt. xviii. 19, 20.*

2. Is it consistent with such belief to absent yourselves from the prayer meeting?

3. Can church prosperity ever be realized while the prayer meeting is neglected?

4. May not the lifeless, divided, declining, and worldly state of some of the churches be traced to the condition of the prayer meeting?

5. Are not faithful ministers oppressed in contemplating the present state of the prayer meeting?

6. Might we not look for a great revival of religion in our churches, if all their members were to flock to the prayer meeting? *Let them try the experiment.*

REMINISCENCES.

The July number of the Memorial, in the biographical sketch of father Elisha Williams, presents the incidental mention of the Baptist Church in Sedgwick, Maine: of their first pastor, Rev. Daniel Merrill, and of the interesting services at his ordination, and the sermon of Dr. Baldwin, on that important occasion. A favoring providence has since led us into that immediate neighborhood, and we have been happy in gathering up some articles of rare interest and variety on these topics, which will instruct and gratify our readers.

We give in the present number, 1. the history of the first Baptist Church in Sedgwick, from Millet's History of the Baptists in Maine; 2. A biographical sketch of father Merrill, from Gillpatrick's funeral sermon; and, 3. an abridgment of Dr. Baldwin's ordination sermon on the faith once delivered to the saints. What a memorial of forty years since!

HISTORY OF THE FIRST BAPTIST CHURCH,
SEDGWICK.

In 1793 a Congregational church of twenty-two members was constituted in Sedgwick. The same year, Rev. Daniel Merrill, who had been preaching two years as the town's minister, and who was the founder of this church, was ordained its pastor. Under the indefatigable exertions of this zealous working man of God, this church prospered several years, and being blessed of God with several special and wide spreading revivals, its numerical strength, at the beginning of 1805, was greater than that of any other community of disciples in the State. It had a total of one hundred and eighty-nine members. A large number of these disciples, with Mr. Merrill their leader, renounced pedit-baptism, and became Baptists, and on the 14th of May, 1805, were regularly constituted into a church of Christ upon the New Testament platform, and Elder Merrill, by the same council, and on the same day, was recognised by ordination as the pastor.

This singular change, as might be expected, awakened excitement and produced a variety of feelings and remarks in the community. The Baptists rejoiced, not as worldly victors, but in this glorious tri-

umph of gospel truth over human tradition; and the Congregationalists mourned the misfortune of their hitherto beloved Merrill, and of his church. As regards the causes of this change, much has been written, and much more has been said. Some supposed that it was owing to a lax discipline; some, to the influence of Baptist preachers who were permitted to visit and preach among the people; and others, to both these circumstances combined. But facts show that such suppositions were but ill-founded conjectures.

There was great caution, wisdom and firmness maintained by Mr. Merrill in the discipline of that church. The first signs of disease engaged his most prompt endeavors to effect a cure. Nor was he less vigilant to remove any dissatisfaction which he might discover in any mind as regarded that peculiarity of his faith, "pedo-baptism." To illustrate the attachment of Mr. Merrill to his own peculiar views, and the anxiety he felt for any of his flock who might be inquiring in a different direction, we shall here introduce some circumstances which are regarded as among the preliminaries to this change.

Mr. R. Allen, one of the first converts under the ministry of Mr. Merrill, 'never felt satisfied with *infant sprinkling*.' Mr. Merrill was informed of the dissatisfaction of Mr. Allen; whereupon he had several conversations with him, in which he labored earnestly to convince him of 'its importance and Divine authority.' It however remained still to Mr. Allen an unmeaning and an unscriptural practice. The contagion, as it was viewed, began to send its influence over other minds. Deacon S. Herrick, Mr. Amos Allen and others, soon revealed their dissenting feelings. Mr. Merrill was at this time diligent to arrest the schismatic spirit. Yet the number opposed to infant sprinkling rapidly increased, so that a separation in the church was feared. To prevent this, the very singular expedient was adopted, of so altering their Confession of Faith, as to make their dissenting views no valid objection to communion. This expedient prevented a separation, but not inquiries and altercations.

How much influence Baptist preachers may have exerted among this people, it is not easy to determine. The members who dissented from pedo-baptism tell us with one voice 'that the Bible first taught them the errors of the doctrine.' Mr. Merrill had no predilection for Baptists. He says

in his autobiography, page 2: 'From my earliest childhood to the commencement of my literary course, I had never, to my knowledge, seen more than one Baptist minister, nor heard any commend the peculiar tenets of the Baptists; but had frequently heard them spoken against with visible displeasure. I early conceived and for a considerable time retained an opinion of the Baptists, not favorable to their persons, their sentiments or their practices.' But as he became more acquainted with them he says: 'Their apparent piety, and the manifest honesty with which they adhered to their sentiments, mellowed my asperity.' Being intimate with several of their ministers, and having strong affection for them, he says, 'he desired a union with them, *not* by turning to them, but by their turning from their errors.' He conversed, he preached, he wrote, to secure what he desired; but, failing, he resolved to write a book, to convince the Baptists of their errors, and to relieve his church from a perplexing uneasiness. These were important objects to be gained, and he determined to gain them by the power of scriptural evidence and argument.

He says: 'I gave myself with a degree of decision to a careful and critical review of the sacred oracles of God. I contemplated day and night, perused the sacred volume from Genesis to Revelation. I searched, and renewed my anxious search for more than two years. My pain became severe. To my great disappointment and extreme regret, I was driven to the *then* very sorrowful conclusion that the sacred scriptures did not afford clear and direct evidence to support my own practice.'

Now came a peculiar trial. Several children were presented for Baptism. But Mr. Merrill refused to perform the ceremony, alleging for his reasons, 'As God has refused to me the light of evidence in favor of this rite, I refuse to administer it.' This occasioned joy to some of his church, but grief and dissatisfaction to others. The discomfit with which he had met, so distressed him, he was induced to reveal his convictions and trials to his worthy deacon, S. Herrick, who was ready to sympathize with him, being himself also an inquirer after truth. It was resolved to spend a day of fasting and prayer before the Lord, 'that they might not renounce their practice if it was in agreement with his truth; and that they might not reject the senti-

ments of the Baptists, provided they were in accordance with his will.' The day passed, and says Mr. Merrill, 'I was in extreme darkness—in darkness sensibly to be felt.' For several months his conflict was severe. At length the Lord removed the cloud, and holy light filled his mind; he saw clearly, and found peace. He was now a Baptist. With zeal, with ability, with firmness, and aided by the light of truth, he entered immediately upon a defence of Believer's Baptism, as the true and only gospel rite.

Trials did not end here. Opposition from without now lifted her dark visage. Great efforts were made to deprive Mr. Merrill of his salary as the minister of the town, and reject him from the pulpit of the town's meeting-house, by a vote of the inhabitants, for the simple reason that he had become a Baptist. But here opposition was by a large majority of votes defeated, and Mr. Merrill was received as the town's minister upon the Baptist platform.

The next important business to be done was to change the name and character of the church. On the 28th of February, 1805, after prayerfully deliberating the duty, it was resolved to invite a council of Baptist ministers and churches, for the purposes of baptizing and embodying them into a Baptist church. This was done by the following council: Elders Pitman of Providence, Baldwin of Boston, Williams of Beverly, Case of Readfield, Snow of Thomaston, and Cummings of Vinalhaven, besides several lay brethren. The candidates, eighty-five in number, were baptized by Baldwin and Williams, where was 'much water;' sixty-six of them at one time, in forty-two minutes, and nineteen others the next day, when they were organized into a church, and Elder Case gave them the right hand of fellowship.

The church now constituted, with Mr. Merrill their able pastor, began to move forward, and in less than three months sixty more of the remaining disciples were baptized and added to the church; and in about a year twenty-five more. This was a light in the midst of darkness, shedding its spiritual radiance around the path of those who were inquiring for the true way to Zion. Being the first Baptist church in this region, it became a centre of attraction to those who were Baptists in the surrounding country. Many of the original members of the churches, First and Second Bluehill, Deer Isle, Brooksville, Penob-

scot, Second Sedgwick, and North Sedgwick, were from this church. It has also yielded much ministerial fruit, as Rev. P. Pillsbury, Rev. N. Norton, Rev. Amos Allen, Rev. Michael Carleton, Rev. H. Hale, Rev. Moses Merrill, (son of Rev. D. Merrill,) Rev. Thomas Merrill, and Rev. Daniel Dodge.

Rev. Mr. Merrill resigned the pastoral care in 1814. The same year, Mr. Ebenezer Pinkham began to preach among them, and in 1815 received by ordination the pastoral charge, which he held with eminent usefulness till 1820. In 1816, one hundred and forty were added to the church by baptism, as the fruits of a revival. In 1821, Rev. Mr. Merrill returned from New Hampshire, and again became pastor, to the joy of the church, and in 1822 another wonderful refreshing from the presence of the Lord brought into this fold about one hundred more. Rev. Ebenezer Mirick was pastor from 1829 to 1834, and some prosperity attended his ministry. An interval of about a year and a half was now filled by the able ministry of the late Rev. E. W. Garrison. In 1836, their present pastor, Rev. David Nutter, entered upon his labors with the church. In 1838, more than one hundred souls were added to the church, as the fruitful harvest of the preached gospel; by the Spirit. This is a flourishing, enterprising, and able church, of two hundred and sixty members.

Biographical Sketch of the Rev. Daniel Merrill.

DANIEL MERRILL was born in Rowley, Mass., 18th March, 1765. In the thirteenth year of his age he experienced religion. At the age of fifteen he enlisted in the service of his country for three years, January, 1781, and was discharged in December, 1783. In August, 1789, he received the first honors of Dartmouth University, and his second degree August, 1792. His labors in the ministry he commenced in Sedgwick, in 1791, and was ordained, September, 1793.

As a man, he was honest, affable, and kind—possessed of good native talents; well cultivated by education. As a christian, he was sincere; devout, consistent and persevering. He was the same at home and abroad; in his family and in the church; yes, we believe in his closet, and in the world. He possessed an ardent attach-

ment to the bible, and made it the man of his counsel, and the rule of his life.

As a preacher of the gospel he was *ready*. In early life he devoted himself to the work of preaching Christ, and never, when his health would admit—which was very generally good—was he backward to do it. Indeed it seemed to be, and we doubt not but that it was the delight of his heart to “hold forth the word of life.” He was “instant in season and out of season.” Never would he leave any people to go hungry for the *bread of life*, when it was in his power to feed them. He was uniformly punctual, and prompt in his attendance at the place and time of his appointments, and quite as uniformly prepared to fill his place. Often would he say, when in company with his ministering brethren, and solicited by them to preach, “Brethren, I will preach if no one else will.”

And yet, though always ready, he was by no means indifferent as to what he preached, or how he preached.

He was *definite* in his preaching. He always had some object in view. To *instruct*, or to *convict* his hearers was his object, and to accomplish this he was always *plain*. But few preachers, it is believed, could with greater propriety than he, adopt the language of the apostle, “Christ sent me to preach the gospel, not with wisdom of words. My speech was not, with enticing words of man’s wisdom, but with demonstration of the Spirit and power.” The advantage of human wisdom was his, but it was no part of his object to make a display of it in preaching. It was all made tributary to the investigation, and the exhibition of divine truth. That is, all his knowledge was used in studying the bible, that he might understand it, and in making it plain to others, that they too might understand it. Perspicuity was always manifest in his sermons. His arrangement was *natural* and *clear*—his ideas distinct—his illustrations familiar and striking—and his language simple, but *strong*. He was *pointed* in his preaching. With him there was no confounding of characters which ought to be kept distinct—no softening down the most appropriate language for expressing the demerit and the doom of the wicked—no swerving from the truth, to keep out of sight of certain points of doctrine with which the carnal heart is always at war. The distinction between the righteous and the wicked he made broad and deep; and every grade of character, both among the righteous and the

wicked, he endeavored carefully to delineate. From the bible he ever sought out those truths adapted to the character which he had in view, and charged them home upon the heart and conscience. In his preaching there was a good degree of that pointedness, which characterized the address of Nathan to David—"Thou art the man."

As a preacher, he was *faithful*. He labored faithfully to understand the scriptures, and but few, probably, understood them better than he did, and still fewer, it is believed, more faithfully exhibited their whole contents. He never "shunned to declare the whole counsel of God." Regardless of what men might think or say, he would always plainly, and pointedly, and faithfully declare whatever he found clearly revealed in the bible. Not only was he faithful in preaching the word, but in watching for souls. To win them to Christ, was one great object of his life, and to effect this he spared no labor, and made no small sacrifice. But for this, he would not have been induced to leave his native state, with all the flattering prospects there presented, to come into this region,—then, literally, almost a waste, howling wilderness, and morally almost a barren desert.

But he came. Faithfulness to the souls of this people prompted him to come, and some of you who hear me, can well remember with what *faithfulness* he dealt with you, both in private and in public. He "ceased not to warn every one night and day, with tears."

As a preacher, he was *affectionate*. Although plain, and pointed, and faithful, he was not harsh and unfeeling. Far from it. A tender *compassion* for souls characterized his preaching. So *tender* was his *pity* for perishing souls—so *deep* his *anxiety* for their salvation, that he often *wept* freely, when preaching the word of life. Yes, many of his hearers have frequently seen him bathed in tears, when addressing them from the sacred desk, upon the momentous concerns of their souls, with an earnestness which language could not fully express.

He was a *successful* preacher. I am fully aware that no one is prepared to estimate the whole amount of his usefulness. Like all other faithful ministers, the full amount of his usefulness will not be known until the judgment day reveals it. But still, it is well known that he has been extensively useful in this region, and particularly in this place, the seat of his labors.

Many who went to Heaven before him, and many who are yet to follow him, were convicted and converted through his instrumentality, and through eternity will hail him as their spiritual father. Yes, numbers can well remember, that at a certain time, which they can never forget, some word of truth from him was made "quick and powerful," to the conviction of their souls—like a "nail in a sure place," it remained until Christ was revealed in them, "the hope of glory."

Not only was he successful in the conversion of souls, but in confirming them in the faith—in building up the church of Christ. And particularly in clearing away the unscriptural notions of *infant baptism*, which he once held, and which he renounced in 1804, after a most careful, impartial, and prayerful examination of the sacred oracles, and in supporting the doctrine of believers' baptism, which he embraced, and so ably defended. His writings already published are considerable, and have contributed much to his usefulness.

After lingering for a number of months under bodily indisposition, which he sustained with great composure and resignation to the divine will, he fell asleep in Christ, June 3d, 1833.

Dr. Baldwin's Ordination Sermon.

Earnestly contend for the faith once delivered to the saints.— *Jude 3.*

By the faith once delivered to the saints we are undoubtedly to understand the entire system of christianity, as taught by Christ and his apostles, and enforced by their example. If the exhortation in the text be applicable to christians in general, it is specially so to the ministers of Christ, who are set for the defence of the gospel. It will be allowed that public teachers have great influence in forming the sentiments and practice of their hearers. Hence their lips should preserve knowledge, so that the people may not be misled, who seek the law at their mouths. If these observations are just, the sentiments naturally suggested by the passage first read will not appear inapplicable to the present occasion. We shall therefore consider the language of the text, as specially addressed to every minister of Christ, exhorting him *earnestly to contend for the faith once delivered to the saints*.

In order more fully to elucidate the subject, we shall attempt,

First, Briefly to consider some of the leading sentiments included in this faith.

Secondly, Show in what way the ministers of Christ ought to contend for it. And,

Thirdly, We shall offer some arguments in support of the duty.

Conformably to this arrangement, we proceed to consider some of the leading sentiments of the faith mentioned in the text.

1. The exhibition of Jesus Christ as the true Messiah evidently forms a principal branch of apostolic preaching. Indeed this may be considered as the chief corner stone in the christian system; as the very foundation of the New Testament dispensation.

The first preaching after the ascension of Christ was on the day of Pentecost. The grand theme of this discourse was a crucified, risen Saviour. Peter, after proving that David in the 16th Psalm spake prophetically of Christ, adds, *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD AND CHRIST.* He bore the same decided testimony to the Jewish rulers, when examined concerning the man who had been healed at the gate of the temple. He declared that this miracle had been wrought by the power of Jesus, whom they had crucified; and that he was the HOLY AND JUST ONE, whom they had denied; yea, moreover, that he whom they had killed was the very PRINCE OF LIFE.

When the disciples were all scattered abroad on account of the persecution of Stephen, Philip went down to Samaria and *preached Christ to them.* This chapter also furnishes us with another sermon from this same preacher, delivered to a small company in a chariot. His text was taken from Isaiah liii. 7, 8. "He was led as a sheep to the slaughter, and like a lamb before his shearer, so he opened not his mouth." This text was proposed by the Ethiopian eunuch, who wished to be informed whether the prophet spake this of himself or of some other man? "And Philip opened his mouth, and began at the same scripture, and *preached unto him Jesus.*"

It will be remembered, that when Jesus met Saul in his way to Damascus, there was a light above the brightness of the sun, which not only brought him to the ground, but entirely overpowered the organs of sight; so that he could not find the way to the city without being led by the hand.

Ananias, directed by a vision, entered the house, and, putting his hands upon him, thus addressed him: "Brother Saul, the Lord, (even Jesus, that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost"—*and he received sight forthwith, and arose and was baptized.* Had Festus been there, I am aware he would have cried out as upon another occasion, "Paul, thou art beside thyself!" What, determined to be baptized before you take any refreshment for your body, when you have neither ate nor drank for three days! surely mercy is before sacrifice! But may we not suppose Paul to have answered with the same magnanimity as on a later occasion, *I am not mad, most noble Festus*; but esteem it my immediate indispensable duty, to testify my love to that blessed Saviour whom I have been so long opposing and persecuting. It is now my meat and drink to do his will.

Having thus openly professed himself a disciple of Jesus, we are told, straightway he preached Christ in the synagogues, that he is the *Son of God.* Remark, my brethren, the subject matter of his preaching. It was Christ the divine Saviour, Christ the Son of God; maintaining his proper Deity, that he was the *true God and eternal life.* That this doctrine met with opposition will not be denied; but it is added, that Saul "increased the more in strength, and confounded the Jews which dwelt at Damascus, *proving that this is very Christ.*" Acts ix. 17—22.

These instances are sufficient to show, that exhibiting Jesus Christ as the Son of God and Saviour of the world, was a leading and important article in the faith once delivered to the saints.

"Preach, my brethren, what we may, if the character of Jesus Christ as a Divine Saviour is left out, our hearers have a right to complain as a pious woman once did, *Ye have taken away my Lord, and I know not where ye have laid him.*"

A sermon, as a mere piece of composition, may display much taste, and may be enriched, and even loaded with all "the lumber of a learned world;" yet if Christ be left out, the main thing will be wanting. There will be nothing to satisfy a hungry immortal soul. Christ, in all the glory of his character, must be lifted up, as Moses lifted up the brazen serpent in the wilderness, or all our preaching will be in vain; nay, worse than in vain; for it will only tend to deceive and harden

those who are looking to us for instruction. How awful the account, which the unfaithful minister will have to render up at the last day!

But are the dispositions of men so friendly to the gospel, that nothing more is necessary to their becoming real Christians, than to hold up Christ to them? Alas! it must be acknowledged, that vast numbers still remain in unbelief; who nevertheless sit under a faithful dispensation of the gospel.

This brings us to notice

2. That the gospel must not only be faithfully preached, but, in order to its becoming effectual, it must be accompanied with the Holy Ghost sent down from heaven. The necessity of the influence of the Holy Spirit to convert the sinner, is therefore to be considered as a part of the *faith once delivered to the saints*. For the conversion of the sinner never was, nor ever will be effected by any other means. The eloquence of a Cicero, or the fire of a Demosthenes, though they may affect the passions, can never change the heart. *It is not by human might nor power, but by my Spirit, saith the Lord of hosts.* Zech. iv. 6. The fact is, *the hearts of the sons of men are fully set in them to do evil*. To this they are wise, but to do good they have no understanding.

Nothing renders divine influence necessary to the conversion of a sinner, but the fixed opposition of his heart. The gospel carries ample evidence with it, to support its divine originality. Nor is there any want of capacity in the sinner either to understand or to receive it. The difficulty lies wholly in the moral taste of his heart. This perverse taste is what blinds the understanding, renders the will obstinate, and leads all the affections of the soul after sinful and forbidden objects. Until this disordered taste is rectified, men have no relish for the truth. This is fully expressed in the following solemn declaration made by Christ himself. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. That is, they loved and relished the darkness of sin and sinful pleasures, better than the light of holiness and salvation. Knowing the entire influence of this perverse temper, Jesus said, *Ye will not come to me that ye might have life.* John v. 40.

But it may be asked, Can blame be fairly attached to the sinner's character for

not believing the gospel, if we admit that divine influence is necessary to bring him to believe? If he is not to blame, we ought to become his advocates, and endeavor to have him honorably acquitted. But in order to determine this point correctly, let us keep in mind the statement made above, i. e. that nothing renders divine influence necessary but the perverseness of the heart. And are men not to blame for the wickedness of their hearts? If they are not, they are not to blame for any thing: for all the sins they were ever guilty of proceeded from this source. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. xv. 19. Let this fountain be cleansed, and the streams will become pure.

The want of light in the understanding is never imputed as a crime, where it does not arise from the blindness of the heart. Eph. iv. 8. A man whose intellectual powers bear no proportion to a Newton's, can never be blamed for not comprehending the laws of nature, and the various properties of matter, to the same extent as Newton did; but it is easy to see, that he is equally blameable for not loving God with all the faculties he possesses, as a Newton, or even an angel would be for not loving him with all theirs.

If in order to invalidate this reasoning, and to form an excuse for remaining impenitent, it should be urged, that Christ has said, *No man can come to me, except the Father who sent me draw him*; I reply, Coming to Christ is believing on him; and if men cannot believe on him, there must be some reason why they cannot. If the difficulty arises from natural or intellectual inability, or from the want of sufficient evidence of Christ's true character, it will remove the blame entirely from the sinner. If this were really the case, it would be only necessary to exhibit light to the mind, and increase the evidence of truth to a degree proper to produce conviction, and the change would be effected. But so long as the heart retains its enmity to God, its love of darkness and hatred of light, it *cannot* come to Christ. It must be allowed that our Lord had the most perfect knowledge of the human heart: He saw all the latent springs of depravity in the soul, which rendered all its faculties completely opposed to his holy character. From this opposition of the heart to the holy nature of the gospel, and from this alone, arises all that inability

mentioned in the above passage, and which sinners plead as an excuse for not embracing the Saviour. No reason has ever yet been discovered why sinners *cannot* come to Christ, only because they *will* not.

It is one branch of the office work of the Holy Spirit therefore to remove this opposition, and make men willing to be saved by grace alone. Hence it is said; "thy people shall be *willing* in the day of thy power." Psal. cx. 3. When men are made willing to be saved upon the plan of pure mercy, there is then little difficulty remaining. It is only under the powerful operations of the Spirit of God that sinners are made willing to relinquish their own righteousness, to drop their weapons of rebellion, and make the mercy of God their final refuge.

Nor is it any more difficult now to love God, than it was before to hate him. The divine character appears so infinitely lovely to the renewed soul, that it cannot help loving it. That Saviour, who but a little time since appeared like a root out of a dry ground, without form or comeliness, now appears altogether lovely, and the chief among ten thousand. The heart is sweetly drawn to Christ; and yet it flies to him willingly, as if it were not drawn. We see the gospel produceth different effects upon some, from what it does upon others. There must be a *cause*. It is an established principle, that every effect has a cause, and that cause must be sufficient to produce it. An inadequate cause can never be the true one. The cause why one sinner repents and believes the gospel rather than another, must either be from himself, or from some power which acts upon him. If the former, it will appear either that he had more power than the sinner who still remains in unbelief, or that he was not so unwilling to believe. In either case all *boasting* is not excluded. At least he may boast a little modestly as the Pharisee did, who "*thanked God* that he was not like other men."

Another branch of the office work of the Spirit is to *lead* the saints into truth. When Christ was about to leave his disciples, he said, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the *Spirit of truth*, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." And, "When he, the *Spirit of truth*, is come, he will guide you into all truth." John xiv. 16, 17, and xvi. 13.

This was by no means one of the least blessings which Christ promised to his believing people: For without the teachings of the Holy Spirit we are always liable to run into error. "The natural man," however learned and wise, "receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is also evident, that in forming their systems of religion, some good men, under the influence of certain prejudices, are led by their own fancies, rather than by the Spirit of God. It cannot be supposed that the Holy Spirit should lead one good man one way, and another directly opposite. Therefore, the conclusion is plain, that where good men differ, one of them must always be in the wrong. As, for instance: If the doctrine of sovereign, discriminating grace be true, i. e. that *God will have mercy on whom he will have mercy, and whom he will he hardeneth*; Rom. ix. 18, its opposite cannot be true. If our *salvation* be all of *grace*, Eph. ii. 8, then it cannot be of works, neither in whole nor in part. Grace is not a principle inherent in man, but a favor freely bestowed upon him. If it be true, that *God hath chosen us in him*, (i. e. in Christ) *before the foundation of the world, that we should be holy and without blame before him in love*; then the Holy Spirit does not teach us, that we are chosen at the time of our conversion, and then because we are already made holy. If we have obtained an inheritance in Christ, by being predestinated according to the purpose of Him who worketh all things after the counsel of his own will; Eph. i. 4, 11, then it is not true, that we obtained this inheritance by any act of our own, nor for any other reason than because we were predestinated to it. If it be true, that the saints are *kept by the power of God, through faith unto salvation*; 1 Pet. i. 5, then it is not a dictate of the Holy Spirit, that they can fall away and miss of salvation. If it be true, that *all who love Christ will keep his commandments*, then it follows, that the doctrine of the saints' perseverance is not a licentious doctrine. For were we influenced to keep Christ's commands from any other principle than love, our obedience would not be acceptable. We add once more; if it be true that all who obey the gospel have faith; but that *unreasonable and wicked men have not faith*; 1 Thess. iii. 2, then it undeniably follows, that unreasonable and wicked men do not obey the gospel. And if such as obey not

the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, i. 1, 8, 9, then it follows of necessity, that all men will not be saved in the day of the Lord Jesus.

Believing these things to be according to the analogy of faith, *the faith once delivered to the saints*, we feel justified in contending earnestly for, and endeavoring to support them.

We proceed to remark,

3. That the faith once delivered to the saints, when embraced under the influence of the Spirit, is always productive of holy obedience.

The first visible act of obedience produced by the faith mentioned in our text in the apostolic age, was an open profession of Christ. *On the day of Pentecost, they that gladly received his word were baptized. When the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house. And many of the Corinthians hearing, believed, and were baptized. This was confessing Christ before men; while such as concealed their faith were considered as being ashamed of him. Such as are ashamed to own him in his institutions, he threatens to disown when he comes in the glory of his Father, and of his holy angels.*

Believing and being baptized, stand so closely connected, that they seem to be mentioned in the same breath. Go ye, therefore, said the risen Jesus, teach all nations, baptizing them. He that believeth, and is baptized, shall be saved. Hence those who contend for the faith as it was once delivered to the saints, will not depart from the primitive institution in the smallest degree, nor give up this part of apostolic practice. Did the primitive christians think that they had done all that was required when they were baptized? No verily. *But they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.* They were careful to add to their faith virtue, knowledge, temperance, patience, brotherly kindness, and charity. Those whom Christ called to contend for the faith, were careful to *teach their converts to observe all things whatsoever he had commanded them.* In all their preaching, and in all their epistles, they constantly urged

such as had believed through grace, to be careful to maintain good works.

Having thus described some of the leading ideas contained in the faith mentioned in our text, I proceed to the SECOND head of discourse, which was to show in what way the ministers of Christ ought to contend for this faith.

Ministers ought not only to contend for the truth in their public discourses, but to add the full weight of their practice and example, and by their pens.

We proceed briefly in the THIRD, and last place, to offer some arguments in support of the duty.

Our first argument arises from the nature and excellency of truth.

A second argument may be drawn in favor of the duty from the different effects produced by truth and error.

We argue, thirdly, in favor of *contending for the faith of the gospel*, from a consideration of the *divine glory*.

A fourth argument, and which appears of great weight to the speaker, arises from the particular state of religion at this time. It is a day of God's power: an unusual season of merciful visitation. Thousands and thousands are asking the way to Zion, with their faces thitherward. How important at such a season, that they should be *taught the way of the Lord perfectly.* They will not be likely to *grow in grace, and in the knowledge of God our Saviour,* unless fed with the *sincere milk of the word.* While the faithful ministers of Christ are endeavoring to disseminate the pure gospel, there are not wanting those who are infusing the poison of error.

The doctrine of *sovereign grace* is assailed from every quarter. Many who are *antipodes* in other respects, as cheerfully agree in this opposition as Pilate and Herod did in crucifying Christ. They seem determined, if God will not allow them the *sovereign right to dispose of themselves* as they please; to

*"Snatch from his hand, the balance, and the rod;
Rejudge his justice; be the god of God!"*

Some appear to be so infatuated with the proud thoughts of having their salvation in their own hands, that it would seem as if they had concluded, that if God would only be so good as to let them alone, and not *elect* them before they believe, they should have no doubt of being saved.

Others there are who deny the Supreme Deity of Jesus Christ, and refuse to *honor the Son* as they profess to honor the Father

If they are right, my brethren, we are wrong. If they render suitable honors to the Saviour of the world, it is evident we give him more than is his due. We certainly adore him in a higher sense than they do. Several other important sentiments stand in close connexion with this; such as, the atonement of Christ, the work of the Holy Spirit, the necessity of a change of heart, &c. No person of discernment, who has ever attended on the preaching of Arians and Socinians, but must have observed a great difference between them and us on these points. How extremely guarded and cautious are they when speaking of Jesus Christ, lest they should drop a word that might be construed into an acknowledgment of his Supreme Deity! Whilst we, my brethren, pour forth our souls in undissembled praise to him that loved us and washed us from our sins in his own blood. Rev. i. 5. To him who bears the government of the universe upon his shoulder; whose name, whether of Emanuel, Jesus or Saviour, is to us indeed wonderful; and whom we adore as Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*

There are others whom we love in the truth, and esteem as our brethren in Christ. With many of them we see eye to eye in all the great leading doctrines of the gospel; but we are prevented carrying our christian love into general practice, from our disagreement in one of the positive institutions of Christ. This institution, in our belief, has a prior claim of all others upon the obedience of every convert; and is by the example of the apostolic church made a pre-requisite to communion at the Lord's table.

It gives us real pain in being obliged to contend with such as we esteem good men, in this important point. But believing as we do, and supported as we are by the plainest construction of the sacred scriptures, (many of themselves being judges,) can they justly blame us? We think they cannot.

If we love our brethren in the truth, and for the truth's sake which dwelleth in them, then the more they possess of truth and the less of error, the more pure will our affection be.

* Isa. ix. 6 The Hebrew words אֵלֶּיךָ עַד are, by several good critics, rendered *Pater æternitatis*. What more exalted idea can we possibly form of our glorious Saviour, than to view him, not only as eternal, but the very Father of eternity?

REVIEWS.

A Discourse delivered at the dedication of the new church edifice of the Baptist Church and Society in Warren, R. I., May 8th, 1845, by Josiah P. Trustin, Pastor: Providence, H. H. Brown.—Together with A Supplement, containing the History of Warren from the earliest times, with particular notices of Massasoit and his family; by G. M. Fessenden.

To enable our readers to enjoy this small, but exceedingly interesting volume as we have done, we must aid their conception by taking them along with us in the verdant month of May, to visit the quiet, unpretending, but really thriving and pleasant town of Warren. Entering it by the main avenue from the east, the object of most commanding interest which first strikes the eye, and rivets the regards, is a massive gothic stone edifice, with its colossal tower of moderate elevation.—Hark! its bell sends forth an enlivening peal; the town is all astir, and happy groups from every direction are seen wending their way to this *new church*! Come, let us enter its arched portals: the varied hues of light falling through its stained glass windows, as you tread its long drawn aisles, and gaze on its simple, but beautifully chaste adornments, are adapted to inspire the beholder with appropriate religious awe.

This is an important day,—a solemn hour to the whole community. The venerable few who remember the former house, where their fathers worshipped, and compare it with this ampler and more imposing structure, experience mingled emotions of tender, sacred memories, and clustering hopes; while the younger and more active, whose nascent joys are filled in view of the successful accomplishment of their generous toils and sacrifices, rejoice aloud as now they come to give their offering to Him, in whose honor, and for

the convenient accommodation of whose worshippers, the goodly structure has been reared.*

After appropriate religious devotement of the edifice to the Almighty, and after sweet hymns of praise to Him who loved and ransomed us, the youthful, energetic pastor, whose enterprise and efforts have so largely contributed to this auspicious undertaking, rises with peculiar emotions to address the hushed, expectant throng. He will not degrade so noble an opportunity, merely to cater to the perverted relish for what is topical and transient. A

* We have been often requested to furnish in the Memorial more minute specifications of the church edifices of most approved construction, which we have occasion to mention, their cost, &c. &c. From the appendix of this book we borrow the following.

The present church edifice is erected partly on the ground occupied by the two former houses of worship, and partly on ground south of that location, including the land on which the original parsonage and college building stood. Its dimensions are the following: the length of the body of the house is 84 feet, the width 70 feet, and in height 34 feet from the ground to the outside cornice: in front is a tower 23 feet square, 86 feet high, surmounted with a battlement, rising 8 feet, and projecting out one foot. The side and end walls of the main building are surmounted by battlements of the same order with the tower, rising about six feet from the roof. The walls of the building are constructed of dark brown and gray stone, laid in horizontal courses, technically called the "Scotch coursed rubble," the courses varying from twelve to eighteen inches in height, but each course carried uniformly round the whole building.

The thickness of the tower walls at the foundation is 7 feet, brought in at the surface of the ground to 3 feet, while at the upper extremity they are reduced to 20 inches. The thickness of the main walls is 5 feet at the foundation, brought in at the surface of the ground to 2 1-2 feet, and from the audience room floor to the top, the walls are uniformly two feet thick.

The style of the edifice is the medium gothic, exhibiting the outlines of that order, but without the various forms of tracery and carved work which render that order of architecture so gorgeous and expensive. There are fourteen arched windows in the main building, each 24 feet high, five in each side, and two in each end. There are also five arched windows in the tower, two in the basement, and three in the organ room, the one in front being very large. The

worthier impulse has guided him, and he enunciates the noble theme, "ONE IS YOUR MASTER, EVEN CHRIST; AND ALL YE ARE BRETHREN."

We may not linger on the few paragraphs of neat and appropriate introduction, but proceed at once to the announcement of the particular object of the discourse, in the following words:

While the history of this church and town partakes of much that is common to the general characteristics of New England, it is more signally distinguished by the history of peculiar principles, in which

windows are filled with stained glass, of a variety of colors, interspersed with borders and intermediate courses of white ground glass. The effect of this glass is to throw a soft religious light over the whole interior, which, combining with the dark colors of the wood work, and the long drawn aisles, is very solemn and impressive. The pulpit is of a very peculiar construction, its floor being on a level with the tops of the pews, open at the sides, the speaking desk of a reduced size, the platform of the pulpit appropriately furnished with carpet, and with a sofa and chairs made of black walnut, and finished with crimson velvet. The pulpit is lighted by lamps placed on heavy bronzed standards. The house is lighted by four large bronzed chandeliers, each having eight burners. On the floor of the audience room are one hundred and forty-six pews arranged in three double rows, with four aisles, two side and two medial: the pews are finished in combed oak, and capped with black walnut railings, all the pews being uniformly finished, and cushioned with crimson moreen. There are also open seats on the side aisles, against the walls. There is a gallery across the building, over the vestibule, the organ room being in the tower, on a level with the gallery.

In the basement story is a lecture room capable of accommodating five hundred people; a committee room; a large, unfinished lumber room, and the pastor's study, connecting by a flight of stairs with the pulpit above. The house is warmed by two large furnaces of the most approved construction; while ventilators are so constructed as to keep the air in the house at all times pure, and the temperature equally comfortable. The lot on which the building stands is about 145 feet square, inclosed by a cast iron fence of ornamental picket work, surmounting a base wall of dressed granite. The front and sides of the lot are ornamented with elm trees, some of which have been growing for many years.

The whole expense involved in the erection of this building is about \$12,000.

our social existence originated; and with which we have always been identified. To trace the history of these peculiar principles, and the events with which they were connected, is therefore the particular object of the present discourse.

The principles which I design to illustrate historically, may be reduced to three:

1. *Liberty of Conscience in Religious concerns.*
2. *The Independence of each Christian Church, and its separate existence from civil government.*
3. *The admission of only such persons into the Church as profess experimental Christian faith, by the ordinance of Baptism, in the form of Immersion.*

* * * *

It is not the history of a *sect*, or the prevalence of a *name* that we are in quest of so much as the history of *principles*. It should be a matter of small concern to any of us, as to the antiquity of our denominational appellatives;—which in the case of almost every persuasion of christians, have not been of *their own* selection, but most frequently bestowed on them in a way of reproach, by those who were their enemies. Such was the case with the *Puritans*, whose name was applied in contempt to a class of men of whom the world was not worthy;—of the *Methodists*, whose zealous piety provoked the invention of a term by which the operations of religion on the passions, should be rendered opprobrious to the formal worldling or the proud hypocrite;—of the *Quakers*, whose modest piety was charged upon them as a mark of servile fear;—and of the *Baptists*, whose primitive ordinance has characterized them with a name they never preferred or selected, but which they are yet perfectly willing to bear.

The distinguishing principles to which I have adverted, as characterizing this church in its origin and formation, are believed by us to be identical with the faith and practice of the primitive christians. Though they are not summed up in so many terms in the language of the text, they are implied and embodied in those words of our Saviour, “One is your Master even Christ: and all ye are brethren;” words which are an appropriate motto for a Baptist church.

There can be no *religion*, without *authority* to enjoin it: and the doctrines of religion, to have any *influence*, must rest on authority of the highest order; and the religion that is from God, has such authority. Jesus Christ proclaimed himself as the only Mediator between God and man, and the only Lord of the human conscience. When his disciples professed his name, they declared their allegiance to him, and their internal faith, by public baptism. This was the order in which Christ himself connected the conditions of obedience;—“He that believeth, and is baptized, shall be saved.” And his inspired apostles observed the same principles, in the same order. They always regarded baptism as the outward act of internal faith; as the test-oath and naturalization act, by which a stranger and alien declared his allegiance to Christ his King, and became a naturalized citizen of the visible church. Thus the apostle Paul declares it, as the act of a soldier who has put on the regimentals of the army, into which he has been sworn: or as the act of a servant assuming the livery of the master, whom he has bound himself to serve: “For as many of you as have been baptized into Christ, have put on Christ.” Nay, the very method by which baptism was administered, declared its significance and its binding obligation. It was a solemn act of burial in water, by which a man declared his belief of the burial and resurrection of Christ; his own deadness to the world, and his rising again to newness of life. “Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

* * * *

It is a fact generally known, that many of the Baptist churches in this country derived their origin from the Baptist churches in Wales, a country which has always been a nursery for their peculiar principles. In the earlier settlements of this country, multitudes of Welsh emigrants, who left their fatherland, brought with them the seeds of Baptist principles, and their ministers and members laid the found-

dation of many Baptist churches in New-England, and especially in the middle states.

It is not pretended, and it is distinctly disclaimed, that our churches in this country lay claim to any *literal* or *lineal* order of succession from the apostles. If *literal* *succession* were worth any thing, we have as Baptists, a much *clearer* and a much *cleaner* pedigree than those advocates for prelacy who trace their ministry through the turbid channel of the *papal* apostacy, and who are forced to acknowledge the pope as the true christian bishop, and the Romish communion as the true Catholic christian church.* But the very nature of our peculiar principles leads us to place no confidence in the doctrine of a regular and literal apostolic succession, even if it could be clearly made out in favor of our own genealogical descent; a theory, however, which is utterly untenable, whether viewed in the light of historical evidence, or the dictates of common sense: a theory which has been exploded by the ablest divines in every evangelical community, and is now abandoned by the most candid and independent advocates of prelacy itself.*

The following paragraph, though having little connexion with the mere religious portion of the history, is deserving of notice on account of the explanation it furnishes of our paternal name.

“Owing to the declining state of the Roman empire at its centre, the last of her protecting legions were withdrawn from Britain about the year 446. Immediately the Picts and the Scots from the north poured their desolating bands of robbers upon the British territory, while the Angles, Jutes, and Frisians, bands of piratical adventurers, invaded the island by sea. Thenceforward the original homogeneous character of the British people in England, became greatly changed. Wave after wave of foreign population poured in upon the native race, and became intermixed with the British stock. The most numerous and successful of these invading hordes, were the *Angles*, a valiant race of Germanic origin from the valleys of the Elbe, who, rapidly combining with the original British, impressed upon them the strong features of their own character, and

gave their name to the principal part of the island, which thenceforward has borne the name of *England*, and in modern times its present name of *England*.

After a brief exposition of the exploits of Austin in subduing other portions of the British Isles to the supremacy of Rome, this discourse thus narrates his attempt upon the ancient Welsh.

“Having been so successful among the Anglo-Saxons, in the year 604 Austin attempted to bring under the jurisdiction of Rome, and to a conformity with his national church, all the pastors and churches of the ancient Britons, who are thenceforward better known in history by the name of the Welsh, and who had now been entirely shut up in the principality of Wales. But these British pastors and churches, the successors of the ancient British converts to christianity in the first and second centuries, utterly refused to submit themselves to the jurisdiction of Rome, or to compromise matters with the new national church established by Austin in England. These strenuous Welsh christians, retaining their ancient spirit and the institutions of their primitive christianity, turned a deaf ear to all the conditions proposed for their union with Rome. At length, however, they consented to hold an interview with Austin, in a council which met on the borders of Herefordshire, which on the part of the Welsh was composed of 1200 pastors and delegates. The chief conditions of uniformity proposed by the Roman prelate of the English church, were the three following. *First*: That the Welsh should observe the festival of Easter, which from the peculiar religious associations of the Romish church at that time, was the great test question of *papal* allegiance, and the non-observance of which was incompatible with their communion with the *papal* church. Although the controversy was nominally concerning the *time* of the great festival of Easter, the real *principle* involved, was the question of spiritual bondage to Rome, or of the unfettered liberty of conscience in religion. The *second* condition proposed by the English prelate, was their ecclesiastical subjection to his own primacy: and this involved the great principle as to whether Christ should be king in his own kingdom, and the practical question of the union of church and state, and the original independence of each church. The *third*

* See Whateley's Kingdom of Christ, pp. 182-189.

term of uniformity submitted by Austin, was that he should give *Christendome*, which, in the language of the times, meant *baptism*, to their children. And this involved the great religious doctrine of personal responsibility and experimental faith. These three propositions comprehended, in fact, the three great comprehensive principles associated in the events which led to the establishment of this church and town, the illustration of which will be more distinctly conspicuous in the details of our ancestral history.

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But in later times the British pastors received their knowledge of christianity, apart from the institutions of learning, each drawing for himself from the oracles of divine truth. Distinguished by their love of religious liberty, opposed to the authority of human tradition in matters of religion, with all the sympathies of their nature against the union of ecclesiastical power with the state, and exercising the great protestant doctrine of the right of private judgment in interpreting the scriptures, they stood forth as the representatives of those great principles which the primitive British christians had received from the apostles, which were always preserved by a sacred succession of men of whom the world was not worthy, and which at a new and fortunate juncture of political affairs, were reasserted and practically exemplified by Roger Williams in establishing this state, and by John Miles in establishing this town; men, both of whom were of Cambro-British blood, and both of whom had learned the principles of Cambro-British christianity.

* * * *

During every period of the history of the British christians in Wales, there were contemporaneously with them, in other parts of Europe, societies of men, who held the pure and uncorrupted principles of the gospel: and wherever any one of the distinguishing principles I am tracing was held, the others were generally and intimately blended with them. Wherever the doctrine of believer's baptism was cherished, the ideas of the unfettered liberty of conscience, the independence of the church, and the supreme authority of the written word, were all considered its logical deductions, and its scriptural concomitants.

And when the reformation by Luther began in the sixteenth century, there were

multitudes of christians in Piedmont and Holland, who came forth from their retirement, and maintained in public, what the pressure of outward persecution had before prevented them from declaring. Many of them long before Luther's time, had cherished principles which Luther himself never clearly apprehended; and when they found that he accepted the notion of consubstantiation in the place of transubstantiation, and maintained the right of the magistrate to use the sword in suppressing heresy and in promoting the truth, they felt that the Lutheran reformation needed itself to be reformed. The leaders of that great moral revolution, not advancing to the full extent of the results to which their own leading principles would have conducted them, were thrown into conflict with men and with principles, as much in advance of themselves, as *they* were in advance of the papal church, whose authority they had thrown off. Luther, Zuinglius, and Melancthon, though they all conceded the antiquity and the scripturalness of the doctrine of believer's baptism, and its mode by immersion, yet found that doctrine connected with other principles which involved the freedom of the conscience, the right of the church to govern itself, and its separate existence from the state; which were conclusions they were not yet prepared to accept, and hence, being all logically and scripturally united, they were all proscribed together.

* * * *

But the line of descent through which we are at present tracing the prevalence of Baptist principles, leads us to discover their reappearance in England and Wales, at the time when Roger Williams stood forth as their representative, in forming this state, and John Miles as his counterpart, in colonizing the district now embraced within this town. Previous, indeed, to the prevalence of Luther's reformation in England, the followers of John Wickliffe, and the Lollards who were substantially in fact and principle the same as if they had been called by the name of Baptists, had stood up as the bold opponents of *tradition in religion*, and of the *union of ecclesiastical power with the state*; and they were too often called upon to seal their faith with their blood, "not loving their own lives unto the death."

And when the pressure of civil and spiritual tyranny was removed, the fires that had been sleeping under the ashes, again broke out into a flame, and soon all En-

gland was moved by their light and warmth. The consequence was, that when the English reformation began to dawn, Baptist sentiments were proclaimed all at once, in many parts of the realm. As early as in 1549, we are told by Bishop Burnet, (II. p. 143.) that many Baptists fled from Germany into England, who maintained that infant baptism was no baptism, and so were re-baptized.

But the source through which these sentiments were mainly derived, by those who adopted them in England, was from Wales. Two hundred years before the Lutheran reformation dawned in England, John Wickliffe, persecuted for boldly maintaining the truth of the scriptures, and for translating them into English, was compelled to retire to Herefordshire, and the adjoining counties, on the friendly borders of Wales, and there the seeds of truth which he deposited, took root and flourished. It was in that very neighborhood that William Tyndal was born; who, 150 years after Wickliffe's death, caught the light of his principles, and followed his footsteps in giving another translation of the Bible to the English nation. Both of these men were Baptists, in all their distinguishing principles, if not in name.

Tyndal perished in the flames of martyrdom, in Flanders, in 1532. His last words were, "Lord, open the eyes of the king of England." Wickliffe died a century and a half before him, in 1384, not an actual martyr, but from the fatigue and suffering incurred in persecution. Forty years after his death, his bones were dug up, burnt, and thrown to the winds, by his enraged enemies.

From the same borders of Wales there went forth influences that stopped not at the place nor the time that gave them birth. As soon as the reformation dawned, and the pressure of persecution was removed, there suddenly appeared a multitude of men professing Baptist sentiments. Many of the British Christians came forth from their hiding places in the principality of Wales, where they had preserved the doctrines and the ordinances of the gospel, unadulterated by the corrupt church of Rome, having never bowed the knee to Baal. This accounts for the fact, that at the commencement of the reformation so many Baptists all at once made their appearance. *No one can tell when they first became Baptists*: nor how long their little churches had continued in this British Piedmont. Hence, in less than a hundred

years, their sentiments were found scattered all over the English nation. In the reign of Charles the First, and in the time of the Commonwealth, they had wonderfully multiplied. A large part of Cromwell's army, and many of his generals and leading officers, were Baptists. They were complained of by their contemporaries, "as growing more rapidly than any other sect in the land."*

As an evidence and illustration of the discrimination and research developed in this discourse, take the following original, but we doubt not correct views, of

ROGER WILLIAMS.

"The splendid description which Mr. Bancroft has given of Roger Williams, represents him as emerging from the moral darkness by which he had been surrounded, and in the deep workings of his keen and far-sighted mind, groping and grappling and bringing to light, a mighty principle, the nucleus and concomitant of other stupendous conceptions, to which all the rest of the world were as yet strangers. This singular eminence, to which the father of this state has been exalted, is equally unnecessary and unreasonable. It has made him the subject of undue praise on the one hand, and of unjust representation on the other. His defenders have been betrayed into a spirit of vain-glorious adulation; his accusers have been quickened into a spirit of captiousness and detraction. He is praised by the one as a star of the first magnitude, which all at once shed its brilliant light upon mankind, as the pole-star of their destiny: by the other he is viewed as an erratic planet, breaking from its orbit, subject to no law, and striking its path into the realms of chaos. He has been called the great modern law-giver in moral and political jurisprudence, by many Baptists, who are willing to own him as the father of their religious denomination in this country; and by others he has been accused with being "*conscientiously contentious*,"—governed by a spirit of restlessness, which rendered him as liable to stumble on a false principle, as to alight upon a true one; while his worried conscience was nothing but a sanctimonious bundle of pride, self-conceit, and evil passions.

* See Baillie's Letters, I. p. 408.

Both of these opposite views of his character are equally unfounded. The truth is, that he possessed a noble character, combining a vigorous intellect, disciplined and furnished by generous learning, with a moral nature, softened and sanctified with the graces of piety. But in all his published works, and in all his written memorials, there is no evidence that his intellect was so singularly quick and far-sighted, or that his moral philosophy was self-derived from his own original conceptions. He drew his moral creed from the Bible alone; and from his intercourse with multitudes of noble minds in his fatherland, whose intellect, philanthropy and piety, were equal to his own. Though he occupied a peculiar position, and seemed to strike out new and startling theories, in New-England, he was not in advance of thousands in Wales and in England, who had as clear and familiar an acquaintance with the great principles he advocated, as he had himself: and from whose companionship, indeed, he must have derived his first conceptions of the doctrines he maintained. To him, indeed, belongs the honor of *establishing the first civil government* in modern christendom, which gave equal liberty of conscience to all its subjects: but the *moral principle* on which he acted, so far from being his own original discovery, was the carrying out, under fortunate circumstances, of the great idea, which multitudes before him had clearly derived from their Bibles.

We must omit entirely the distinct view which this discourse presents of the emigration of the Rev. Mr. Miles, and the establishment and history of the church in Swansea,—partly because we have not room for all which we would gladly quote, and also from the full history of the same recently presented in our pages by another hand.

The supplement by Gen. Fessenden gives a graphic view of the history of the town of Warren, and particularly of its aboriginal inhabitants,—the renowned Massasoit family of Indians, which will be perused with lively satisfaction by every lover of ancient annals. Thanks to both the authors, for the high satisfaction this volume has afforded us.

LIFE OF EVARTS.—*Memoir of the Life of Jeremiah Evarts, Esq., late Corresponding Secretary of the American Board of Commissioners for Foreign Missions*, by E. C. Tracy. Boston, Crocker & Brewster, 1845.

Few nobler contributions to American biography have ever been furnished than this large volume contains. Both the intrinsic and relative importance of the character and achievements it records, conspire to give it this pre-eminence. An unusually long time (fourteen years) has elapsed since Evarts died, so that any extraneous interest of an adventitious character, must have passed away. But we cannot doubt that even now, thousands will peruse this volume with deep and absorbed attention. Mr. Tracy seems to have used his materials, ample as they were, with discretion and good taste; and though he might have given increased zest to the perusal of the volume, by drawing somewhat more freely from the scenes and incidents of a familiar and domestic character, he has, perhaps, correctly judged that the dignity and magnitude of the interests with which his subject was so largely identified, required the more severe exclusion which he has here practised.

Jeremiah Evarts, born 1781, in Sunderland, Vt., of a genuine Connecticut stock, was a pilgrim of the pilgrims, and in all his rearing, his habits, his principles, was a noble specimen of that superior, though not faultless school. While a student in Yale college, he was converted, and after he graduated, taught an academy for some time in his native state. Then he devoted himself to the study, and subsequently to the practice of law in New Haven. In this profession he seems to have won no laurels, or any considerable pecuniary emolument. Uncompromising conscientiousness, and a moral heroism which shrunk from no peril or inconvenience which duty required at his hands, were not particularly adapted to win practice and popular favor, even in "the blue-law state."

Under these circumstances, it cannot be thought strange that he readily acceded to the proposal to remove to Boston, and become editor of a religious monthly magazine, called the *Panoplist*. For ten years, with persevering industry, and constantly increasing and enlarged intelligence and efficiency, he conducted that periodical, winning more and more the confidence and admiration of the public. This deserves, probably, to be regarded as the forming and maturing period of his life and character; nor can it be difficult in the retrospect, to note the happy influence of the kind of training, which he here enjoyed, for the high and responsible trusts subsequently devolved on him.

At this juncture the American and Foreign Mission enterprise had its first development, and in the person of Judson, Newell, and their associates, won its way to notice and esteem. Mr. Evarts was one of the first members of the Board of Commissioners, who took this work in hand; the first treasurer, uniformly one of its prudential or executive committee, and after the death of its first corresponding secretary, his successor in that prime department of efficiency, till his own departure, a period of twenty years. Now, any one who remembers that this great and unexampled enterprise, without the guiding light of precedents and illustrations around it, from which it might derive instruction, has held on with steady increment its unobtrusive career, gathering from the free-will offerings of the scattered churches in this recent wilderness, a sum now annually averaging nearly a quarter of a million of dollars, made up from the pittance of the poor, and the larger bestowments of the more affluent,—that without any other bond than the christian benevolence of its individual supporters, it holds on its course, never disappointing the hope of the thousands dependent on it, in this and foreign lands, can scarce fail to appreciate the wisdom, fidelity, and capability which its founders have demonstrated.

Pedobaptist as is its character,—and so far, of course, faulty and wrong in our estimation,—we cannot withhold the honest and full expression of admiration for the men and the means, the principles and the practice, which have wrought out such glorious accomplishments in the four quarters of the globe. This is neither the time nor the place for the record, much less for the eulogium of this enterprise. Very naturally, however, the inquiry seems forced on us at just this juncture especially, why should the affairs of that Board evince such perfect order, such regular progress, and, for the most part, such cheering success, their treasury be overflowing, and the confidence reposed in them almost unbounded; while our own mission board, established but a little later, and for nearly a score of years conducted in close local proximity to theirs, by a constituency far more numerous, is *just now* in almost every respect directly the opposite of what is above affirmed of the Am. Board? It is not our purpose, at present, to go into a detailed enumeration of these painful causes. Much might be said in extenuation of ourselves. In comparison with those who have sustained that Board, our Baptist churches have not been trained by a ministry as well instructed and homogeneous; a larger proportion of them are small, feeble, and recent, having the work and expense of their own establishment but half accomplished, and of course less able to put forth vigorous efforts for any foreign object. But after all due allowance shall be made for these and similar differences, ample reason will remain for a discriminate and humbling inquiry, why their success, and their present position is so much more satisfactory than our own.

We cannot but think that a careful and full analysis of the character which this volume brings before us, will throw much light on this subject. If our pages were not too full to admit of such details, we should love to show, by extensive extracts from the memoir, how well adapted its

subject was for the responsible and arduous duties he was called to discharge. As it is, we can only suggest a few of the results of the examination which we have given to the subject.

The fundamental element of Everts' success in conducting missions, was his pre-eminent piety. What we knew of him personally, and what we have learned from friends, more intimate with him; fully corroborates the view presented in this memoir. He was a man of God, a man of prayer. His strength was in the Most High. Delightful illustrations of this meet you on almost every page. They seem to spring up as indigenous in this soil, and never have the strange air, the unexpected appearance of exotics.

He was a man of untiring industry. With all his advantages of former training, of order, of concentration, it is still surprising that he could do so much, and do it so well. Much of the time he was necessarily absent from the Rooms, and had but meagre and inadequate assistance there, so that the toil and care of a diversified correspondence, of instructions and counsels to missionaries; and appeals, intelligence, and corrections of mistakes for the public at home, devolved mainly on him alone. When to all this is added the amount of other labors of a more miscellaneous kind which he performed, it is seen that his industry must have been as untiring as his task was herculean.

His official and other conduct evinced a noble, far-reaching, unselfish spirit. This was shown in his fraternal regard for kindred objects of evangelical benevolence. Scarcely one of these can be mentioned in which he did not give practical proof of desire for their best and widest usefulness. Instead of a narrow-minded jealousy, which fears that which is given to a kindred object will be subtracted from its own, he showed the more just and generous appreciation which rejoices in the success and enlargement of all other means and instrumentalities, aiming to fill the earth with the knowledge of the Lord. Wit-

ness the grateful joy he evinced when the Am. Bible Society began the work of appropriating large sums of money to print editions of versions of the sacred scriptures in heathen lands. He hailed this as an era of brightest hope, and felicitated the Society and the public on what he regarded,—and truly—as one of the most important steps in the career of such institutions. With what wonder would he have regarded any intelligent secretary of a missionary society, deprecating such efforts in a bible society, as an infringement of their peculiar and exclusive privilege. Yet something like this some of us have witnessed!

He was, with all the rest, eminently conciliatory in his spirit and bearing. Full well did he understand, that however wise and good might be the plans of his Board, it was indispensable to their successful prosecution that others should sufficiently understand and approve of them too. For this purpose, in a considerable degree at least, he was wont to take long, fatiguing and expensive journeys, year after year, to visit the principal cities, or the larger meetings of his brethren in the interior, or even the rude Indian missions, in the depth of the wilderness. It cannot be reasonably doubted that much of his success grew directly out of this free and fraternal mingling with all classes, whose confidence and love was thus called forth and perpetuated.

It has occurred to us also, again and again, in the perusal of this volume, that as a general rule, it would be an advantage to have for executive officers in our great benevolent institutions laymen rather than ministers. Certain we are, from a pretty extensive induction of facts, as well as from the nature of the case, that a beloved, indulged and caressed pastor of an affectionate flock, must have formed habits, and will expect indulgencies and personal enjoyments such as this office will rarely yield. It is true, too, that entire absence of contradiction, which the good pastor is accustomed to, does not so inure one to the

collisions and distractions of diverse wills and ways, which, more or less, must be expected, and borne with patience, if not with entire equanimity, by the official organ of a society, whose democratic spirit of individual equality will often exercise itself.

As great and good a man as the honored and lamented Evarts proved, he did not regard himself or his associates as perfect; and it is both instructive and admonitory to note the humble and lovely ingenuousness which frankly confessed its occasional wrong steps, nor ever seemed disposed, by the pride of consistency, to defend that which had been done wrongfully. If farther and fuller light than he could have possessed, has already proved, or shall prove hereafter, that some of his positions were exceptionable, some of his measures unwise, enough will remain of indestructible excellence, on which to found an undying fame.

Whewill's Elements of Morality, in two volumes, 12mo.

Dr. Wolff's Mission to Bockhara, with engravings. 8vo.

Both the above works are reprints by the Harpers, from popular English editions of works which will be likely to secure a very extensive demand in this country.

We had seen the English edition of Professor Whewill's treatise, in the hands of a distinguished instructor in one of the New England colleges, who expressed a decided preference for it over any work extant on this subject. The slight examination we have been able to give these volumes, induces the conviction that this high praise is fully merited.

The volume of Dr. Wolff is as peculiar as its eccentric author. Full of egotism, of quaint conceits, and burning enthusiasm, of facts and fancies so blended and confused as to defy the attempt at disentanglement, it yet abounds in so much wild adventure and novel revelation of an interesting race, and customs, topics, scenes of surpassing interest, that he who

begins the volume will not willingly lay it aside till all its pages are perused. Its expensive embellishments add no little to its value.

Norman's New Orleans and its environs, with a sketch of the history of Louisiana. New Orleans, 1845.

What would we not have given the last winter, when spending a week in the crescent city, for such a volume as this! The enterprising author, already favorably known by former works, has condensed into an 18mo. volume of two hundred and twenty-four pages, just what every one would most desire to possess, in familiarizing himself with the history of the state, the topography of the city, its architecture, and its various institutions.

Mier Expedition. Mexico and Texas, by General T. J. Green. Harpers, 1845.

This handsome 8vo. volume, embellished with neatness and spirit, will be sure to find readers at the present excited moment, on the various topics it discusses.

Christian Baptism, and Church Communion; by M. G. CLARKE, Pastor of the Central Baptist Church, Norwich, Con. Norwich, J. G. Cooley, 1845.

This small volume discusses the same topics with the larger one of Judd, noticed in our last. It contains the substance of three discourses, delivered by the request of the church, and now published in obedience to their urgent and repeated solicitations. Our esteemed brother has performed his duty in an admirable manner, and the treatise is well adapted to be put into the hands of those who have neither time nor inclination for a more extensive investigation. Part second, on infant baptism; its unscripturalness and evil tendencies; is specially worthy of notice, for the vigor and success with which it carries home to the heart of the opponents, its truthful charge of making void the commandment of God, by the tradition of men.

MONTHLY RECORD.

NOTES OF A THREE WEEKS TOUR IN MAINE.

The first of September found us in the city of Bangor. In the last ten years since we had visited it, there were abundant indications of progress. Notwithstanding the sad business embarrassment, and the pecuniary pressure and ruin which swept over so many in the early part of this period, there are now most decided and cheering manifestations of returning prosperity. The population has doubled, amounting at this time to more than thirteen thousand; and the business activity, and remuneration to discreet enterprise, were never more satisfactory. The lumber trade alone reaches three million dollars the present year. An immense fleet of vessels are crowded together in the harbor: rafts of boards, and lumber of all descriptions cover the river, above the bridge, as far as the eye can reach; and on every quay, and throughout the principal streets, bustling notes of hurry, and toil, and care, arrest the notice of the observer. But we did not come to admire *these things*: and though far from our heart, now and ever, be that ascetic indifference to the affairs of this life, which some religionists affect to feel, yet we would not, on the other hand, drink so deeply into the spirit of mere worldly enterprises, as to forget the christian's better portion.

Let us then inquire after the churches, and the interests of piety. In the latter end of the year 1817,—nearly forty years after the first settlements were begun on the Penobscot river,—a small Baptist church was organized in Bangor. The missionary labors of Elder Case were mainly instrumental of this result. For two years the church had no regular preaching; but, much to their credit, and comfort, too, they held stated meetings among themselves. Rev. Otis Briggs then became their pastor, and labored with them for two years. Ten years after their

constitution, they set about the erection of their present house of worship, and by the aid of such generous friends as Hon. Nicholas Brown, and N. R. Cobb, a good brick edifice, fifty by seventy feet, was completed the following year. A precious revival was enjoyed about the same time, and since that auspicious period, the church has continued to prosper. Rev. T. B. Ripley, now of Tennessee, was pastor for six years: Rev. Dr. Curtis, now of S. Carolina, for two or three; Rev. Adam Wilson, the esteemed editor of *Zion's Advocate*, for an equal length of time, and some others for shorter periods. They are now enjoying the labors of the Rev. Jeremiah Chaplin, (son of the venerable first President of Waterville College,) and should God continue his health, so as to enable him to serve them as efficiently as hitherto, they will regard themselves, and justly, as most highly favored. Their spacious, well furnished house, is now entirely filled, not a seat remaining untenanted. The membership of the church is large, intelligent, and united. Their efficiency seemed to them to require another interest, and accordingly, a few months since, the Rev. C. G. Porter, late of Frankfort, was invited to officiate in a spacious hall, where it is intended soon to form a second church. God has evidently smiled on the enterprise. A large congregation has been already gathered, and in a quarter of the city greatly needing the benign influence of religious ministrations. When we worshipped with them, it was indeed most interesting to see a large number of the hardy Sons of the Ocean, in their neat, holiday attire, among the most attentive of the audience. Forty of their vessels, recently arrived from sea, had been visited by this minister the preceding day; and, perhaps, from no part of his charge, can he reckon on a more prompt return for his well expended labors. In worshipping once and again with the first church, very pleasant were the indications which met our

view, of spiritual thrift, and appreciation of the things which are most excellent.—Long may they continue in union, peace and progress, that the word of life may sound out from them to thousands and millions now ready to perish!

A ride of thirty-five miles, over an uneven road, brought us to Bluehill, where the Hancock Association was about to commence its session. For seventeen years, the beloved pastor of this church, the Rev. James Gillpatrick, has continued among them his efficient and well appreciated labors. There is scarcely a parallel of this duration of the pastoral relation in all eastern Maine. May this good example *continue* to shed its cheering light, till many churches and ministers shall be led to imitate it.

The Association now embraces thirty-two churches, half of which are small, and destitute of pastors. All but one or two were represented on this occasion, and though scarcely any reported revivals, and less than one fourth any net increase to their numbers, there was on the whole considerable evidence that these churches had not altogether neglected their appropriate duties. Discipline, and enlarged evangelical labors, at home and abroad, were evidently receiving more attention than in former years. The preaching, singing, prayers, and speeches on this occasion were all good. All seemed swift to hear, slow to speak, and slower still to wrath. In perfect harmony, and sweet brotherliness, each esteemed others better than himself, and hence they took sweet counsel together.

In the interval of more public service, it was delightfully refreshing to listen to the personal reminiscences of some of the fathers and mothers in Israel, whom we here met. Several of the members of the first Baptist church in Sedgwick, related to us some of the scenes forty years since, when Elder Merrill, formerly a Congregationalist minister, embraced our scriptural views of gospel ordinances, and with his wife, and eighty-three other members of

his church, put on the Lord Jesus, buried with him in baptism. No wonder that such an event left indelible traces on their memories! No wonder that the preaching, prayers, addresses and ministrations of Christ's ordinances, by such men as Baldwin, Pitman, Williams, and others, cannot be forgotten. As one and another of the spared remnant, with voices tremulous with age, and with pious, grateful emotions, spake of the men and deeds of those times, we could not but mentally respond, "the memory of the just is blessed."

Our steps were next directed to Belfast, a pleasant seaport on the western side of the Penobscot bay, the seat of justice in Waldo county. A baptist church was organized here one year after that in Bangor. Nine years earlier, father Case had made an ineffectual effort for the same object; but the set time to favor Zion had now come. In 1826 they obtained a house of worship, and seven years later their present commodious sanctuary was reared. Bright skies and sunny facilities will not always wait on our convenience; and we were destined to experience some disappointment in the storms and other infelicities of the advancing season. The services of the Lord's day, which we spent with this church, were but moderately well attended, for this reason. Very pleasant, however, were the varied and full testimonies which in different ways we received from this church, of their high appreciation of their beloved pastor, a favorite pupil of ours in former years. Here, too, it was our privilege to witness the welcoming into fellowship in this church of two of the children of the venerable Elder Merrill, above mentioned. His was a very numerous family; no less than thirteen of his children having grown up in usefulness and honor, all giving evidence that they love and honor the God of their father! What an encouragement does this example present to ministerial and parental fidelity! We listened with interest to the testimony of one of his daughters, on whose mind and

heart, not only a father's but a mother's holy precepts and pattern have left their lasting and fragrant impress. May she, in turn, be thus blessed in all her children!

Tuesday morning, at an early hour, in company with the pastor, Rev. E. D. Verry, and other friends, we set forth to attend the anniversary of the Waldo Baptist Association, meeting the present year in the little town of Knox, near the centre of the county. If what we there experienced may be reckoned a fair specimen of *country hospitality*, it ought to be regarded princely. The glad and kind hearts and hands which thus welcome among them even strangers, must have been moulded by gospel grace. Two dozen churches, mostly small, and many of them destitute of pastors, constitute this body. With two or three exceptions, the past had not been to them a year of increase. A saddened, humbled spirit seemed to reign in most of their bosoms, as they came together; and the pertinent inquiry was often and with deep solicitude revolved among them, "What think you that Christ will not come to the feast?" The introductory sermon, from the text "Without me ye can do nothing," was adapted to deepen this feeling; which was farther increased by a discourse the same evening, on the indispensable traits in the character of him whom the Lord justifieth. The morning of the next day was given in part to an appeal for the bible cause, and the afternoon in like manner to one for foreign missions. Both met with an encouraging response. There was preaching at night in different neighborhoods: and when we met the next morning to finish the slight remains of business, there seemed in many hearts so full and out-bursting an amount of tender and grateful emotions, that it was deemed best to give the time principally to a free conference, which pastors and people might together improve and enjoy. Not less than a score of ministers, deacons, and private brethren occupied each a few moments in confession, exhortation, in-

struction, or grateful commemoration; and all too soon the flying hours hurried us away from the pleasant scenes, and loved associates of these days, henceforth to be gratefully garnered up in the records of memory.

We know not what may yet be before us in the sessions of the remaining Associations in this state; but certainly, the deep religious interest here witnessed, has been unsurpassed, if not unequalled, in our observation and experience, for many months past. May the precious reviving influences, for which so many fervent prayers were here poured forth, be soon and long enjoyed by all these churches. Then, some which now languish and wither will rejoice again, and many thanksgivings will gratefully ascend to God.

The same evening we reached the church in China village, presided over by another beloved pupil, Rev. B. F. Shaw, where a few months since an extensive revival was enjoyed. Naturally had this led us to expect the cheering songs of praise from hearts lately comforted and blessed by God's rich grace. In this we were disappointed: Their pleasant sanctuary was dimly lighted; "*the singers*" were not there, and we groped through a more cheerless service than usual. Alas, that it should be so! How dependant we often prove, on the accessories of worship, when we are essaying to serve Him who is unchangeably the same. Gladly, then, will the freed spirit escape ere long, from this world of darkness, of clogs, and impediments, to soar away, that it may be near and like its God.

The following morning, a ride of eight miles over a new and hilly, but otherwise pleasant road, brought us to our former home—endeared Waterville. This beautifully located village at the head of steamboat navigation on the Kennebec river, lying around the celebrated Ticonic falls, is quietly but vigorously thriving, containing we should think twice the number of well-built houses and stores which were found here twelve years since. Then, on

occasion of the regretted resignation of Dr. Chaplin, whose valued services as President of Waterville College from its inception, had planted him deeply in the affections and gratitude of the community, it evolved on us in youthful inexperience to succeed him, *haud passibus æquis*. Of the tender and sacred ties elsewhere which his transition sundered, it becomes not us, in this place to speak. Nor would the review of struggles, however earnestly made, for the good of an important public interest be recognised as fitting in this connexion. Grateful and tender memories of another kind are here awakened, however, of which the mention may at least be pardonable. If the Psalmist could say, "I was brought low and He helped me," when assuredly the commemoration of Divine mercies vouchsafed to one of his fellow-servants, need crave no apology.

How affecting, in this view, to retrace the paths and look again upon the scenes where our own life once seemed fast ebbing away! And though more than half a score of years have since passed, with all their varied and not unimportant transactions, it seems but as yesterday that *here* we were lying down by the side of the grave with slight earthly prospect of escaping from its yawning embrace. One of the loved little ones who then with a robbing heart and tearful eyes *tried* to look composedly on a dying father, as she regarded him; grown up since to womanhood, had just known a mother's sorrows, and scarce a mother's joys, when God took her to himself in the freshness of her youth and hope; but leaves that rather still to tread the measured round of duties, not cheerless indeed, but tempered with a chastened sadness *here*, especially, where the associations of this "loved and early lost one" with others of kindred age and character, alike laid low, will force themselves on our regards. Such recollections, and the train of reflections naturally growing out of them, should soften the roughness which the continual attritions of worldly scenes and influences too com-

monly produce. May they bring to us and to others, thus spared and thus bereft, some sanctified benefit, some salutary and abiding influences.

With peculiar satisfaction did we perceive, on repeated visits to the college, the manifest indications of returning and enlarged prosperity. A larger freshman class have this year entered than ever before, numbering nearly or quite forty; the central edifice, devoted to a Chapel, library hall, and other public rooms, is nearly completed,—presenting a most economical and moderately tasteful arrangement for general convenience; the select but well appointed faculty, laboriously applying themselves to their duties, and the means of their generous support now more amply secured than before, are all elements of prosperity and encouragement, which a heart less experimentally alive to their importance, might well rejoice in.

Just behind the President's chair in the new Chapel, has been placed a beautiful marble tablet, beneath the façade of whose lofty obelisk, you read the following truthful and impressive inscription:

JEREMIAH CHAPLIN, S. T. D.

Hujusce Academicæ Auctori et Annos XI Præsidi, Viro Acerrimi Ingenii Priscæ Fidei et Sanctitatis Verecundiæque Christianæ. In Profanis accurate, In Sacris Mirifice Versato. Posuerunt Socii.

The Church in Waterville, founded chiefly by the persevering efforts of the early teachers in the College, has continued to flourish, and recently sent out a flourishing branch, as the West Waterville Church. Here, and as pastor of this flock, the Rev. S. F. Smith passed the interesting novitiate, which has prepared him so well for the important post he now occupies, as Editor of the Christian Review. He was succeeded for a short time by the Rev. Mr. Sheldon, and on the transfer of the latter, two years since, to the chair of the presidency of the college, it became necessary for the church to find

another watchman. The choice eventually rested on the present incumbent, a recent graduate of Newton, the eldest son of the beloved STOCKBRIDGE, for many years one of the most devoted and generous of the trustees of the college. It must be pleasant for him to toil in a scene hallowed by so much that is sacredly endeared to all his filial recollections. Long, happily, and usefully, may he fill this responsible post.

Tuesday morning, the ride of seventeen miles, in face of a bracing northwester, which would have commanded a premium many a day of late in our city, we reached the pleasant village of Bloomfield, where the church under the care of our good brother and former neighbor, Rev. C. Miller, were expecting the assembling with them, of the Kennebec Association.

Before its convocation, we secured time to call on some early friends. Here and there, one cannot but note the changes time has marked upon them; and in one instance at least the removal which death had made leaves a painful blank. The COBURNS, father and son, one in the mature and widely-known excellence of a ripe christian character,—the other in the youthful vigor and hopefulness of his early prime, have both been laid low by the shafts of the destroyer. Sweet it is to shed the tear which fond recollections occasion, over their recent graves.

The appointed hour has come that calls us to the house of the Lord: the chaste, beautiful, and solidly constructed edifice which has here been reared, opened its portals to welcome us. Brethren beloved, a goodly company, have already entered, and rejoice in mutual greetings.

The formalities of organization being over, a brother of high promise and rising celebrity, preaches the introductory sermon, from the pertinent and impressive words of the Saviour, "This kind goeth not out but by prayer and fasting." He admitted in the exordium, that certain kinds of satanic influence prevalent in our Saviour's times, were now unknown; but

insisted that the influence itself, in its occult and mysterious power, is still widely prevalent. To exorcise it, peculiar power of piety is necessary. This specific avowal of the text he generalized more widely, in the following proposition, "The moral power of the Church is graduated according to its piety." Rarely have we listened to a more elaborate and philosophical discussion. It was in some parts, beautifully written, and though closely read, in a way not adapted to increase its interest, was listened to throughout, with respectful deference. Still, if we could hope that our humble whispers would be heeded, we would plead for more simplicity, directness, copiousness of illustration, and in fine, for the marrow and richness of gospel truth, such as even lambs can feed on. Surely one who can do so well, ought practically to do still better, and we venture the prediction, that no man lives to a mellow old age, learning to be, and leaving the impress of, a good pastor and bishop of souls, without coming to esteem less highly such scholastic efforts. More we will not say, and less we ought not, with reference to a school or class among us, becoming every year more numerous than useful.

An appeal followed for the Bible cause, which met with the kind and generous response, to which the liberal in heart are not strangers. Then the accustomed arrangements for business, and for preaching in various places followed. The state of the churches here, seemed similar to those already described. Gladly would we have remained till the close of their session to rejoice with those that rejoice, and weep with those that weep, but duties elsewhere hurried us away.

A long and wearisome ride of nearly seventy miles, brought us at the close of the next day to Warren, to meet the Lincoln Association. How great is the power of kind friends, and cheering companionship by the way, to beguile even the most tedious hours.

The Church in Warren, now enjoying

the pastoral labors of a beloved former pupil, the Rev. A. H. Granger, is one of the ablest in the State. They had already made their annual offering to the Bible cause, and in the first day of the session of the Association, had generously responded to the call of Home Missions. But we were not doomed to plead in vain for our object. The Lincoln Association has the enviable reputation of doing more for benevolent objects than her sisters; and on this occasion they would not fall behind the foremost. The business details were chiefly transacted apart from the congregation, while the latter were employed in devotional services. By this means the religious interest is somewhat increased, and on this occasion at least, every thing seemed so harmonious and perfunctory, in the business matter, that it was speedily despatched. The preaching was good, the attendance better, and we could not but admire the liberal and generous spirit, which prevailed, in public and in private. Ministers and private members of more than average intelligence, and most lovely spirit are found in this body, laboring and counselling, giving and praying for the good of the common cause. The nineteen churches were all represented, but, it had proved a year of spiritual dearth to most of them, and a net loss on the whole numbers was also noticed. May a reviving soon be experienced here, to spread its cheering light and holy savor far and wide. O when will all awake to the importance, and the infinite blessedness of such a favor!

As well at this point as elsewhere, may a few general thoughts be introduced in regard to the Baptist interests in Maine.—The first, and perhaps the most prominent idea forced on the mind by a review of the last quarter of a century in their history, is their cheering progress. Not merely have their numbers been greatly increased, but the intelligence and efficiency of ministers and churches seems to have advanced in even a greater proportion. It is not thirty years since Thomas Baldwin Ripley

was settled in this state, and well do we recollect that *then*,—so important was that fact deemed by the good doctor whose name he bore, that he inserted a paragraph in the Magazine, congratulating Maine that one or two ministers of liberal education had been planted among her numerous churches. Probably not twice as many were then found in the whole number. Now, of the two hundred and fifty ministers ordained and licensed, there are probably fifty or sixty graduates of colleges or theological seminaries, and as many more who have enjoyed considerable advantages of such institutions. Half as long ago, yes, within the last twelve years, there has been no small degree of prejudice and threatened avulsion of feeling, interest, and co-operation, between the learned and unlearned ministry. It is now nearly annihilated. They meet each other with the utmost cordiality; they preach and pray, labor and rejoice in delightful harmony; the more favored unenvied, the less privileged not despised.

The second thought which forces itself on every discriminating observer, is the wide and inviting field here opened for domestic missions, for Sabbath schools, and all evangelical appliances adapted to diffuse generally the healthful power of gospel truth. Unquestionably, there is more work for domestic missions, for aiding feeble churches already planted, and establishing and sustaining others where needed, in this state alone, than in all the rest of New-England. If the leading minds here, ministers and others, would open their eyes and ears to palpable facts, they would learn a lesson on the importance of *home efforts*, which hitherto they seem to have very inadequately regarded. We do not say that even then they would do less for foreign objects and interests; but certainly, while going into the latter with the utmost enthusiasm, they would not leave the former unattempted. This seems, indeed, a most auspicious period for greatly enlarging all the appliances requisite for a more thorough evange-


lism within their own borders. The pecuniary, as well as intellectual ability of our own churches was never as fully available, nor did it ever appear before near as great as at present. Every thing says, "arise and build; lengthen thy cords, and strengthen thy stakes, and prepare to break forth on the right hand, and on the left." We would say with all sincerity and earnestness, to the dear brethren in Maine, whatever else you neglect, fail not to enlarge your efforts for education—for Sabbath schools,—for domestic missions. Thus will the blessing of many ready to perish come upon you, and the foundations be broadly and firmly laid for sure and rapid advancement in future years.

A third idea is connected with the present more sober and consistent views of personal duty and obligation entertained by the great mass of ministers and churches than had been anticipated. It has been so common of late to hear ultraists vauntingly claim the whole of this state, that one would naturally expect on entering it, to find the prevalence of much that has usually been seen allied to the most ultra movements. Now, so far as a mere looker on could judge, one who has sedulously endeavored, as in duty bound, to avoid interference with the conscientious differences of his brethren, on things not involved in his official mission,—the mass of these ministers and churches are far, very far from what has been claimed for them in this respect. In particular, they never approved the disfellowshipping and denunciatory resolutions, which in several instances have been declared passed, because some leading and active advocates have pressed them with great earnestness, and others, for peace sake, have remained silent. These fires seem nearly to have burned out; and for the future it may be reasonably anticipated, that more of the common energy and enterprise will be wisely directed to the removal of evils within their reach.

A subordinate and supplemental thought of some interest has often occurred to us

during this visit. In connexion with an improved and improving ministry, it has delighted us to witness the highly satisfactory character of *minister's wives*. In more than a dozen instances has it been our happiness to see this somewhat difficult, and as many regard it, thankless relation, so sustained, with such sweetness of temper, affability of manners, prudence of speech, guilelessness of heart, coupled with industry, order, neatness, and proper attention to economy, as have greatly won our admiration, and we hope, have called forth many thanksgivings to God. In common with their husbands, their's is a life of self-denying, every-day duties, some of which are not in themselves the most pleasant; but how may even these become more than tolerable, being sanctified by the word of God and prayer. In the full experience of these, may such beloved sisters and their families continue till God shall say to them, "Well done!" Some few, indeed, we *heard of*, who are not of the character above indicated. Fortunately, we were not brought into contact with them. Perhaps the report is untrue or exaggerated. They may not *now* be indeed as good and as lovely as the best; but can they not become better, and more winning and useful than they are; and will they not, for their own sake, and their husbands', and the precious cause with which they are identified, daily and earnestly T-R-Y.

R. B.

 Our *Foreign Correspondence, Editors' Table*, and notices of several *State Conventions*, are unavoidably crowded out this month.

Let us call especial attention to our *last page*, which by the kind permission of the editor, we transfer from the *Mothers' Journal*. The return of our noble JUDSON, after a third of a century's absence from his country, in missionary toils, has the most heart-stirring associations connected with it, to which we will try to give more adequate attention in our next.

STATISTICS OF RELIGIOUS BENEVOLENCE.

Receipts of the Baptist Foreign Mission, the Home Mission, and American and Foreign Bible Society, by States, for the two financial years ending in April, 1844 and 1845.

Places.	Baptist Board of For. Missions.		Baptist Home Mis- sion Society.		American and For. Bible Soc.	
	1844.	1845.	1844.	1845.	1844.	1845.
Maine	\$3419 93	\$3368 27	\$44 31	\$163 47	\$433 41	\$456 11
New-Hampshire . . .	1108 01	1085 66	21 00	395 35	755 94	440 28
Vermont	1068 95	2043 80	105 33	215 32	1144 64	311 08
Massachusetts . . .	13977 75	17413 26	3127 57	2164 44	3602 87	4165 30
Rhode Island	3446 39	4351 84	625 62	599 59	567 69	1023 86
Connecticut	3684 42	2797 15	1309 04	1834 50	847 55	2738 42
New-York	13236 82	12690 68	3965 89	6341 88	7196 28	7549 30
New-Jersey	1564 97	1474 62	300 63	281 19	542 62	877 57
Pennsylvania	2976 20	7054 77	17 53	382 83	1543 24	1594 98
Delaware	157 35	54 40	75	105 45	54 00	. . .
Maryland	1466 57	1242 41	63 67	131 57	151 10	29 00
District of Columbia	441 62	940 24	97 44	25 00	313 25	78 78
Virginia	4650 23	5226 32	1069 48	831 79	1286 98	5783 59
North Carolina . . .	268 61	445 00	318 68	685 32	412 70	352 00
South Carolina . . .	2550 09	654 19	1310 14	1605 66	940 22	615 10
Georgia	3305 42	3691 40	828 96	2344 58	634 00	673 55
Florida	50 00	4 00	. . .	57 82	15 00	159 80
Alabama	260 62	388 27	30 00	12 65	1216 75	1152 43
Mississippi	469 27	363 23	. . .	30 00	296 45	909 73
Louisiana . . . . .	. . .	. . .	18 00	. . .	80 00	459 04
Arkansas . . . . .	. . .	4 40	. . .	. . .	. . .	. . .
Tennessee	2 50	105 90	10 00	. . .	75 00	338 05
Kentucky	1327 90	723 06	32 10	. . .	933 50	1915 54
Ohio	1308 52	3436 92	10 00	. . .	480 77	1108 00
Indiana	136 83	232 95	2 50	8 00	156 66	247 17
Illinois	536 14	1043 43	. . .	137 75	459 55	644 82
Missouri	105 11	327 08	. . .	. . .	149 09	379 33
Michigan	167 25	592 23	17 50	55 00	182 39	125 77
Iowa	5 11	30 49	3 62	24 02	. . .	7 05
Wisconsin Territory	7 25	47 66	. . .	14 00	112 47	20 66
Canada	6 00	27 00	. . .	227 90	42 10	106 00
Nova Scotia . . . . .	. . .	. . .	. . .	. . .	. . .	136 50
New Brunswick . . .	. . .	. . .	. . .	. . .	15 00	. . .
Bahama . . . . .	. . .	. . .	. . .	. . .	. . .	3 25
Germany . . . . .	. . .	. . .	. . .	. . .	. . .	29 31
East Indies . . . . .	. . .	. . .	. . .	. . .	26 36	. . .
U. S. Navy . . . . .	. . .	10 00	. . .	. . .	. . .	. . .
Indian Territory . . .	13 37	5 57	. . .	. . .	. . .	. . .
States not mentioned } India, &c. }	353 09	. . .	. . .	. . .	. . .	. . .
	62062 29	71876 20	13379 76	21595 11	24667 49	34512 85

From the Mothers' Journal.

DECEASE OF MRS. JUDSON

It has been for sometime generally known that Mrs. Judson was last spring reduced to the almost certain prospect of immediate death, unless she could be restored by a sea voyage; and in consequence, Mr. Judson set sail with her late in April, for this country. They took with them their oldest three children, and left three babes, the youngest three and a half months old, in the mission families in Burmah. The subjoined letter, which we have received with mournful interest, tells the remainder of the history. Mr. Judson and his three children have arrived in Boston. We cannot forbear placing in connexion with this communication, an extract from a letter written by Mrs. Judson, and published in our Journal for April.

"I cannot describe to you the weight of care, responsibility and anxiety I have sometimes felt when ill, in reference to my dear children. And then the thought that this will be continually increasing as they grow older, and never, *never* cease in this world, would indeed overwhelm the soul, but for the throne of Grace, the "sweet place of prayer," to which we can always resort with the assurance of being heard, assisted and comforted by our Heavenly Father, who ever *careth for us*. When God calls us away from our darling babes we may sweetly confide them to his care; but while we are with them it is no doubt our duty to watch over them with the most constant and untiring vigilance."

As the present number was ready for the press when the communication below reached us, we can now say no more in regard to our departed sister.

LETTER FROM REV. A. JUDSON.

Barque Sophia Walker, }
At Sea, Sept., 1845. }

MY DEAR SISTER:

I send you the accompanying lines by my late beloved wife, written on board ship, near the Isle of France, when she was so decidedly convalescent, that it appeared to be my duty to return to Maulmain, and leave her to prosecute the voyage alone. After we arrived, however, at that island, she became worse, and I was obliged to relinquish my first purpose. She continued to decline until we reached St. Helena, when she took her departure, not for the "setting sun," but for the sun of glory, that never sets, and left me to pursue a different course, and under very

different circumstances, from those anticipated in the lines—

THE PARTING.

"We part on this green islet, love,
Thou for the eastern main,—
I for the setting sun, love—
O when to meet again!

My heart is sad for thee, love,
For lone thy way will be;
And oft thy tears will fall, love,
For thy children and for me.

The music of thy daughter's voice,*
Thou'lt miss for many a year,
And the merry shout of thine elder boys†
Thou'lt list in vain to hear.

When we knelt to see our Henry die,
And heard his last faint moan,
Each wiped the tear from other's eye—
Now each must weep alone.

My tears fall fast for thee, love,
How can I say farewell!
But go; thy God be with thee, love,
Thy heart's deep grief to quell.

Yet my spirit clings to thine, love,
Thy soul remains with me,
And oft we'll hold communion sweet,
O'er the dark and distant sea.

And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three,†
At home, on Burmah's shore.

But higher still shall our raptures glow,
On yon celestial plain,
When the loved and the parted here below
Shall meet, ne'er to part again.

Then gird thine armor on, love,
Nor faint thou by the way—
Till the Boodh shall fall, and Burmah's sons
Shall own Messiah's sway."

And so, God willing, I will endeavor yet to do; and while her prostrate form finds repose on the rock of the ocean, and her sanctified spirit enjoys sweeter repose on the bosom of Jesus, let me continue to toil on, all my appointed time, until my change too shall come.

Yours affectionately,

A. JUDSON.

* Abby Ann. † Adoniram and Elnathan.
† Henry, Charles and Edward.

THE BAPTIST MEMORIAL

AND
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, DECEMBER, 1845.

[No. 12.]

THE MISSIONARY'S RETURN.

The visit of the endeared and venerated Judson to his native country, after an absence of more than a third of a century, is well adapted to awaken the most intensely interesting memories and reflections. Undoubtedly the mournful and tragic circumstances which attended this unwelcome voyage, have given a sombre hue to the whole transaction, and our contemplations hence derive a tinge of sadness. This also may well account for the prominence of what is personal and domestic in the transaction. By a natural association, those peerless women who have successively shared his fortunes in the noble enterprise to which his life is devoted, come forward in review before us. A few treasured reminiscences in regard to each of them may not be unwelcome or inappropriate in this connexion.

Well do we remember the impressions produced by the first interview with the elder Mrs. Judson. Occupying a place in the faculty of the Columbian College at Washington, it was our good fortune, or rather, our distinguished privilege, to enjoy much of her society during her visit to this country for the recovery of her health, when she spent the winter of 1822-23, and most of the following spring in that vicinity.

Her *personal appearance* instinctively rises to view as we recall those scenes. Rather above the medium female stature, her pleasant, frank, open countenance had still an air of dignity, an ingenuous, unsought loftiness of bearing, which could not fail to inspire profound respect, and almost a feeling of awe. Her conversation partook of the same traits. She was affable and meek, yet was she most emphatically dignified. An intense severity of conviction that she had one great thing to do, connected with momentous issues for the cause of Christ and the perishing heathen, never seemed lost sight of. It pervaded the very atmosphere she breathed; it modified the tones of her voice, suggested the topics of her conversation, and clothed them with appropriate language. The whole impression produced by intercourse with her at this period, was that of "majestic sweetness." While it rebuked all levity, and every approach to what was trifling, it invited, encouraged, and cheered on to free and confident utterance the humblest aspirations for personal consecration to Christ and the furtherance of the gospel.

Perhaps we enjoyed more unrestrained and abundant privileges of free personal converse with that sainted sister, because she seemed early impressed with the conviction, that along with Boardman, then

holding a similar office in Waterville College, we might be induced to accompany, or at least early follow her, on her return to Burmah. Providential interpositions utterly precluded this; but for a while she was wont to speak of it, to others rather than to us, with a degree of earnest and prayerful solicitude, which even in the distant retrospection moves afresh the throbbings of sympathetic aspiration for so high and holy a consecration.

All the themes of her conversation were then most admirably in keeping with the devotement of her heart and life. But we need not dwell on this. Very grateful however is the recollection, that through all this spiritual discipline, the Lord was graciously preparing her for the almost superhuman endurance of the overwhelming sufferings which awaited herself and husband, soon after her return to Burmah. Thus it often is seen that by a variety of appliances, all chosen by infinite wisdom and love, our strength is made equal to our day.

The 21st of June, 1823, Mrs. Judson, with Mr. and Mrs. Wade, sailed from Boston via Calcutta, and arrived in Rangoon the 5th of December following. With her husband she almost immediately repaired to Ava, the capital of the Burman Empire. The 8th of the succeeding June Mr. Judson was cast into prison. His incarceration, accompanied with grievous aggravations both to himself and his wife, continued till the 20th of February, 1826, more than twenty months.

On the 28th of October following Mrs. Judson died of fever, during the unavoidable absence of her husband, and was buried beneath the Hopia tree at Amherst, in British Burmah. Her memoir, by the lamented Prof. Knowles, is deservedly reckoned one of the most interesting and popular biographies ever written.

Our acquaintance with the second Mrs. Judson was of a dissimilar, but scarcely less interesting character. Miss Sarah B. Hall was the eldest daughter of parents both of whom were members of the first

Baptist church in Salem, Mass., to which it was our privilege to minister in connexion with the late Dr. Bolles for seven and a half years almost immediately after the period, when this beloved sister, obeying the high and holy impulse of a renewed nature, was united in marriage with the then youthful Boardman, and they together had gone forth to labor for the religious benefit of the darkened and degraded heathen. By frequent intercourse with all the family in her paternal mansion, and with other members of the church where she was an endeared member, and particularly by having constantly in our own family for more than twenty years, one of her most intimate friends of her own sex and nearly of her own age, we have been enabled to gather up little by little, a full and we doubt not an accurate imbodiment of both the personal and the moral of her character.

She had been remarkable from the period of her first professing herself a disciple of Christ, for the symmetry and early maturity of her piety. This made her the object of attention and attraction among all the more spiritual minded members of that lovely church. In the domestic circle she was most useful, and indeed the chief dependence in many respects, of parents well able to appreciate this inestimable jewel. Their own very limited circumstances and numerous younger children, with the feebleness of her mother's health, threw on her young arms no trifling load. But with that quiet, native energy and perseverance which always characterized her, she contrived, after faithfully accomplishing the heavy tasks devolved on her at home, to find time and means for successful mental cultivation.

In the Baptist Magazine for March, 1823, there appeared a poetic effusion of considerable merit from her pen, occasioned by the lamented death of Colman and Wheelock, baptist missionaries to Burmah. It arrested the notice of Boardman, who had just offered himself to sup-

ply the place of one of these fallen heroes: He inquired after the author; it led to an acquaintance which developed the congeniality of their principles and tastes, and ripened into a holy union which nought but death could sever. They were married, and sailed for India early in the summer of 1825.

A little time before their departure, the following touching and simple lines were penned by her, addressed to her husband. They are worthy associates of those sad sweet stanzas found on the last page of our preceding number, addressed by the same hand, under different circumstances, to her second husband.

When far from those whose tender care
Protected me from ills when young;
And far from those who lov'd to hear
Affection from a sister's tongue—

When on a distant heathen shore,
The deep blue ocean I shall see;
And know its waves that loudly roar,
Hide all I love on earth, but thee—

Perhaps a thought of childhood's days,
Will cause a tear to dim mine eye;
Perhaps a thought of long past joys,
Will cause my breast to heave a sigh.

Say, wilt thou then forgive that tear?
Forgive the throbbings of this heart?
And point to those blest regions, where
Friends meet and never, *never* part?

And when affliction's hour shall come,
When deepest, unexpected grief,
Shall pale my cheek, and waste my form,
Then wilt thou point to sweet relief?

And wilt thou then with soothing voice,
Of Jesus' painful conflicts tell?
And bid my aching heart rejoice,
In these kind accents—"All is well."

When blooming health and strength shall fly,
And I the prey of sickness prove,
Then wilt thou watch with wakeful eye,
The dying pillow of thy love?

And when the chilling hand of death
Shall lead me to my heavenly home;
And when the cold, repulsive earth
Shall clasp thy Sarah's mould'ring form,

O, need I ask thee, wilt thou then
Upon each bright and pleasant eve,
Seek out the solitary glen,
To rove around my lonely grave?

And while remembrance fond shall dwell
On scenes and days for ever fled,
Oh! let the veil of love conceal
The frailties of the sleeping dead.

And thou may'st weep, and thou may'st joy,
For "pleasant is the joy of grief,"—
And when thou look'st with tearful eye
To heaven, thy God will give relief.

Wilt thou not kneel beside the sod
Of her who kneels with thee no more,
And give thy heart anew to God,
To him who griefs unnumbered bore?

And while thy feet on earth shall rove,
To scenes of bliss oft raise thine eye,
Where, all absorbed in holy love,
I wait to hail thee to the sky.

They were delayed a considerable time in Calcutta, by the continuance of the war between the British and Burmans, and we happen to know, that the impression produced by Mrs. Boardman, especially, on the minds of the Baptist missionaries there, and on the English residents generally, was eminently favorable. They have often spoken of her since, as the most finished and faultless specimen of an AMERICAN WOMAN they had ever known.

Soon after their arrival in Burmah, it devolved on them to pioneer the way, as missionaries among the Karens, near Tavoy—a station on which rich dews of divine grace have distilled from its inception.

Thence, at the end of the year 1830, she thus writes to Mrs. Dr. Sharp, of Boston. "In our domestic relation the hand of the Lord has been heavy upon us. About a year and a half ago, we lost our oldest child, a lovely daughter, two years and eight months old: four months since, we buried our youngest, a sweet little boy, of eight months and a half. Our only remaining child is now two years old. He bears his father's name, and is a source of much comfort to us. You have, ere thi s,

heard of Mr. Boardman's declining state of health. He has been unable to preach for the last five months, and my sad heart sinks within me at the desolate prospect before me."

One month after this was written, she accompanied her dying husband to the jungles, where—the ruling passion strong in death,—he remained bolstered up on his cot-bed, till he had examined nearly forty candidates for baptism; when, carried forth to the river side, he witnessed "their burial with their Lord," and raising his emaciated hands and dying eyes to Heaven, he cried, "Now, Father, let thy servant depart in peace." She returned to her desolate dwelling, a widow!

As the pastor of the church where her membership still remained, it was our duty and privilege to correspond with her in these peculiar and trying circumstances. We were authorized by some of the generous hearted members to propose to her, that if, in her enfeebled health, and sad bereavement, she would feel it a privilege to return to her native clime, she might be assured of their prompt willingness amply to provide for her comfort. Her answer to this letter, received nearly a year afterward, furnishes a delightful illustration of the finer traits of her character. It stated in substance as follows: "that while affected even to tears by this unlooked for and considerate kindness on the part of those dear friends of her early years, and while feeling afresh the yearnings of a heart keenly alive to all the attractions of that sweet home, she yet deemed her duty to the mission paramount to all other claims, and while health should be continued to her, *there* it was her settled purpose to live and toil, till God should call her away."

In 1834 she was married to Dr. Judson, and for more than eleven years filled with such dignity and propriety as no language of ours can adequately portray, the place which is now, alas! again made vacant. The letters and conversations of our intimate friends and parishioners, who

have visited them in their home at Maulmain, and whose enamored delight in view of all they saw, and heard, and felt, while privileged to remain, some of them for weeks, as inmates in that abode of love and peace; of order, neatness, happiness, and quiet energy; of counsel and daily toil for the welfare of the mission church and of the cause at large, would tempt us to a fuller portraiture than our space will now allow. Her husband's estimate of her worth was indicated in the few lines of humble but decided eulogy which he penned, as his apology for leaving the work in hand, to accompany her in the only hopeful expedient, a voyage to America. Of the hopes which early cheered their way—of the noble disinterestedness evinced by both of them, to "part at the green islet," she "for the setting sun," and he for his toils in Burmah,—of the sad crushing of those and all hopes of her life, and her burial on the rock of the ocean, where erst the warrior's gory bed was made,—we need not attempt the delineation. O what a theme for the gifted christian bards, whose love to sweep their lyres with notes thus tuned!

Turning from the dead to the living, what emotions must swell the bosom of this toil-worn and twice bereaved missionary, as he treads again the streets of the cities and towns, where in youthful buoyancy and vigor, he once went forth, and where he now meets so few, so *very few* of all his early associates.

Sympathy with *his emotions*, whatever they may be, is not, however, the most obvious, or the leading idea which his presence will awaken among the thousands who will gather round and gaze upon him here. What God has done by him for the poor heathen; the intricacies of the difficult language of a whole nation mastered by his perseverance, and the entire book of God, in unrivalled purity and faithfulness, given in their own tongue to the millions who lately knew no God but Boodh! The reflex influence of this work of missions on the millions of Baptist adherents

in our own land! and the interminable glory of the Redeemer in bringing through this instrumentality many sons into glory!—These, and such as these seem to us pre-eminently the topics which the sight of this humble and self-denying man, rescued from yawning death, and gloomy prisons, and cruel tortures, cannot fail to inspire.

Turning once more from the missionary to ourselves—what lessons of personal duty shall we each derive from the privilege of greeting this man of God among us?

Will not a prominent conviction be forced on us that we owe to the Saviour who loved and died for us, a debt as large as his? and therefore, if his is the part of dutiful and reasonable self-consecration,* then just so far as it reaches beyond our own willingness to imitate, it is the fearful measure of our delinquency? How deeply humbled and penitent should this conviction render us!

We have understood that the scenes which almost constantly meet the eye of Judson in city and country, indicating the rapid increase in numbers, in wealth, in

* With what truthfulness, and even increased emphasis, may the eloquent lines of Mrs. Sigourney, written of Judson, several years since, be now repeated!

“There that teacher stood,—amid the graves
Of his lost infants, and by hers he loved
More than his life.—Yes, there he stood alone,
And with a simple, saint-like eloquence
Spake his Redeemer’s word. Forgot was all—
Home, boyhood, christian fellowship—the tone
Of his sweet babes—his partner’s dying strife—
Chains, perils, Burman dungeons, all forgot,
Save the deep danger of the heathen’s soul,
And God’s salvation. And methought that earth
In all she vaunts of majesty, or tricks
With silk and purple, or the baubled pride,
Of throne and sceptre, or the blood-red pomp,
Of the stern hero, had not aught to boast
So truly great, so touching, so sublime,
As that lone Missionary, shaking off
All links, and films, and trappings of the world,
And in his chastened nakedness of soul
Rising to bear the embassy of Heaven.

worldly respectability and influence, of those whom he left as “the little, despised Baptists,” awaken in no small degree his admiration. Must he not, however, contemplate this spectacle with mingled emotions? While grateful in view of God’s blessings bestowed on his brethren, will he not often be constrained to ask himself, as he visits our well garnished dwellings, and our sumptuous houses of worship, as he sees the numbers, and cannot be ignorant of the wealth associated with us—“are these the brethren who have responded so feebly and inefficiently to the appeals sent to them from heathen lands?” Shall one who has given himself, and given his earthly all, amounting to thousands of dollars, for the furtherance of this blessed work, by his example, and his meek and dumb upbraiding, plead with us in vain for worthier and more generous offerings?

The emotion that heaves the bosom of thousands who gather around him, which causes the unbidden tear to suffuse many an eye that gazes on one who has made himself incapable of speaking to us in his own mother tongue, that he might more efficiently speak to perishing Burmans, should not be allowed to evaporate. No, let us nobly resolve with this spectacle before us, that we too will henceforth give to this noble cause as we have never done before.

Again, there is cheering encouragement in the contemplation. See what one feeble worm of the dust may accomplish, when in the meek confidence of faith and prayer, he girds himself with the armor of Omnipotence, and goes forth, *not alone*, to fight the bloodless battles of the Lord!

Once more, the individuality of obligation resting on each one of us, seems drawn out and magnified in this instance, in a way which cannot be obscured, and should not be forgotten. Each one of us, for ourselves, will ere long stand side by side with Judson, before the judgment seat of Him, whose eyes are as a flame of fire; and Oh! how shall we respond to His requisition, “Give an account of *thy* stewardship.”

R. B.

THE MISSIONARY TABLE.

BY REV. CHARLES W. DENISON.

[Though the following lines may be sufficiently intelligible to the initiated, we have supposed a few words of explanation prefixed to them, would make them more easily and widely understood. In one of the Rooms of the American and Foreign Bible Society, 350 Broome-st., there may be seen—standing quite by itself—a small, rough table, of black walnut, probably made in Holland, a century ago. The Rev. Luther Rice bought it at the Isle of France, in 1813, and left it in charge of Mrs. Judson, to be kept for him till he should return to join the mission. She retained it till her death, and in her various wanderings and sufferings, it was her companion. Becoming thus doubly endeared to her bereaved husband, he daily used it in translating the Burman bible. The missionary Bennett brought it to this country, five years since. We saw "our Judson" gazing on it, a few days since. What recollections it must awaken in his mind!]—EDITORS.

O, sacred relic! Not as papists come
To superstition's trophies, do I bow
In silent prayer beside thee. It is not
Thy form antique, thy curious wood, the land
That reared, or thoughts of those who framed thee
erst,
That fix my reverential gaze on thee.

Ah! no. Thou hast not cabilistic charms—
There may no miracle be wrought by thee—
Thou art a simple, rough, and uncouth thing—
Ungilt, untrimmed, unvarnished, all art thou;
No incense waves before thee, and no cross,
Nor rosary, nor tinkling bells, nor lights
At mid-day, circle thy old form around :
Thou art a missionary's table, brought
From heathen lands to this—thou art no more.

And yet there's wondrous interest in thy tale !
Thou tellest us of him who bought thee first,
A brief sojourner in the Isle of France,
Bound to a Pagan shore. The noble RICE
Stands up before us, as we trace thee now,
In all the native dignity he wore.
The lovely NEWELL rises by his side,
As in that lonely Isle she found her grave;
And gloomy Saint Helena, reared on high,
Opens its cold and rocky breast, to give
A tomb to her who fell from JUDSON's arms.

Immortal island! rising from the sea
A wave-washed monument of blood and crime,
How different are the graves that mark it now!
One is a warrior's. Steeped in tears and gore,
It lifts its hillock to the ocean gale,
And echoes from its lone and gloomy vault,
The knell of millions whom its guest had slain.
A missionary's is that other grave—
A feeble woman, leaving home and hearth,
To hold in Beauty's hand the lamp of life,
To light the darkened nations unto God.

JUDSON had thee, O, relic! Far Rangoon
Enclosed thy form with his—and Ava's cells

Received thee both to their abode of chains.
Oft thou didst bear his sinking head, and hers,
Sweet one! who bowed beside him on the ground,
And shared his bondage in the dungeon's gloom.
The shade of the hopia rests above
Her now, in verdant Burmah's idol glen;
But thou dost bring her living into view.

In that sad journey, when the fettered pair
Toiled up the mountain fastnesses alone,
Perhaps, they thought, to die a martyr's death,
Thou wert beside them all the rugged way.
When their deliverance came, and old Maulmais
Beheld them rear the standard of the cross,
Silent thou stoodst beside it—yet to them
A loved memorial of the hand of God.

Yes! thou wert standing, too, in other scenes,
And far more joyous. When that work was done
Which gave the bible in the Burmese tongue
To millions of the dwellers in that land,—
'Twas all completed, as 'twas all begun,
On thee. There JUDSON, kneeling on the clay,
Lifted his heart in tearful prayer by thee,
And gave to God the glory and the praise.
From his dear hands our BENNETT took thee
thence;
And now within the courts we dedicate
To God, his bible and his mission work,
Thou standest at this day.

Well do I call
Thee sacred relic then! Well may I bow
My head in prayer, and strike my lyre by thee.
Long be thou with us, treasure of the past!
Great are the lessons thou art teaching us,
Of toil, of suffering, of zeal for Christ,
In lands wide o'er the sea.

O, be it ours
To leave behind us many relics here,
As fond mementos to the friends of God,
Of battles fought, and conquests won for Him.
As is this Missionary Table now.

ORIGIN OF THE BAPTIST CHURCH IN WARREN, R. I., AND OF BROWN UNIVERSITY.*

The separate organization of the Warren Baptist church grew out of the circumstances in which Brown University originated, both being formed at about the same time, and mutually connected in the agency by which they were established. As early as the year 1707, the Philadelphia Association, composed of the Baptist churches in that vicinity, was formed with the view of promoting the welfare of the Baptist interests in America. At an early period they projected plans for the education of a suitable ministry: but at that time almost every college in the country was so much under the restrictions of denominational governance, that for a candidate for the Baptist ministry to be educated in one of them, was too often attended with a humiliating sacrifice of feeling, personal position, and even of honorable christian principle itself. Even so late as 1780, the Massachusetts government allowed none but Congregational ministers to be overseers in the University at Cambridge. Backus, vol. iii. p. 47.

Accordingly the "Philadelphia Baptist Association obtained such an acquaintance with the affairs of Rhode Island, as to bring themselves to an apprehension that it was practicable and expedient to erect a college in the colony of Rhode Island, under the chief direction of the Baptists, in which education might be promoted, and superior learning obtained, free from any sectarian religious tests." Backus, vol. iii. p. 235.

The distinct project of establishing a Baptist college in this state, seems to have originated in the mind of Morgan Edwards, a celebrated Baptist clergyman of Wales, who, in 1761, left his native country, and arriving in Philadelphia, became the pastor of the first Baptist church in that city. He at once became the moving cause of various enterprises, which have placed the Baptist churches in this country under great obligation to remember the talents and time which he devoted to their best interests, both in Europe and America.

Immediately after the plan of a college was attempted, Mr. Edwards put forth vigorous exertions at home and abroad, in raising money and obtaining books for the institution, and he was mainly instrumen-

tal in procuring for it a charter in this state. In the later periods of his life, Mr. Edwards deemed this the greatest service he ever did for the honor of the Baptist name.*

After the plan for forming a college in this state was distinctly projected by the Philadelphia Association, in 1762, they selected as a suitable leader in the important work, Mr. James Manning, who, in September of the same year, had taken his first degree in the college of New Jersey. In the following year, while on a voyage to Halifax, in Nova Scotia, having been directed to visit Rhode Island, he landed at Newport, and proposed the subject of his mission to several gentlemen of the Baptist denomination, among whom were the Hon. Samuel Ward, then governor of this state, Hon. Josias Lyndon, who was also afterwards governor, Col. John Gardiner, deputy governor, and twelve others of the same persuasion, who readily concurred with the proposal, and entered upon the use of the means to accomplish it. Backus, vol. ii. p. 236. Notwithstanding various secret contrivances, and some open attempts were made to defeat the enterprise, an ample charter for the purpose was granted by the Legislature of this state, in February, 1764.

It immediately became a question of great practical interest, as to where the college should be located. No funds had as yet been collected, and it was evident that the college could not support itself, at least in its feeble beginning. It was therefore necessary to connect it with some other situation, whose pecuniary income would furnish means for helping to assist the college. At that time there were nearly sixty Baptist communicants residing in the town of Warren, the majority of whom held their membership with the Swansea church, and nearly all of them seem to have preferred to be considered as a branch of that venerable church, in whose communion they and their forefathers had found so much edification and comfort.

It was with reluctance they could be induced to leave a church, so time-honored in name, and so prosperous in state. But as the population of this village was then rapidly increasing, it became obvious that the time had arrived when they would best secure their religious welfare, by continuing no longer as a branch of the mother church in Swansea, but by forming themselves into a separate and independent

* From Tustin's discourse, reviewed in the last number.

* Funeral Sermon by Dr. Wm. Rogers: from 12th No. of Rippon's Annual Register

body. After much prayerful deliberation, it was concluded by the Baptists in this town, on the one part, and by the friends of the college on the other, that Mr. Manning should remove to this place, with the view both of organizing a church, and of beginning the college; and in the summer of 1764, removing with his family from New Jersey, he took up his residence in this village. He immediately opened a preparatory Latin school, while at the same time he was diligently employed in preaching the gospel, having been previously ordained by the Baptist church at Scotch Plains, near Elizabethtown, New Jersey, under the pastoral care of the Rev. Benjamin Miller.

On the 15th day of Nov. 1764, the church in this place was constituted, being composed at its organization of fifty-eight members, thirty-five of whom had been received from the Swansea church, and twenty-three others, some of them having been baptized by the Rev. Samuel Maxwell, who had preached for a time in this town, some having been baptized by the Rev. Gardner Thurston, of Newport, and some by Mr. Manning, after he arrived in this place. By previous appointment, the members intending to be formed into a church, had engaged the Rev. John Gano, of New York, the Rev. Gardner Thurston, of Newport, and the Rev. Ebenezer Hinds, of Middleboro', Mass., to assist in the proposed constitution. The day being kept in the solemn exercise of fasting and prayer, "in the forenoon the Rev. Mr. Thurston preached a sermon, and after a short intermission of service, the people returned, and the Rev. John Gano, James Manning, and Ebenezer Hinds, each made a prayer suitable to the occasion, after which the church covenant, previously prepared by Dr. Manning, was presented and read."

After the constituent members had signed the covenant, "they were asked by the Rev. Dr. Manning, whether they, in the presence of that assembly, viewed that as their covenant and plan of union in a church relation, which question was answered by them all in the affirmative, standing up; after which, three of the brethren, Samuel Hix, Amos Haile, and John Coomer, in behalf of the church, presented a call, previously prepared by the brethren, to the Rev. James Manning to become their pastor.

The call was read publicly by the Rev. Mr. Gano, after which he asked the Rev.

James Manning if he accepted it, which was answered in the affirmative.

"Then Mr. Gano preached a sermon, suitable to the occasion, in which he reminded both pastor and people of their respective duties, and urged the mutual performance of both, from those important motives which the nature of the relation requires. Thus ended the solemnities of the day."*

From this time onward, during the six years of Dr. Manning's ministry, the church and college increased and flourished together. Having already commenced the business of instruction by opening a Latin school immediately on his arrival in this town, Dr. Manning had prepared the way for beginning the college, when, in Sept. 1765, he was elected its president: but he seems to have been the only instructor till in 1766, when the late Hon. David Howell, a graduate of New Jersey college in that year, was appointed the first tutor in the college.† The next year, (1767,) the Rev. Morgan Edwards—to use his own words—"set out for Europe to solicit money towards paying the salary of the president and assistant: for hitherto we had no funds; and succeeded pretty well, considering how angry the mother country was with the colonies, for opposing the stamp act. Afterwards the Rev. Dr. Hezekiah Smith and others gathered small sums in America, for the same purpose, but after all, the endowment is so scanty that the college is in arrears to the president to this day, who has suffered considerably by it."

But notwithstanding the pecuniary embarrassment of the college, the church, according to the agreement they made in their call to Dr. Manning to the pastorate, appear to have given him a liberal support. Shortly after the church was organized, and the college established, a house of worship was erected over the precise spot occupied by the one recently removed, and about two thirds of the size of

*Quoted from the Church Books.

† "During a large portion of his protracted life, Mr. Howell was connected with the college in Rhode Island. For three years he was a tutor; and the first ever appointed in that institution; for nine years professor of Natural Philosophy, for thirty-four years professor of Law: for fifty-two years a member of the Board of Fellows: and for many years Secretary of the Corporation." Prof. Goddard's Memoir of Dr. Manning.

the one lately taken down on the north side of this edifice, and overlapping a few feet of ground covered by it; and a spacious mansion was erected, for the double purpose of a college and parsonage, on the land occupied by the eastern and middle parts of the spacious house of worship in which we are now convened.

The first commencement was held in the meeting house, Sept. 7, 1769, when seven young men matriculated in 1765, took their first degree in the Arts. Of these the Rev. *Charles Thompson*, who succeeded Dr. Manning in the pastorate of this church, took the highest honors, and pronounced the valedictory address. Two more of this class were eminently useful Baptist ministers; one of whom, the Rev. *William Rogers*, D. D., was the successor of Morgan Edwards, as pastor of the First Baptist church in Philadelphia, and for many years was professor of Oratory and Belles Lettres in the University of Pennsylvania;—the other was the Rev. *William Williams*, for many years pastor of the Baptist church in Wrentham, Mass., and was elected to the fellowship of the college in 1789. Mr. Williams, in the course of his ministry, instructed many young men in the study of the theology, and probably prepared more young men for Rhode Island college, than any other man since its beginning. A fourth member of this class was General *James Mitchell Varnum*, afterwards distinguished for his eloquence as a member of Congress from the state of Rhode Island, and was also a Brigadier General in the American army in the war of the revolution, and was subsequently appointed Judge of the North-Western Territory, whither he removed in 1787, and died at Marietta, Ohio, in 1790, aged forty years.

In immediate connexion with the origin of the college and church in this place, was formed the *Warren Association*, the oldest Baptist Association of the kind in New England, which took its name from this place, where its first meeting was held, in 1767.

As the location of the college, in conjunction with the church, had now made this village a place of resort, and a general rallying-point, for the leading members of the denomination in these regions, it was deemed best to connect the annual meeting of the Association with the anniversary of Commencement, so that all who came from a distance might have the opportunity of attending on both occasions.

HISTORICAL SKETCH

Of the efforts of Baptists in Ohio in behalf of Foreign Missions.

DONATIONS FROM OHIO to the Baptist Board of Foreign Missions, from 1815–16, the first year in which donations were made, to the year ending December, 1844.

years.	amount.	years.	amount.
1816,	399 54	1833,	228 40
1817,	209 00	1834,	996 16
1818,	287 60	1835,	783 84
1819,	492 44	1836,	1105 24
1820,	547 09	1837,	339 70
1821,	200 00	1838,	1157 17
1822,	985 69	1839,	923 72
		1840,	989 39
1829,	10 90	1841,	1143 71
1830,	5 00	1842,	319 83
1831,	49 03	1843,	1723 07
1832,	381 61	1844,	2709 92

NOTES.—During the first seven years, from 1816 to 1822 inclusive, the year corresponds with the financial year of the Board, extending from one anniversary to another, and the amount of donations is taken from the *annual* report of each year.

The donations for the year ending April, 1822, \$985 69 were wholly for the Indian mission at Fort Wayne, consisting chiefly of goods and produce collected in the Miami and Madriver valleys; the same may be said of a considerable portion of the donations for the two preceding years.

The annual reports for 1823–4–5 are not at hand, and whether there were any donations during those years, is not ascertained. During the next three years, viz, 1826–7–8, there were no donations from Ohio.

From 1829 to 1844, the amount of donations for each *civil* year is given, as acknowledged from *month to month* in the treasury reports of the Baptist Missionary Magazine.

We condense and abridge the document read at the recent annual meeting of the Ohio Baptist Foreign Mission and Bible

Society, by the secretary, J. Stevens, and published at length in the *Cross and Journal*, and in the pamphlet form of the *Minutes*.

On the 6th of August, 1815, Rev. Luther Rice preached in the C. H. in Zanesville, and took a collection of \$35 67 for the Baptist Board of Foreign Missions. It was five years before there was any Baptist church in Zanesville. It was the first personal visit of an agent to our state on that errand, and so far as appears, the first public collection made in the state for the missions of our board, if not the first for any Board.

Whole amount from Ohio in seven years, \$3178 36. The reports of the Board for the year ending April, 1823, '4 and '5, are not at hand. It is supposed that there was almost an entire falling off of contributions from Ohio during these years, with the exception, perhaps, of the continuance of some aid to the Fort Wayne mission.

During the civil years of 1826, '7, and '8, the treasury reports of the Board acknowledge no contributions from Ohio.

It may be seen from the tabular view, that in 1829, attention again began to be turned to Foreign Missions, and that the contributions increased from year to year, till in 1834 they rose to nearly \$1000, and from that year till 1842, the average annual amount was between eight and nine hundred dollars. The causes of this increase are given in detail. We have not room for them. We copy at length the review of the last two or two and a half years, including a notice of the agency of the writer.

Correspondence was opened with me in regard to the agency, by the home secretary of the Foreign Mission Board, March 31, 1842. My services as agent date from April 1st, 1843. My efforts have been directed—1. To the reprint and circulation of the *Macedonian*; also to the circulation of the *Magazine*, and books on the subject of missions. 2. To do what opportunity and ability would allow by visits to churches, associations, &c., to awa-

ken general interest and activity. 3. To endeavor to enlist co-operation by correspondence, and through the press. From one half to two thirds of my time has been expended in these modes upon Ohio. The great object has been to make the foreign mission enterprise occupy a large place in the thoughts and affections, to fasten the steady gaze of our pastors and churches upon the cause, its magnitude, its glory, its importance.

Among the churches of Ohio I have been sending monthly about 3000 copies of the *Macedonian*, the number of packages varying from 110 to 120. I have circulated about 130 copies of the *Great Commission*, 55 of the life of Ko Thah-Byu, 33 of Mrs. Judson, a few of Boardman, and some dozen missionary maps. About 200 copies of the *Magazine* are taken in the state. I have written more than 300 letters and communications in the duties of my agency. I prepared the annual report of our Convention, and superintended the publication of the proceedings of our anniversaries for May, 1843, for which the co-operation of the agents of the Convention in the Foreign Mission cause was to compensate. Published one thousand copies of a pamphlet containing Dr. Lynd's missionary sermon at Dayton, his Essay on the Duties of Pastors, in relation to Foreign Missions, and several other documents. Have visited churches, attended associations, &c., as extensively as other duties would allow.

The contributions from Ohio for Foreign missions acknowledged in the *Baptist Missionary Magazine*, for the three last civil years have been as follows:

For the year ending December, 1842, \$319 83; 1843—\$1,723 07; 1844—\$2,709 93.

For the last three years, ending five months later, they have been as follows: For the year ending May, 1843—\$886 58; 1844—\$1,308 52; 1845—\$3,456 92.

These amounts have come chiefly from 100 to 150 out of our more than 400 churches. A list of contributing churches published in the *Cross and Journal* of the 20th of September last, covering a period of about fifteen months, embraced only 98 churches.

In the last two years, we may enumerate nearly the same influences which have operated in promoting the Foreign Mission cause, as during the nine years previous, though varying in proportion and manner. These are,

1. *Books.* The number of valuable, interesting books on the subject of missions, is every year increasing, and it is gratifying to know, that in order to meet the growing demand for this, as well as every other class of religious books, besides the incidental efforts of several ministers and others for two or three years past, we may now expect much to be done in this department by the operations of our State Book and Tract Society.

2. *Periodical Intelligence.* The Cross and Journal has continued to be a decided advocate of the cause; its circulation in this state equals about an average of one copy to fifteen members of our churches. The Magazine, if generally read, would be an engine of power: it comes into only about eighty of our churches. The Macedonian, with its monthly circulation in Ohio of about 3000 copies, is doing much good; but only 115 packages are now sent among our 437 so called missionary churches. Why may it not find its way into the bounds of every church? Said our late excellent father Philips, at the missionary mass meeting at Norwalk, in July last,—“Brother S., are you not ashamed of our church.” * * * “Well I am, if you are not. I am ashamed that we have not before this sent for that excellent messenger and pleader of the missionary cause, the Macedonian. Here are five dollars, a year’s subscription for fifty copies.” Would that every minister were as he was, touching that matter. Another aged minister said, his church was too poor to take it. The next day, however, after hearing brother Kincaid, and mingling prayers and counsels in behalf of the dying heathen, he was able to make a year’s advance payment for ten copies.—What friend of man would not find his spirit stirred, like Paul’s, by beholding in its columns the nations given to idolatry.

3. *Monthly Concert.* It is observed in probably some seventy or seventy-five churches, and perhaps more, and collections taken. In a few churches the monthly collection for Foreign Missions is taken up in the full congregation, after sermon on the Sabbath, and the missionary prayer meeting held afterwards; a good method. Is it not the best?

4. *Primary Societies.* There are a few in the state which act efficiently in the cause. The energetic females, or young

people of a church may often be able to act to better advantage in a society than otherwise. But when all the church are hearty in the cause, the church itself makes the best society. In one of our churches, at the beginning of the year a paper is circulated, and each member is invited to subscribe what he or she will pay during the year to the various benevolent objects. No church does better for Foreign Missions than this one.

5. *Sunday Schools.* Several of these act as Juvenile Missionary Societies. Why should not every one do so?—The last Lorain Association recommended a missionary society to be formed in every Sabbath school.

6. *Granville College.* There is here a Foreign Missionary Society, embracing a large portion of the members of the institution. Besides its regular contribution of funds, some of its members will doubtless toil as missionaries on heathen ground; many others will have opportunity to throw their influence into the great work as pastors at home. The mutual friends of the college and of missions will therefore ever rejoice to know that the missionary flame is here carefully nourished.

7. *Brother Kincaid’s Visit.* By his attendance at our last anniversary, and at the missionary meeting held at Norwalk and Ashtabula, and his visit to eighteen or twenty other churches in the state, an impulse was doubtless given to these churches and to individuals from many others, which will continue long to operate.

8. *Anniversaries.* Our state anniversaries within a few years have exerted a strong and constantly growing influence. It is here that the numerous rills of effort, issuing from sources too remote or small to attract separate notice, are seen to unite into a broad and flowing stream. It is in these hallowed convocations that clear views are gained—confidence inspired—zeal quickened—love to Christ and the brotherhood kindled up afresh—and vows of greater faithfulness pledged and renewed.

9. *Pastors.* To the large increase of faithful and devoted pastors in our state within a few years, the Foreign Mission as well as every other branch of effort is greatly indebted. They give potency to every other influence, and exert much

which can come from no other source.— They give distinctness and emphasis to the sentiments of books. They give a tongue to our periodicals. They give life and interest to the monthly concert. Primary societies seldom flourish without their influence. Does a returned missionary (as brother Kincaid) come among us?—it is not the smallest benefit hence accruing to the cause, that the pastors receive, and communicate and perpetuate the impulse produced by his lively presentation of facts, his touching appeals. It is the presence and effort of our pastors that give to our anniversaries their power; an electric energy which should and could be made to pass through our associations and churches, and to bring every member of our Zion within the compass of their quickening influence.

10. *Agency.* The aim has been to prosecute with all attainable efficiency, what is deemed its appropriate work; that is, by personal addresses as extensively as practicable, and eliciting the efforts of others, before meetings both general and local, and assemblies larger and smaller, to exhibit with a just impressiveness the claims of the missionary cause; and by facilitating the acquisition of intelligence, and suggestion for general adoption the methods of effort which experience and skill have found to work best, to invite and stimulate all the friends of the Redeemer to harmonious, constant and vigorous exertion.

“The next time you detect your heart, under the influence of the plague that is in it, saying to you, ‘O, if I were in such or such a one’s place, how much good I could do, or how holy a person I could become,’—just think of some eminent saint, and say, ‘If that person were in my place, how much nearer he would live to God than I do; how many opportunities that I waste he would use for his Master’s glory; how he would fill my little sphere that now is so dark, with brightness and happiness!’ And you, if you will, may do the same.”

REVIEWS.

EASTERN TRAVELS: *Rev. Dr. Olin’s Travels in Egypt, and in the East.* New-York, Harper & Brothers.

Observations in the East, chiefly in Egypt, Palestine, Syria, and Asia Minor. By John P. Durbin, D. D. late President of Dickinson College. Harper & Brothers, 1845.

Our Methodist brethren seem determined to give to their prominent men, the heads of their colleges at least, all the advantages derivable from the experience of extensive travels. A few years since, the lamented Fiske, first President of the Wesleyan University, made an extensive tour in Europe, and gave the results of it to the public, in a large 8vo. volume. His successor in the same office has presented us with two large duodecimos; (the first named at the head of this article,) and last of all come the volumes of Dr. Durbin, on the Oriental part of his tour. His travels in Europe were reviewed in our last volume, and it is with no small satisfaction that we now meet with him again. Though this is the later publication, there may be no impropriety in noticing it first.

To the lovers of bible scenes, incidents, and illustrations, no part of the world affords half the interest and excitement to the traveller, or those who may peruse his journals, as do the regions embraced in these volumes. It is in no small degree gratifying to our American feeling, that by far the richest and most accurate development in scripture geography, topography, and whatever may throw light on this branch of antiquarian research, has been the result of the labors and enterprise of our own countrymen. The travels of Stevens, the researches of Robinson and Smith, and the tours of the estimable authors named above, have left little more to be desired in this department of sacred literature and investigation.

Beginning with Egypt, and tracking the course of the Israelites through the wilderness which they traversed, lingering a little under the shade of Sinai's awful form, and amid the stupendous ruins of Petra and ancient Edom, President Durbin finds himself at length in the sacred enclosures of Jerusalem, the holy city.—Thence by the site of ancient Jericho he reaches the Jordan, and from its waters, near the supposed place where our Lord was baptized, he and his companions fill a few bottles with the water, for the use of "certain little fellows in America," (oh shame on such perversion!) and hasten to bathe in the Dead Sea, and then hasten back the same day to Jerusalem. Thence he goes northward, through some of the frequent resorts of the Saviour in Galilee; then to Beyrout, on the Mediterranean, and thence to Damascus, which seems to have been rather a favorite place in his regards.

Subsequently he visited, in succession, the sites of the seven churches of the Apocalypse, and some of the most interesting portions of his second volume are given to a delineation of whatever seemed to him the most interesting in their past history, or the present position occupied by them. These volumes, as well as those of Dr. Olin, are rendered increasingly attractive by the beautiful embellishments, the rich and costly maps and engravings so generously scattered throughout the entire extent of field which they cover.—These illustrations do much more than embellish. They give some of the most remarkable scenes and objects at once to the eye, vastly assist the imagination of the least as well as the most practised traveller to conceive correctly of what is otherwise graphically described.

Dr. Olin also commenced his travels by a transition from Greece into Egypt, to which latter country he has judiciously devoted a large portion of his first volume. In his preface he wins our sympathy by a touching narrative of his severe and long

continued illness; of the devotedness of one of the best of wives, of whom he was bereaved when abroad, and whom he buried in the environs of Naples; thenceforth pursuing his pilgrimage of travels, unblest with the light of her countenance, unsoothed by the cheerings of her voice.—How admirably does the knowledge of such a fact fit his readers to enter into and commune with the experiences of the author in his subsequent career.

The ample space devoted to Egypt has made that part of the travels the most full and satisfactory. The reader is easily enabled to accompany the writer through the Turkish and Egyptian fleet of ships of war, to land with him in Alexandria, pass through the new canal to the Nile, proceed up that river to Cairo, visit the pyramids, Thebes, Memnon, the cataracts, &c., &c. Then, with increasing interest, he may trace his course through the wilderness, by the Red Sea and Sinai, to the promised land. His entrance by Carmel and Hebron, and his final exultation on reaching and resting "within thy gates, O Jerusalem."

Those who peruse the volumes will not fail to derive both amusement and instruction, on a subject of high importance and lasting interest. We should love to follow through the second volume, and lead our readers more minutely to notice some of its most valuable descriptions, but our space forbids. Though both of the travellers here noticed, make honorable mention of the Researches of Dr. Robinson, yet in a single case Dr. Olin thought proper to invalidate, what seemed a vain-glorious boast of priority of discovery, set forth by the learned professor. This has led to a little good natured sparring between the president and the professor, in which it seems to be generally thought the former has the advantage. It is, however, a very small matter, involving no point of general interest to the public, but rather personal, and confined to the parties.

KUHNER'S LATIN GRAMMAR, with exercises for Translation, for Reading Lessons, and the requisite Vocabularies.—Translated from the German by Professor Champlin, of Waterville College. Boston, 1845.

This book seems to us a decided improvement on most of the Latin Grammars now in use, and a whole age in advance of those commonly employed when we were in our novitiate. The miserable practice of memorizing the whole elementary rules of a dead language, without the use of illustrative examples, it is hoped is now repudiated for ever.

Prof. Champlin has well performed his duty as a translator, and by some valuable additions, has given enhanced interest to the volume. The publisher has well performed his part, and the result is a beautiful, well arranged volume, of nearly 400 large duodecimo pages, which will not disappoint the high hopes with which this treatise has been anticipated.

History of the United States, for the use of Schools, by Marcius Willson. New-York, Caleb Bartlett, 1845.

A neat duodecimo volume, of about 350 pages, full of neat and choice illustrations, to take the eye and fix the mind of the learner. We have not had time to examine the whole of this book, but from intimate acquaintance with the highly gifted author, and the time and toil he has devoted to it, we cannot doubt its superior adapt- edness to the design to be accomplished. Prof. Willson knows practically what a good text book should contain, and how it should be arranged; and any one can see at a glance that this volume is so prepared as greatly to facilitate its use, both to the teacher and the pupil. The miniature chart of history prefixed to it, (which is but an epitome of the large and very beautiful colored chart, which with incredible labor he had before prepared,) will greatly add to the interest and value of his work.

STATISTICS of the Baptist Associations in Virginia.

ASSOCIATIONS.	Churches.	Ministers.	Baptized.	No. Mem- bers.
Accomac,	7	5	57	845
Albemarle,	25	16	801	4302
Appomattox,	27	10	248	3590
Broad River,	28	12	97	897
Columbia,	13	9	141	1500
Concord,	15	6	349	1847
Dan River,	12	5	80	1151
Dover,	39	29	576	12526
Goshen.	33	19	353	8456
Greenbrier,	14	7	107	914
James River,	15	6	525	2825
Middle District.	12	11	148	3000
Parkersburg,	11	4	148	536
Portsmouth,	39	20	484	7953
Rappahannock,	37	21	468	14037
Roanoke,	23	6		1496
Salem Union,	15	16	157	1187
Shiloh,	22	14	300	3352
Strawberry,	22	10	58	1762
Teay's Valley,	21	9	128	1301
Union,	21	11	204	1164
Valley,	18	9	590	1777
Washington,	18	19	169	1183
Conference,*	7	4		638
Ebenezer,*	11	4		535
Indian Creek,*	4	2	5	176
Ketocton,*	13	5	21	644
New River,*	19	10		966
Old Fashioned Bap.*	9	5		1500
Patterson's Creek,*	9	2	37	166
Pig River,*	15	7		563
Pocatalico,*	11	5		507
Rappahannock,*	5	2		342
Staunton River,*	11			399
Tygart's Valley.*	9	2		227
Total,	590	312		84258

* Anti-mission bodies.

It is for the want of method and order, that some people, who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished.

MONTHLY RECORD.

BAPTIST GENERAL CONVENTION.

SPECIAL SESSION.

Most of the articles prepared for this department will this month be omitted, to give place to the interesting proceedings of the extra session of the General Convention for Foreign Missions, held in this city the 19th and two following days of last month. As our Monthly Record is generally regarded as the proper chronicle of all important documents of this character, we have condensed from the reports of the secular press (chiefly from the Express,) such a journal of the entire proceedings, as seemed adapted to preservation.

The entire number of delegates enrolled at Philadelphia was 450. The secession of the south greatly reduced the number in attendance at this session, only 275 having answered to their names. These are from the following states: Maine, 13; New-Hampshire, 5; Vermont, 7; Massachusetts, 74; Rhode Island, 32; Connecticut, 22; New-York, 86; New-Jersey, 11; Pennsylvania, 20; Delaware, 1; Maryland, 1; District of Columbia, 1; Kentucky, 1; Indiana, 1.

Great harmony characterized the proceedings generally, and the zeal and liberality evinced were highly commendable. May this meeting commence a new and brighter era in this good and great work of evangelizing men!

FIRST DAY.

A large body of delegates met, in special session, on Wednesday, the 19th of November, 1845, at the Tabernacle in Mulberry-street.

The chair was taken by the Rev. Francis Wayland, D. D., President of Brown University. Rev. Rollin H. Neale, as Assistant Secretary, and Rev. Baron Stow, Recording Secretary of the Board, were present, and took their seats.

Rev. Dr. Judson, Rev. Mr. Kincaid, and Rev. Mr. Abbott, of the Burmese

Baptist Mission, were among the clergy present.

The hour of meeting having arrived, the pastor of the church offered prayer, and the congregation joined in a hymn of praise.

After the roll of members was read, the rules of order were read, and the President read the vote, in pursuance of which he had called the Convention.

Rev. Mr. Cone, of this city, introduced the following resolutions, with a few remarks in relation to the labors of the missionaries employed by the Baptist churches, especially those of Mr. Judson and his wife, in Burmah.

Resolved, That this Convention regard it as a special occasion for gratitude to the God of all grace, that he has so long preserved the life of our senior missionary, the Rev. Adoniram Judson, and has strengthened him to perform services of inestimable value for the perishing heathen.

Resolved, That the President be requested to express to our Brother Judson assurances of the pleasure with which we welcome him to his native land, and of our heartfelt sympathy with him in the painful circumstances which have withdrawn him, as we hope only for a season, from the field of his missionary labors.

The resolutions were then adopted, and the Rev. Dr. Wayland said to Dr. Judson, that it was with no ordinary emotion that he discharged the duty assigned him. In 1812, said he, you, my brother, and the few that went with you on this expedition, went forth amidst scorn and imputations of fanaticism. You were the first that carried the word of God from these shores to heathen lands. Here he described the early difficulties and sufferings of Dr. Judson in his labors; the chains and imprisonment he had endured for the sake of Christ; and he compared them with those of Paul in his mission. He had tracked with blood the burning sands of the desert, nor had God left him and his alone,—but saw fit to make him the honored instrument of restoring peace between two nations, one of whom had driven him from her shores, and the other had inflicted upon him every cruelty but death. For them, too, he had translated the gospel of Christ. They had given him nothing but curses when he came among them, and he had, in return, given them the priceless blessings of christianity. For

all this, the whole christian world thanked God for the opportunity now afforded of greeting him on his return to this country. And the President gave him the right hand of fellowship in the name of the Convention.

Rev. Dr. Judson, on account of physical disability, could not speak audibly, but whispered his acknowledgments to the President, who repeated them to the Convention. They were brief, and in simple, unaffected terms, and expressed his thanks to the brethren of every christian denomination, who had warmly welcomed him on his return from the east, and his prayer for their welfare, and an increase of God's help for himself, in his future labors.

Rev. Dr. Cone, of this city, chairman of a committee previously appointed to report upon what changes are necessary to be made in the organization of the Convention, the establishment of a union, of a board of managers, a constitution, &c., read an elaborate report upon that subject, giving a constitution at length—the whole going to the entire reorganization of the Baptist missions in this country.

The report of Dr. Cone was then ordered to be printed, and five hundred copies was the number fixed upon.

A communication from the Indian Mission Association, to the Convention, in relation to the Indian Missions of the Board, and their present position, and recommending further action in this regard, asking directions, &c., was received, read, and referred to a committee, appointed by the President.

The President called upon the Chairman of the Committee, who drew the Constitution of the proposed "Union," to give a statement of the conclusions that document presents.

Dr. Cone thereupon came forward and said, that the duty assigned the committee had been prayerfully and carefully discharged, and great pains had been taken to make it a constitution not to be easily liable to alteration. They had fixed upon the name of "Union," a missionary "Union," as being general and harmonious in its meaning. A Convention is to be formed of life-members, thus permanency is secured to the Board. An annual meeting is to be held of the Board, to meet wherever it may please. Life membership to be made by the payment of one hundred dollars or some other sum. Seventy-five to constitute a Board of Man-

agers. The necessity for this arrangement had long been felt. This Board of Managers to consist of clerical and lay members. If the clergy have more faith, remarked the Chairman, the private brethren have more money; beside, they have business knowledge, and their prayers, with the consecration of their time and wisdom to the duties of the board of management, would have the effect of preventing those pecuniary perplexities which were now so deeply felt. The Executive Committee of the "Union" to consist of nine members. Upon this plan, thus briefly stated, the Committee unanimously agreed.

Hon. Mr. Duncan, of Haverhill, Massachusetts, moved that the subject of the new "Union" be assigned as the first business of the Convention, to-morrow morning. Carried.

Rev. Dr. Cone introduced to the President Rev. Mr. Abbott, from Sandoway, in Arracan, a preacher of the Baptist missions, who has returned to his native country on account of his illness. He also introduced Rev. Messrs. Davenport, of the Bangkok, Siam mission—and Kincaid, preacher of the Arracan station. These introductions were followed by the extension of the right hand of fellowship by the President to the brethren introduced, who, however, made no replies.

At this period, (1 o'clock,) it was moved that the Convention take a recess of thirty minutes—Rev. Mr. Bennett closing the morning services with a feeling prayer for missions and missionaries—for the native preachers abroad—and for the Convention and its deliberations.

AFTERNOON SESSION.

The Convention, on reassembling, joined in prayer with Rev. Mr. Webb, of Philadelphia.

Rev. Mr. Cushman, of Boston, then offered a resolution, authorizing a committee of five members to draw an address of this Convention, calling upon the Emperor of Burmah to permit the preaching of the christian religion in his empire, without opposition. Mr. Cushman said he was not prepared to go at length into a defence of this proposition, but he offered a few words in reference to it. He alluded to the liberality of the Chinese Emperor, with regard to the preaching of christianity in his empire, and expressed the hope that the example would not be without its effects upon the Emperor of Burmah, and

that God would turn his heart to accede to the request now proposed, and to allow the worship of the living God with impunity in his dominions.

The Rev. Chairman here mentioned, that this had been done some years before, and the Board had sent a present to the Emperor which had been indignantly refused.

Rev. Mr. Cushman.—That was another Emperor.

Rev. Mr. Peck moved to refer the whole subject to a committee, which was carried, and the President announced the following names, as forming the committee. Messrs. Cushman, Babcock, Welch, Webb, and Train. Mr. Kincaid was afterwards added.

A committee for religious exercises was then appointed, consisting of Messrs. Cone, Tucker, and Lathrop.

The committee on credentials reported, in part, the names of delegates, who had come either to fill vacancies, or as substitutes, since the calling of the roll. The report was accepted.

The hour of three arrived, and the President adjourned the session till 9 o'clock, A. M. on Thursday.

Rev. Mr. Putnam closed the meeting with prayer.

EVENING SERVICES.

At the same church, in the evening, the greater portion of the Convention were present, together with a large assemblage of auditors, and the meeting was opened with prayer by Rev. Dr. Williams. Mr. Judson, the lately returned missionary from Burmah, was introduced to the congregation; but, being disenabled by reasons already described from addressing them, he made no speech, a few words only being said in his behalf by the Chairman, as in the morning. An anthem was then sung by the choir.

Rev. Dr. Sears then rose, and commenced a very interesting discourse from the 37th verse of the 22d chapter of St. Matthew's gospel.

This discourse, which occupied an hour and a half in the delivery, was given without reference to notes or manuscript; was fluently and feelingly enunciated, and was listened to with intense attention by a crowded and patient auditory, a large portion of whom, (including many ladies,) were obliged to stand during the whole time.

A collection was then taken up for the benefit of the missionaries, under the direction of the Convention, and then the choir and congregation sang the following doxology, to the time-honored tune of the 100th Psalm:

Praise God, from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him, above, ye heavenly host,
Praise Father, Son, and Holy Ghost!

And then the assemblage separated, under a solemn benediction from the Rev. Dr. Wayland.

SECOND DAY.

Thursday morning, Nov. 20.

The Convention assembled at the Mulberry street Tabernacle at nine o'clock.

Rev. Mr. Welch, of Albany, offering prayer, a hymn was sung, and the minutes were read.

The Constitution, reported yesterday, was then taken up, as the order of the day, and was read.

John R. Ludlow, Esq., of this city, first took the floor. He considered the proposition to adopt this new Constitution a virtual abrogation of the Triennial Convention, and he offered a resolution to the effect that the Convention will not at this time, alter the present Constitution of the Baptist General Convention. The moment a new one is brought under consideration, the rubicon is passed, and the good ship may be considered as already scuttled.

Rev. Dr. Cone suggested that the House having decided that the subject should be taken up, it must be. The gentleman's motion should be made on the discussion of the first article.

Rev. Dr. Welch, of Albany, would like to have the preliminary question settled, whether the proposed constitution should be considered at all. If there be difficulties in the present one, may they not be altered or amended, without destroying the old, and making a new machine?

Rev. Dr. Cone hoped no time, feelings or strength would be wasted in discussing a preliminary question.

The first article of the proposed Constitution was then taken up, as follows:—"This Association shall be styled 'The American Baptist Missionary Union.'"

Dr. Cone rose to defend the proposed alteration of the organization of the General Convention. He said that the pro-

posed plan would relieve from its present debt of \$40,000, and give a yearly sum of 70 or \$50,000, which was needed to carry on the missionary operations of the Convention. The present title of this Association is now, in its separate state, a misnomer: it is not the "General Convention of the Baptist denomination in the United States." Only a portion of the States are represented in it. The single object of the new organization is, to diffuse the word of God throughout all nations, through the medium of missions. In order to do this, it is necessary to adopt some general plan, some middle ground on which to stand. Under the plan proposed, there can be nothing extraneous; nothing like questions about the subjects of slavery or anti-slavery, or any other having no relation to the great object, the only object, of sending missionaries to the heathen, with the word of God in their hands. Dr. Cone adverted to the fact that the present charter was not, in the present state, useful.—No claims could be prosecuted under it. It has been recognised by the Senate of the United States, in framing certain treaties with the Indians, wherein the Baptist Missions were recognised. But a new charter can be obtained very easily, if this new organization be adopted.

Rev. Mr. Arthur, of Schenectady, said that he was in favor of having a new organization. He did not like one thing in the new constitution, however. It was too generous and liberal, in allowing anybody who chose to come in, by paying his \$100 to make him a life member; and a Unitarian might come in, or a Universalist, or a slaveholder of the south. He was opposed to this. The northern and southern brethren had separated peaceably on this subject, and he was in favor of remaining so, until such time as the church was purged of the sin of slavery. The time would come, he had no doubt, when the christian church of every denomination would purge itself of that sin, and all connexion with it. He hoped some alteration would take place in that part of the proposed constitution he alluded to.

Rev. Mr. Church, of Rochester, made a few remarks in relation to the question before the Convention. He was opposed to burthening the cause of missions with any other considerations, though ever so good in themselves. He wanted this organization to be exclusively a mission one.

Rev. Mr. Colver, of Boston, said it was well known that he was an Abolitionist.

But he was opposed to connecting this subject of slavery with the immediate object of this Convention,—that of missions. Yet he objected to the title proposed of this "Union," so far as the term "American" is concerned. That word covered as much ground as the "United States," and would include that portion of the country, the churches in which had seceded from this General Convention. He would have no objection to have the title convey the same idea which had been adopted by the seceding portion of the church; and where they had put the word "south," to insert the word "north." He did not desire to make this an anti-slavery organization.

Rev. Mr. Dowling said he too was in favor of abolishing slavery. He could not see why the name "American," should offend his brother Colver. The society of which he is so active a member is so designated; the "American Anti-Slavery Society."

Rev. Mr. Colver said he would correct this brother. That society covered the whole country. It had several auxiliaries in the southern states already.

Rev. Mr. Dowling said that he hoped it would be so, too, with this "Union." He was not in favor of shutting the door against the admission to it of free churches, and anti-slavery men, in any part of the country.

Rev. Baron Stow, of Boston, said there was no difficulty in the Committee about this word in the title. It was intended to make no exclusion of any who have American hearts, and Baptist principles, from this "Union."

The first article of the Constitution was then adopted, with scarcely a dissenting voice.

The Chairman read the 2nd article: "The single object of this 'Union' shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world."

A brother asked if this would include home missions?

The chairman of the committee explained that the design was to apply to foreign missions; though it shut the door to none.

The article was then adopted; and the third taken up.

The article is in the following words: "This Union shall be composed of life members. All the members of the Baptist General Convention, who may be present at the adoption of this Constitu-

tion, shall be members for life of this Union. Other persons may be constituted life members by the payment at one time of not less than one hundred dollars."

The first clause of this article being under consideration, an explanation of the Committee's design, in offering it, was elicited by a suggestion from Mr. Colver, that it opened the door too wide. The clause was adopted, as was the second, after a few words on the subject. The third clause being under consideration as to what shall constitute a life member,

Rev. Mr. Green, of Charlestown, Mass. said he was in favor of so amending this clause as to except slaveholders from the "Union." When he had made his motion to that effect,

Rev. Mr. Hill moved to take the question before debate.

A Rev. member said he hoped dictators would keep their seats. We are free men here!

Rev. Mr. Colver said he hoped that debate would not be restrained.

Rev. Mr. Willett, of Connecticut, supported the pending motion. It was time that Baptists of the country should be heard in this Convention. The voice of that people was opposed to slavery, and to any toleration of it by the Convention, and the time was coming when it would be insisted on, and when the country churches, or a great portion of them, would separate from any organization that did not oppose slavery, and go for freedom openly.

Rev. Mr. Arthur, although agreeing with the last speaker in his opinion of slavery, did not favor the amendment. He could see no such dangers as likely to flow from the clause as his brother had anticipated.

Rev. Dr. Tucker, of Buffalo, could not see what this Convention could possibly have to do with slavery. He was opposed to slavery,—it was a great curse,—a corrupt sore—and why bring it into this Convention? He said there was no reason why the life memberships of the southern Baptist brethren should not be accepted. Northerners had no objection to use the money coined by slave labor; it did not burn in their pockets. He was opposed to any such amendment, deeming the fears expressed futile and groundless.

Rev. Dr. Wayland denied that there was any thing in the article under consideration, hidden or ambiguous. No such thing was intended by the Committee.—

He had lived before his brethren a great many years, and if there is one here who ever knew him to be guilty of a trick, or any thing underhanded, let him stand up and say it. The resolution meant just what it expressed, and its only intention was to further the cause of missions to the heathen.

Rev. Mr. Kingsford, of the District of Columbia, said he was the only member present from the south, and he would allay all such fears as had been expressed. The south would never trouble this Convention, or the proposed "Union." They had formed an organization of their own, and would abide by it; and he could assure this Convention that their proposed "Union" would never receive the first hundred dollars, to constitute a life member from that quarter.

"Amen," said Mr. Colver. "Just what we want," said others, as the last speaker took his seat.

The anti-slavery amendment was then put and *lost*, by a large and decisive majority.

Rev. Messrs. Rhees, Hague and Fuller dwelt upon the importance of getting up, and spreading a missionary feeling among the churches, as the best means of carrying out the objects of the proposed Union. Mr. Hague thought that the details of membership, qualifications, &c. were matters of much less interest than the work of cultivating a love for the cause among the Baptists, from the western rivers to the eastern shores of Maine. Mr. Rhees had moved that the sum necessary to constitute a life member be fixed at \$500, instead of \$100. Some conversation on this motion arose, but of little general interest; and the amendment was lost by an overwhelming majority of voices. The entire article was then adopted, unanimously.

A recess then (at a quarter past twelve o'clock) was taken for half an hour, after a prayer from the Rev. Dr. Woods, of Rhode Island.

AFTERNOON SESSION.

The *fourth* to the *thirteenth* articles inclusive, were concurred in without debate.

The next read was as follows:

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to ap-

point, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general, to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this constitution, or the instructions of the Board of Managers.

Rev. Mr. Hague, of Boston, was in favor of the article, but wished an addition to it, by which it may be provided that any church may have its own contributions forwarded to any destination it chooses. He drew a distinction between the action of churches and societies.

The Chair alluded to a subsequent article, in which this matter is provided for.

Dr. Cone thought this subject an important one. He spoke in favor of the proposed "union," as tending to render the aid that small churches could give effectual. There should be a united action, and if the different churches, that can individually support missionaries for themselves, confine themselves to sustain their own, there would be a falling off of interest among the smaller ones. He preferred the article as it stood.

Mr. Hague's amendment was lost, and the article, as above given, was passed.

The articles from fifteen to twenty-one passed without debate.

An attempt to add to the end of this section the words, "the members of which are not slaveholders," being made,

Rev. Mr. Packer, of Vt., said he was sorry to see this question coming up. This question had now nothing whatever to do with that subject. He was an Abolitionist, a temperance man, and a good many other things, but here he was a friend to the cause of missions. That was the sole object of this Convention. The article was then adopted, with almost entire unanimity.

The 22d, 23d, and 24th sections were passed without debate.

The next question was on the adoption of the whole report of the Committee, with the Constitution.

Rev. B. Stow thought that before the question was taken on the Constitution, as a whole, a Committee ought to be appointed to examine into, and report upon,

the legal effect of such a step. Accordingly, the following were appointed: Hon. J. H. Duncan, of Haverhill, Mass.; Rev. Wm. R. Williams, of New-York; Rev. M. J. Rhees, of Delaware; William Beebe, Esq., of Uica; and Hon. Friend Humphrey, of Albany.

On motion of Rev. Mr. Welch, N. J., a Committee was appointed to apprise the Columbian College, (Washington City) connected with this Convention, that the organization was about to be changed.—Messrs. Cone, Peck, and Welch were appointed.

Rev. Mr. Peck, of Illinois, reported from the Committee on Indian Missions. It proposed opening a correspondence with the Board on that subject, at Louisville.

After some business of an incidental and explanatory character,

Mr. Cone moved that when the Convention adjourn, it adjourn to meet in this place, at seven, this evening, to act on the report of the Committee now in session, and to pass upon the Constitution.

The motion of Dr. Cone prevailed, and after religious services, the meeting adjourned till 7, P. M.

EVENING SESSION.

Rev. Mr. Packer, of Vt., opened the meeting with prayer, and the choir, joined by the congregation, sang the hymn, commencing

"Jesus shall reign, where'er the sun
Does his successive journeys run."

Hon. James H. Duncan, of Mass., from the Committee appointed in the afternoon, made a report, consisting of six resolutions, which were taken up and acted upon, after a brief exposition of the Committee's intentions in drawing and recommending them. The report first being unanimously accepted,

The first resolution declared that the Triennial Convention cannot be dissolved until the \$40,000 debt it owes is paid, or its payment is provided for. Carried unanimously.

The second described the Constitution under consideration as being prospective in its operation, conditional upon the consummation of the new organization. This, too, was adopted, like the first, without debate, and unanimously.

The third provided that the Legislature of Pennsylvania be requested, if necessary, to pass such a remedial act as shall

make the present charter so conformable to the new one proposed, as shall make it legal, (if it be not already) to accomplish the proposed changes in the organization.

The third resolution was then carried unanimously.

The fourth resolution provided that the Legislature of Massachusetts be applied to for the new charter. Passed, *nem. con.* So did the fifth, which provided for the transfer of the books, accounts, and evidences of property belonging to the present Association, to the new one. And then passed, with equal unanimity, the sixth and last, which declared that the convention would elect, under the new constitution, the Board of Managers, to assume their offices when the constitution should be adopted, and the transfer be made: the choice of officers to be deferred until that time.

The President then announced that the question before the Convention was on the adoption of the Constitution, which had been passed upon, section by section.

Rev. Mr. Hague said that there was so large an assemblage of the friends of missions present, that he thought it would be proper for the Convention to avail themselves of that fact, by way of eliciting an accession to the funds. He hoped the business before the Convention would lie on the table until the next morning; and the rest of the evening be spent in devotional exercises, and endeavoring to pay off the debt.

Rev. Mr. Granger, of Providence, thought that, inasmuch as they had entered upon this business, and had their minds so deeply interested in it, its progress ought not now to be interrupted. He hoped that the provisional adoption of the new constitution would be proceeded with.

Rev. Mr. Evarts, of this city, thought that debate would arise on the final question, on the adoption.

Rev. Dr. Cone said, that from what he had heard said after the adjournment in the afternoon, he had no idea that there would be any material difficulty in passing that question by a large vote. He believed that the Convention were perfectly ready to adopt it. They had acted upon it, section by section, and it would now be strange if there should arise much debate, on the final action upon it. As for debate, if there should be any, it would not, in his opinion, alter a single vote.

Rev. Mr. Evarts said that there had

been some objection to the 14th section, in some of its provisions. He did hope the discussion would be postponed until the morrow.

Rev. Mr. Granger and others insisted on going on at once.

The House refused to lay the Constitution on the table.

A motion was made to take the question by yeas and nays.

Rev. Dr. Cone said he should like to record his "yea," but the process would take an hour. He hoped it would be withdrawn. It was.

Rev. Mr. Tucker still insisted that the debt should be first provided for. A good many would not vote for the new organization, even if they did not vote against it, unless that were done previously.

Rev. Mr. Barnaby moved to reconsider the vote adopting the 14th section (as to the mode of forwarding funds from the Treasurer's office.) *Lost.*

Rev. Mr. Evarts moved to add an article between the 19th and 20th, providing that the different churches or associations, might maintain their own missionaries, and that the Treasurer forward funds to their distinct destinations, as requested by the donors,—and that these missionaries be required to report regularly, and be members in good standing of Baptist churches.

The 22d article was read by request, to show that this matter was already provided for, its terms covering the whole ground. And Mr. Stow pointed out the fact that the Treasurer had often been called on to do this kind of duty, and had done it. It was not worth while to impose any additional labor upon him, in the way proposed by the brother from New York.

Rev. Mr. Evarts insisted, and argued in favor of bringing the recipients of the funds to the givers of those funds as near as possible. This he thought was likely to tend to the increased spread of missions, and the more regular and abundant supply of funds. He did not like so much machinery in the way.

Rev. Mr. Dunbar, of Boston, was in favor of the amendment, thinking it would increase the number of missionaries, and tend to the speedy extinction of the debt.

Rev. Mr. Blain liked the Constitution very well as it was, nor did he see the necessity of the amendment. But would it hazard any thing? Was it anywise dangerous? Will it interfere at all with the operations of the proposed "Union?" By adopting it, will a larger sum of money

flow into the Treasury? And should they be more united in the adoption of the Constitution, if it were adopted? If so, he thought it ought to be passed, on those grounds.

Rev. Mr. Bennett was opposed to the amendment.

Rev. Mr. Turnbull thought it proposed a serious innovation.

Rev. Dr. Cone then rose, and said he hoped the brother would withdraw it, and let the vote be taken on the Constitution; and then, if he pleased, on the morrow, offer a resolution that such a duty as he suggested should devolve on the Treasurer, in the cases of such missions as is contemplated. It was important, on all accounts, to get through with this matter this evening.

The amendment was withdrawn.

THE CONSTITUTION WAS THEN UNANIMOUSLY ADOPTED.

Rev. Dr. Cone, immediately upon the announcement of this fact, came forward in front of the pulpit, and commenced an address to the throne of Divine Grace, with great fervor and depth of feeling. As he poured forth eloquent petition after petition, a deep, solemn "Amen" was uttered by the large body of delegates, in which, at turns, the great congregation joined fervently. At the close, all joined in singing "The Union Hymn." There was something exceedingly simple yet grave, primitive yet delightful, in the exercise.

The Chair appointed a committee of seven to nominate the 75 managers to be provisionally chosen, to-morrow, under the new Constitution. The venerable Alfred Bennett was their chairman.

Rev. Mr. Stow then rose and made a statement of the debt. It was \$40,000 at the last Anniversary. Of the sum necessary to liquidate it, \$20,000 had been collected in New England, and \$2,300 in Albany; \$3,000 was promised to be made up in this city; and now all that was lacking was, in round numbers, \$10,000. How that should be raised, it was for the Convention to say.

Rev. Mr. White, of Staten Island, offered to be one of fifty to give \$100 apiece to the specific object.

Rev. Dr. Cone rose and said, that all the members of that Convention had, to-day, voted themselves life members of the "American Baptist Union." He would not say any thing to others on this subject but to the ministry he would say, that they ought to agree to pay \$100 each, before the

meeting of the Convention, at Brooklyn, in the spring.

Rev. Mr. Peck, of Illinois, here remarked that a good many short and interesting speeches he believed, were about to be made; and he would lead off by enrolling himself as the first to agree to pay the \$100 life membership towards paying off the debt.

And here an animating, interesting, and amusing scene ensued. Name after name was announced as doing the same. Mr. White's fifty names were soon made up. The greatest enthusiasm, and a genial and cheerful feeling prevailed throughout the whole body, as the members, lay and clerical, one after the other, announced their names as contributors to the fund. Judson, Kincaid, Abbott, and other missionaries, were made life members by individuals on the spot, pledging themselves for the \$100 each. In the anxiety to subscribe, the Chinese commissioner, Keying, was made a life member, on account of his liberality in the articles of the late treaty, relative to the missionaries. Somebody thought the Burmese king might have his heart melted towards the christians by a similar compliment; but Mr. Judson thought it would not have such an effect. This scene lasted over an hour, at the end of which one hundred and twenty two persons had pledged each a hundred dollars, for the specific purpose of paying off the debt now due, making \$12,200

The amount of the debt not provided for was \$10,000

Which leaves a balance, over and above, so far, of \$2,200

and more will doubtless be raised, for the usual current expenses of the year, before the Convention dissolves.

After a prayer and benediction, the meeting adjourned until Friday morning, at 9 o'clock.

THIRD DAY.

Friday Morning, Nov. 22.

The third day's session was opened with prayer by Rev. L. Leonard, of N. Y., and a hymn was sung.

Rev. Mr. Cushman, of Massachusetts, on behalf of the committee appointed to consider the propriety of addressing the King of Burmah in behalf of missions in his empire, reported that a committee be appointed to do so, if, upon examination, it should seem proper. Mr. Cushman

thought it would prove a very difficult thing to prepare an address of the right kind. He desired a competent committee, therefore. It may prove a very important movement.

A motion to postpone was lost, and then the whole subject was referred to a committee, consisting of Rev. Drs. Wayland, Judson, Cone, Sharp, and Williams.

Rev. Corresponding Secretary Peck then read the acting Board's report. This was a long and very elaborate document. There being a proposition entertained in some quarters to reduce the number of the stations now occupied by the missions of the denomination, this report went with great minuteness into the exact condition of each station, with all the providential evidences of good and usefulness manifested at each; in order that if reduced, the selection may be made judiciously. The report concluded with suggestions of the extreme hazard of a backward movement at this time, in every way—unless providential indications were very decided in favor of such a movement. It was matter of congratulation that the thing could be done deliberately, if at all. The receipts of the Board were not less than \$80,000, and the expenditures were not more than \$75,000, annually.

The report being accepted, (having occupied over an hour in the reading,) a motion was made to print it.

Rev. Mr. Dodge, of Philadelphia, said that he did not know that a motion to print that document required much argument to be made in its support. He was glad, however, he must say, that the drawer of that report had recommended that not one of the missionaries be withdrawn. If either was withdrawn, let all go together. He felt on this subject like the mother, who being called on to sacrifice one of her children in a time of famine, could not, when it came to the trial, give up the child of her youth, or the child of her age, but preferred to die with them. So with the missions. How can either be given up? No: look to heaven; while we look thitherward, we shall find help. The venerable speaker alluded to the recently formed "Union," and spoke of it in the warmest terms. He liked the name, for in union was strength. After dwelling upon the value and importance of this principle, he expressed a hope that the document would be printed.

Rev. Dr. Judson then rose, and said, that though the doctors had forbidden him,

he must protest against the abandonment of the Arracan mission. His voice failing, Rev. Dr. Cone spoke as he, in a whisper, dictated. The pious missionary gave various reasons why the missions should not be given up; the prospects were good there, the government was more favorable than in other places; and rather than have it abandoned he would go to Arracan himself, if the Convention desired, and live and die there. [In making this announcement, Dr. Cone burst into tears, and for a few moments, nothing was heard but similar expressions of feeling, from the crowd of delegates. The scene was deeply affecting and solemn.]

Rev. Mr. Abbott, of the mission in question, then came forward, and said the Arracan mission would not be abandoned. It should not. He would go there and throw himself upon the churches already there, if not supported by this Convention. He was glad that he did not hear that report read three days ago, it would have made his heart ache with despair. But he had now no such feeling. The demonstrations of union he had seen in this body had given him hope, and confidence, and joy. And he gave glory to God for what his eyes had seen within these two days. He said no mission would be abandoned; none should be. He felt sure of it. He should not go back to Arracan alone.

Rev. Mr. Stow explained; that this Board had never had any intention of giving up the Arracan mission.

Rev. Dr. Cone said that he had longed to attend a real missionary meeting. This was one; such a one as it gladdened his heart to witness. He alluded to the ease with which the ten or twelve thousand dollars was raised last evening, and related anecdotes of the liberality of individuals whose hearts were warmed with what they had heard in the Convention. One poor man of his congregation had given him the profits of one entire month of labor for the cause. And he related the conversation he had had with another friend, who said it was easy enough for the missions to be sustained. The Southern churches would relieve them of the charge of Africa, and other arguments were used to vindicate the opinion that no missionary should be called home.

Rev. Mr. Kincaid, the missionary, said he had had doubts and fears till he came here. He had none now. He did not believe any mission would be abandoned.

He gave an interesting account of the progress of missions in the east, and said he had never fully understood, till his ministrations there, what was the true meaning of that text, "Ask of me, my son, and I will give thee the heathen for thine inheritance." The missionaries were well received, and with gladness, and he related an anecdote of the interest that the native felt in the American missions. Alluding to Arracan, he said he could never cease to believe that the gospel would go on, there, until it was subjugated to the gospel. He quoted from a letter from Brother Stilson, now there, in which surprise was expressed that the idea should go abroad in this country, that the climate was insalubrious. No such thing was the fact, and in no part of the missionary field had the gospel been more prospered and glorified in its progress.

Rev. Mr. Kennard hoped the report would be subjected to a careful revision before it was published. It might convey an idea not intended by the committee.

Rev. Dr. Wayland said that it was proposed to print it under the direction of the acting Board.

Rev. Dr. Cone said it was a mere statement of facts, but recommended nothing like abandonment.

Rev. Mr. Peck corroborated this statement. No mission stood nearer to the hearts of the acting Board than that of Arracan.

The report was then ordered to be printed under the direction of the Board that presented it.

Rev. Dr. Williams, of N. Y., offered a resolution to the effect that the Convention relinquish all idea of abandoning any one of its missions. Carried.

Mr. Linnard, of Philadelphia, offered a resolution to the effect that every member of the new "Union" should—that it is their imperative duty to pay, or cause to be paid, the \$100—for each membership, prior to the meeting of the "Union" in Brooklyn, next spring.

Some conversation arose on this question, which resulted in the withdrawal of the resolution.

The Secretary then read the names of those who last evening and this morning contributed, (or had contributed for them,) the sum of \$100, towards the liquidation of the existing debt, amounting to 150, or \$15,000.

A Board of seventy-five Managers was then chosen, and the Convention adjourned.

CONSTITUTION

Of the American Baptist Missionary Union.

1. This Association shall be styled **THE AMERICAN BAPTIST MISSIONARY UNION.**

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot, a President, two Vice Presidents, a Recording Secretary, and one-third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or in his absence, one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union

shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board of Managers alone shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee, as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, to specify his duties, and fix his compensation.

10. The Board shall meet annually, at such place as may have been appointed for such meeting of said Union, at least two days previous to the annual meeting of the Union, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place and object or objects of such meetings shall be sent at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution, or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers at its annual meeting, a report, containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlarge-

ment or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places, being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposite moneys, and make payments and remittances according to the directions of the Executive Committee;

to exhibit his books, accounts, vouchers and evidences of property, whenever required, to the Board, or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers, and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty once a month to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice-Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist Churches.

22. All moneys contributed to the treasury of the Union, shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corres-

ponding Secretaries and Treasurer; but moneys or other property given for specified objects, shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors, or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.

est was manifested, for foreign missions especially. NEW-YORK Convention was held about the middle of October, at Trumansburg; good attendance, excellent preaching, and a spirit of enlarged liberality, for foreign missions especially. Nearly the usual amount had been accomplished for domestic missions in this state, and more for home missions. KENTUCKY, held at Georgetown the same week; larger attendance than usual, an excellent spirit and great advance, especially in home operations. TENNESSEE, the following week, at Newhope, Bedford county, was a season of interest, though scarcely equalling, in some respects, the preceding year. NORTH CAROLINA, at Raleigh, in October, was full of interest and hope. We believe that all the above bodies evinced their unabated interest in the American and Foreign Bible Society and their hope of *continued, unbroken union* in its important operations.

STATE CONVENTIONS.

Numerous *State Conventions* have held their accustomed anniversaries within the last few months, and require a brief notice in our pages. MISSISSIPPI—held at Grenada, the last week in June; good attendance, and an evident increase of benevolence was indicated. MISSOURI, two months later, at Columbia; tolerable attendance and increased zeal for missions within the state, with some painful manifestations of perhaps not unnatural sensitiveness towards those institutions which it was thought had separated from them unfairly. ILLINOIS, first of October, at Kane. Greene county, or at Tremont, Tazewell county. Some cheering indications of progress were manifested in some departments. INDIANA General Association, at Belleville, the same week. MICHIGAN, at Northville, the same week. In both these, considerable increase of inter-

ANECDOTE.—The venerable Dr. Hurd, Bishop of Worcester, being in the habit of preaching frequently, had observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him said, "John, how is it that I do not see you in the aisle as usual?" John with some hesitation, replied, "My lord, I hope you will not be offended, and I will tell you the truth,—I went the other day to hear the Methodists, and I understood their plain language so much better, that I have attended them ever since." The Bishop put his hand into his pocket, and gave him a guinea, with words to this effect.—"God bless you, and go where you can receive the greatest profit to your soul." An instance of Episcopalian candor like this is worth recording.—*Lady Huntingdon's Life.*

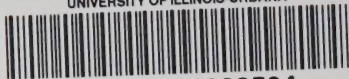
THE COTTAGE, THE MANSION, AND THE DUNGEON.

I dwell in a cottage of clay. It was built for me. I know nothing of its commencement, but have some recollection of its completion, although I cannot name the exact day. Clay though it be, I value my cottage very highly, and carefully avoid injuring it; still, perhaps I may have done so ignorantly. This house of mine is not my own property. It belongs to him who is Universal Proprietor. I am merely a tenant at will, and may be turned out of my habitation any moment that may seem fit to the wisdom of the Proprietor. Of this also I am quite sure, that no other person shall ever inhabit my cottage. When I am ejected, the Proprietor will take it down, which to him is a work of infinite ease. Indeed, I have ere now felt it tremble, which to me was a gentle admonition to remind me of the final catastrophe. I have often been astonished at myself, seeing that I possess the certain knowledge that I must quit my cottage, that I think so little of that event—an event to me eclipsing all others in importance. What a strange creature am I, to occupy myself with mere trifles, and bestow so many thoughts upon them, yet think so seldom of the day when my cottage is to be taken down, and I, its inhabitant, cast upon the shores of another, a new, and unknown country. Strange thoughts and actions, too, are to be found among the children of Adam. I have lived in my present residence long enough to witness the performance of sad exploits by some of my fellow-cottagers. Some with whom I have held converse, with violent hands have torn down their own residence. Others have been engaged, picking out bit by bit, the very foundation of their dwelling, which in the end must bring it to destruction. Many also have I seen, busily employed in tempting those who have just had their cottages completed, to commence defacing and destroying them. Why, then, should I be sur-

prised at myself, unless it be that I am far worse than I am. Some there are, also, who have even thought that their cottages were better than any of their neighbors, while the truth is, that the Proprietor has built them all of the commonest clay, and after one and the same model. But one event, which often occupies my thoughts, I must relate. When I had lived in my cottage nearly twenty years, just as others lived, I was led to think much on such questions as these: What am I to do? Where am I to go? What house am I to occupy when the Proprietor takes down my cottage? Great anxiety took possession of my heart. Earnest inquiries I then made. I resorted to every directory that fell in my way, and eventually to the Will of the Proprietor: which Will (to my shame I own it,) was, from the very dawn of reason, within my reach, and as constantly neglected by me.

From that Will I learned, that there awaited every ejected cottager either a mansion or a dungeon; and what was better still, the mansion was offered to every one who would humbly, and in time, beg for it at the feet of the Proprietor—not expecting to succeed on the ground of his having been a good tenant, and a very deserving person up to that time, but trusting, believing, and clinging to the goodness and clemency of the Proprietor, as made known clearly in the Will. I further learned, that if the mansion had not been a free gift, not a single cottager would ever have purchased it, and consequently none could have hoped to enjoy it, for all the cottagers are miserably poor, and very unworthy tenants. I need not say I was thankful for the Will: Who, with a mind under the concern mine then was, could feel otherwise? Nor need I say, I sought the mansion. Who could be in fear of what I feared—who could believe what I believed, without seeking it most earnestly? Then it was, when I began to seek, I began to hope for the mansion; and often has the hope been to my mind what the anchor is to the mariner—a stay.

UNIVERSITY OF ILLINOIS-URBANA



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